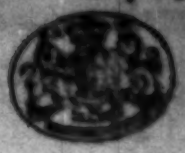

vitas patrum

¶ Here folowyth the right deuoute/mo
che lowable/& recōmendable lyfe of the
olde auncyent holy faders heremytes/
late translated out of latyn in to fren
she/and dylygently corrected in the yere
of lyon/p yere of our lord .M.CCCC.
lxxxvi. vpon that whiche hath be wry
tē and also translated out of Grehe
in to Latyn/by the bleſſyd & holy layne
Sayne Jerome right deuoute & ap
proued doctour of the chirche/& other
solytarye relygyouſe perſones after hē
And after in the yere of our lorde .M.
CCCC.lxxxxi. reduced in to Englyſ
she folowyng the coppe/alwaye vnder
correccyon of doctours of the chirche.

¶ The prologue of the translatour.

Do as moche as daryp
amonge the Infenyte
multytude of mortall
people/in seen but fewe
of theym that lyue ver
tuously. And the con
trarye many in grete noumbre lyuen vi
ciously/and in that maner paſſen
forth theyr tyme. This consyderyng I
haue holden & reputed. And yet repute
& holde well happy theym amonge o
ther/whiche of our soueraygn lorde and
god Jhesu cryſte maker & conduytour
of all thynges/haue obteyned that syn
guler grace p they may veryfyably ſaye
that they haue lyued vertuously. And
that I see came to happen in our tyme
the whiche by theyr swellyfluе & swete
eloquence haue adournyſſed helthfull
doctryne /by the enoyen of theyr ryche
lyuynge bokes in latyn. And other whiche
haue seruyed & translated in our prouf
fyte and vnderſtondyng / wherof in so
dooyng they l, e merited & deſerued
to be gretely thanked & recōmaunded.
The whiche thyng I hyelue hath not
ben ouer dyffycyle ne harde to do/seen
the lubdyuyte & hyenes of theyr sharp
vnderſtondyng & the fructuouſe inſtruc
cōn whiche they haue had in letters gre
he & latyn. By the ayde of whom they
haue gotey the ſouerayne maniere well
to perſuade & ſaye. But I whiche in
ony scyence am not ſuffycyently In
ſtructe. And also I haue not in me ony
begynnyng of eloquence/fynde my ſelf
all affrayed & doubtyng to be repreued
of ouer hardy preſumpcōn to haue ſoo
indyſcretely entrepryſed the translacōn
of this preſente werke. Neuertheles re
ducyng to remembraūce the prouerbe
of the pphete ſayeng/that fortune hel
peth the hardy/haue in my ſelfe Juged
to be a thyng lycyte and reſonable / to
tempte & aſſaye yt to the vtylyte & co
myn prouffyte I myght make ony wer
ke. By the whiche yt I haue not ver
tuously lyued/acte leſte I may ſaye p I
haue not alwaye paſſed my tyme vn
prouffytably. And by this conſyderacōn
alſo/that I ſee but lytyll or fewe perſo
nes applye theym to lede ſolytary lyfe/
I haue entrepryſed to translate out of
latyn in to p frenſhe tongue the right
deuoute & ſolytary lyfe of the aūcyent
or olde holy faders heremytes ſometyme
dwellyng/as well in the grete deſertes
of Egypte/of Thebayde/& of Melo
potamye/as in other places/vpon whi
che haue wryten Sayne Jerome / the
moche auctoryſed doctour of holy chir
che/& ſome other reuerende faders af
ter hym. And how well that I ſuppoſe

that this werke ought not to be agreeable to the eares by reason of the fayr & ornate langage/wherin is none. Nevertheles I byleue that many that shal see the grete penaūces/& meruayllous straytnes of liuynge / in whiche haue persevered all theyr lyfe the sayd holy faders togyder/the fayr & brithfull examples that bey therin contayned/shal employe gladly a parte of theyr tyme to rede or to here it redde. And furthermore by cause that I doubte not / that many þ shall see this boke/shal mowe verytably saye / that I haue not well elygantely ne dyrectely wryten in this present translacyon. I meekely beseche theym that they take no regarde to the defaultes & inperfeccions þ they shall fynde But that they consyder that my lytyll & feble engyne hath mowe here to it dooyng. For my regarde or affectyon hath not be to employe my selfe for to receyue ony temporel prouffyte or chaūge/but oonly to thende to do thynge þ some may fynde prouffyte therby. Or that they þ can do better/that it please theym to correcte and amende / be it in augmentyng or dymynysshyng / lyke as they shall see to be dooy. And vnder this confydence. I calle fyrste the ayde of the holy ghoost / by whoos helpe I shall begynne the declaracyon of þ chapytres of this present boke. And after I shall procede to the translacyon of the prologue. And consequentely of all the boke/as it shall be seen by eche parte of the same.



¶ Here foloweth the declaracyon of the table of þ chapytres of this present volume contaynyng in it four partyes. In the fyrste of whome bey the chapytres here after declared.

¶ Prologue of saynt Jheroym.
¶ Of saynt Johan the hermyte/whi che begynneth in latyn. Primū igitur. Capitū primū.
¶ Of the lyfe & dedes of an holy abbot named Hor. To whom by grace dyuyne was shewed þ perfite of science of holy scripture/& begynneth in latyn. Vidimus et alium. Capitū .ij.
¶ Of saynt Ammon abbot of thre thousande monkes / & begynneth in latyn. Vidimus autē. Capitū .iij.
¶ Of saynt Benon abbot leding an angelles lyfe / begynnyng Vidimus et alium. Capitū .iiij.
¶ Of the eyte of Egipte/in þ whi che dwelled neuer herety/e/begynnyng Vidimus autē. Capitū .v.
¶ Of saynt Theon whiche was .xxx. yere without speche / & begynneth Vidimus & aliū. Capitū .vi.
¶ Of saynt Appolonyen confessour & of his vertues/begynnyng Vidimus et alium. Capitū .vij.
¶ Of saynt Ammon hermyte / whi che slewe a dragon/& conuerted the theues/& begynneth in latyn. Que audiuimus. Capitū .viij.
¶ Of saynt Copsett poetil & hermyte and begynneth in latyn. Erat quidā. Capitū .ix.
¶ Of saynt Eyr. Playe & paule/whi che begynneth habebat adhuc Capitū .x.
¶ Of saynt Helayn whiche begynneth in latyn. Fuit & alia vir. Capitū .xi.

¶ Of layne Helye whiche begynneth Vidim⁹ & aliū ſenerū Capl'm .xij.

¶ Of layne Pithiryon/whiche begynneth. Redeūtes Capl'm .xiij.

¶ Of layne Eulogyon/whiche begynneth in latyn. Vidimus et altum &c. Capl'm .xiiij

¶ Of layne Appelley/and begynneth in latyn. Vidimus et alium preſbiterū Capl'm .xv.

¶ Of layne Paphnuce / & begynneth in latyn. Vidimus et aliū monaſteriū. Capl'm .xvi.

¶ Of the monaſtery of layne Ylydore begynnynge in latyn. Vidimus apud Thebaidā Capl'm .xvij

¶ Of layne Serapyon abbot/whiche begynneth in latyn. Sed & in regione. Capl'm .xviij

¶ Of layne Apolonyon Relygyous & martyr/begynnyng in latyn. Tradebant ergo Capl'm .xix.

¶ Of layne Dioſcore abbot begynnyng Vidimus & aliū Capl'm .xx.

¶ Of ỹ monaſteryes of Nitryc/& begynneth in latyn. Venimus Capl'm .xxi.

¶ Of a nother place callyd Lecelya & begynneth in latyn. Poſt hunc vero. Capl'm .xxij

¶ Of layne Ammonyon abbot/begynnyng. Vidim⁹ quedā Capl'm .xxiij

¶ Of layne Dydyme/whiche begynneth in latyn. Vidimus inter eos &c. Capl'm .xxiiij

¶ Of layne Ermyon whiche begynneth in latyn. Vidimus Capl'm .xxv.

¶ Of layne Virgene/begynnynge in latyn. Erat autē Capl'm .xxvi.

¶ Of layne Eugryon whiche begynneth in latyn. Vidimus dñi et cetera. Capl'm .xxvij

¶ Of layne Machayre Egyptyen/begynnyng in latyn. Narrabant autem Capl'm .xxviij

¶ Of the vertues of that other layne Machayre of Alexandryc/and begynneth in latyn. Alius vero sanctus &c. Capl'm .xxix

¶ Of layne Amon ỹ ſyrſt religio⁹ in Nytrie/whiche begynneth in latyn. Initiū ſancti. Capl'm .xxx.

¶ Of layne Pyamon/whiche begynneth in latyn. Non autem michi &c. Capl'm .xxxi.

¶ Of an other holy fad ỹ whiche was named Johan / begynnyng in latyn Erat in ipis locis. Capl'm .xxxij

¶ Of ỹ perylls ỹ bey ou ỹ way for to go to the hermytages/& begēneth in latyn. Septies nāq; Capl'm .xxxiij

¶ Prologue of layne Jherom vpon the lyf of layne Poul ỹ fyrſt hermyte/begēnyng. Inter multos Capl'm .xxxiiij

¶ Of ỹ lyf of layne Poul fyrſt hermyte/begēnyng. Sub decio Capl'm .xxxv

¶ The lyfe of layne Anthonye abbut & begynneth in latyn. Igit Anthonius &c. Capl'm .xxxvi

¶ Of layne Hylarion hermyte / and begynneth in latyn. Hilarion ortus. Capl'm .xxxvij

¶ The lyfe of layne Malachye / and begynneth in latyn. Caromas &c. Capl'm .xxxviij

¶ The lyfe of layne Poull the Symple hermyte / And begynneth in latyn. Fuit quidam et cetera Capitulum .xxxix

¶ The lyfe of layne Paula or Paulyne / And begynneth in latyn. Si cuncta corporis mei membra et cetera. Capl'm .xl.

¶ The lyfe of laynt pelage. And be-
gynneth in latyn. Quis facit &c.
Caplin .xli.
¶ The lyf of laynt Marye Egypcyen
whiche in deserte ladde a solytarye lyf.
& begynneth in latyn. Fuit quidã senex
Caplin .xlij.
¶ The lyfe of laynt Maryne/begyn-
nynge in latyn. Fuit frater quidã &c.
Caplin .xliij.
¶ The lyfe of laynt Eufrolyne/and
begynnyth in latyn. Fuit vir et cetera.
Caplin .xliij.
¶ Of laynt Frountynyan/whiche be-
gynneth in latyn. Quoniã sepe delide-
ratis. Caplin.xlv.
¶ The lyfe of laynt Symeon hermy-
te/& begynnyth in latyn. Sanctus Sy-
meon &c Caplin.xlvi.
¶ Of laynt Eufrare virgyn / whiche
begynnyth in latyn. In diebz theodosij
Caplin .xlvij
¶ Of laynt Machayre Romayne whi
che was lodge nyghe by paradys terrel
tre/& begynnyth in latyn. Gliaz & mag
nificenciã &c. Caplin.xlviij
¶ The lyfe of laynt Pallumyen/whi
che begynnyth in latyn. Dñi desidero.
Caplin .xlix.
¶ Of laynth Onuffreyen hermyte / &
begynnyth in latyn. Beate memorie
Paphoncius &c. Caplin.l.
¶ The lyf of laynt Abiahany the her
myte/& begynnyth in latyn. Cupio &c
Caplin .li.
¶ Of laynt Pachomyen abbot/& be-
gynnyth in latyn. Dñs noster Jhũs &c
Caplin .lij.
¶ How & to what tyme trinyton was
Instituted/& begynnyth in latyn. Erat
per idem tempus Caplin.liij.
¶ How the sayd Pachomyen wolde be
cristen/& begynnyth in latyn. Per idẽ
tempus Caplin.liij
¶ How in his yonge age he dystroyed
the Ydolys/& begynnyth in latyn. Hic
enim &c Caplin.lv.
¶ How the sayd Pachomyen was ta-
ken for to goo on werre / And begyn-
nyth in latyn. Eodem tempe et cetera.
Caplin .lvi.
¶ How Pachomyen receyued ỹ holy sa
cramẽt of baptym/& begñnyth in la
tyn. Igit constãtin' &c Caplin.lvij
¶ How laynt Pachomyen desyryng to
be an hermyte or trinytyen/wente to ỹ
holy fader Palemon dwellynge in de-
serte/and begynnyth in latyn. Audiuit
autẽ. Caplin.lviij
¶ How Palemon the hermyte gaaf to
Pachomyen the habyte of Trinyton/
& begynnyth in latyn. Tunc sanctus
Palemon. Caplin.lix.
¶ Of his abstynence/& begñnyth in la
tyn. Per idem temp' Caplin.lx.
¶ Of a proude trinytyen man whiche
came for to dyspyte them/and begyn-
nyth in latyn. Una vero die et cetera.
Caplin .lxi.
¶ How Pachomyen went thowgh the
deserte/& begynnyth in latyn. Igitur
Pachomius Caplin.lxij.
¶ How a voys from heuen spake to Pa
chomyen/& begñnyth in latyn. Quodã
vero tempe &c. Caplin.lxiij
¶ Of the deth of laynt Palemon / &
begynnyth in latyn. Inter hec venera
bilis &c. Caplin.lxiiij
¶ How the sayd laynt Pachomyen &
one his brother named Johan conuer-
sedem togyder / & begynnyth in latyn/
Quo perrato. Caplin.lxv.

¶ Of the grete repentaūce & dyſplay-
ſaūce ꝑ had the ſayd Pachomyey for
Indygnacōy and angre that he hadde
ayenſt his brother/& begynnyth in la-
tyn. Inter hec &c. Caplm. lxvi.

¶ How ſaynt Pachomyey reſiſted the
temptacyons of the deuyll/and begyn
nyth in latyn. Tunc infatigabilis &c
Caplm .lxvij

¶ Of the Illuſyons that the deuyl ma
de to the ſayd Pachomyey/and begyn
nyth in latyn. Quadam vero die &c.
Caplm .lxviij

¶ How ſaynt Pachomyey was greuou
ſely vexed of the deuyll/& begynnyth in
latyn. Alia quoqz &c. Caplm. lxix.

¶ Of the ſurete and puyſſaunce whi-
che ſaynt Pachomyey opteyned of god
And begynnyth in latyn. Tantā vero
Caplm . lxx.

¶ How ſaynt Pachomyey prayed god
that he neuer ſholde ſlepe/to the ende ꝑ
he myght ꝑ lyghtlyer reſiſte ꝑ tēptacy
ons of the deuyll/& bgynnyth in latyn
Cūqz le videret &c. Caplm. lxxi.

¶ How changell ſpake to Pachomyey
familyerly/& begynneth. Quodā vero
tempe Caplm. lxxij

¶ The rules of the relygyous hermy-
tes delyuered by an angell to ſaynt Pa
chomyey/& begynneth in latyn. Singu
lis iuxta vires. Caplm. lxxiij

¶ Of thre men that came to ſaynt Pa
chomyey/& begynneth in latyn. Dia-
mit autē Caplm. lxxiiij

¶ How he receyued many one to ꝑ ſta
te of relygyon/& begēneth in latyn. Re
gulas igit &c Caplm. lxxv.

¶ Of the humylyte of ſaynt Pachomy
ey/to the chappytre ꝑ begēneth in latyn
Omnes autē &c. Caplm. lxxvi.

¶ Of the charyte of ſaynt Pachomy-
ey / to the chappytre whiche begynneth
Quodam vero tempore et cetera Ca-
pitulum lxxvij

¶ Of the cōdempnacōy of ſome ſcryp
tures of Origenes/the chappytre begyn
nyng. Per idē temp⁹ Caplm. lxxviij

¶ Of the monaſterye that ſaynt Pa-
chomyey dyde buylde for his luſter / &
begynneth in latyn. Comperit igitur.
Caplm lxxix

¶ Of the conuerſacyon of Theodore
To the chappytre whiche begynneth in
latyn. Hec talis Caplm. lxxx.

¶ How Theodore was receyued of
ſaynt Pachomyey/to the chappytre be-
gynnynge in latyn. Quodam vero.
Caplm lxxxi

¶ How Theodore refuſid to ſee his mo
der/& begēneth in latyn. Deniqz tam
preclarum Caplm. lxxxij

¶ Of many reprouyd relygyouſes/to
the chappytre begynnyng in latyn. Jgit
licut Caplm. lxxxiij

¶ How relygyouſes of other monaſte-
ryes comyng to vyſyte ꝑ monaſtery of
ſaynt Pachomyey were not receyued in
to ꝑ ſayd place among ꝑ dwellers/& be
gēneth in latē. Cōfeſſor Caplz. lxxxiiij

¶ How the gowne of ſaynt Pachomy
ey heelyd folke of the blody flux / and
begynneth in latyn. Mulier et cetera.
Caplm lxxxiiij

¶ How ſaynt Pachomyey by his devo
nayrte was cauſe of ꝑ good lyfe of a re
lygyous/& it begēneth in latyn. Aliqñ
vero &c. Caplm. lxxxv.

¶ How ſaynt Pachomyey delyuered a
womay ſoone trauayled of the deuyll
& begynneth in latyn. Adhuc autē &c.
Caplm lxxxvi

¶ How he helyd a chylde that was tra
weyled with ꝑ fende/ & begynnyth in la
tyn. Tali igit &c. Caplm. lxxxvij
¶ Of the churchyon of layne Syluayn
& begynnyth in latyn. Talit̃er igit ꝛc
Caplm lxxxviij
¶ How the holy may cõmaũded that
a dere bodye sholde be vnclothed of his
vestymẽtes/& begñyth in latyn. Eodẽ
vero tempe Caplm. lxxxx
¶ How ꝑ holy may Pachomyey sawe
the angels bere a waye the soule of a ry
ghtyous in to paradys/& begynnyth in
latyn. Monac⁹ ẽ Caplm. lxxxxi.
¶ How some were brente by fyre dyur
ne bycause they letted the buyldyng of
a monasterye/and begynnyth in latyn
Sanctus ergo Caplm. lxxxxij
¶ Of the Inquysycyons of a philoso
phre/& begynnyth in latyn. Interea.
Caplm lxxxxiij
¶ Of the abstynence of the religyouses
& begynnyth in latyn. Prouide Pacho
mius Caplm. lxxxxiiij
¶ How layne Pachomyey sawe & cor
rected by reuelacõy of god ꝑ euyl thoughs
tes of chanachorytes ꝑ were relygyouse
heretykes/& begynnyth in latyn . Hec
cũ Pachomius Caplm. lxxxv
¶ Of the reuelacõy ꝑ layne Pachomy
ey had of the gouernyng that his rely
gyouses sholde holde after his deth/ &
also the prelates that were to come af
ter hym/& begynnyth in latyn. Mona
cis vero &c. Caplm. lxxxvi.
¶ An exhortacõy for to withstonde the
deuyll/begynnyth in latyn. Tũc pacho
mius &c. Caplm. lxxxvij
¶ How layne Pachomyey by his mery
tes knewe ꝑ thoughtes of men/begyn
nyng. Cũq; pgerẽt Caplm. lxxxviij
¶ How the deuyll shewed hymselfe to
layne Pachomyey/begñyng. Alio ve
ro tempe Caplm. lxxxix.
¶ How the myght of the deuyll was
shewed to the holy may Pachomyey/
& begynnyth in latyn. Vo hoc etiã &c.
Caplm ·C.
¶ How the holy may Pachomyey hes
lyd a may that was bytte of a Scorpy
on/& begynnyth in latyn. Interea &c
Caplm ·C.i.
¶ How lybenelle prouffyteth oft to the
saluacõy of ꝑ soule/begynnyng. Tali
quoq; &c. Caplm. C.ij.
¶ Of the pacyence of Zacheus ꝑ was
a relygyous/& begynnyth in latyn. Za
cheus quã monach⁹ Caplm. C.iij
¶ Of the deth of layne Pachomyey/&
begynnyth in latyn. Certus itaq; Pa
chomius Caplm. C.iij
¶ Of the lyfe of layne Cryllen the re
lygyous/& begynnyth in latyn Quidã
cenomanensis Caplm. C.v.
¶ Of layne Johan ꝑ almoner Patry
arke and bysshop of Alexandrye/after
that it is rehercyd in the lyfe of the fa
dere by layne Leonce/in his tyme bys
shop of Naples/to the chapytre begyn
nyng in latyn. Cumq; peruenissem &c
Caplm ·C.vi.
¶ How the sayd layne Johan ordeyned
to ꝑ poore folke of ꝑ cyte of Alexãdrye
theyr sustentacõy & dayly fode ordyna
rely callyng theꝫ his lordes/begñyng
in latyn. Promot⁹ ergo Caplm. C.vij
¶ How he stablysshyd in ꝑ cyte weyght
& mesure equall/& begynnyth in latyn
Iustũ vero Caplm. C.viij
¶ How he corrected theym ꝑ receyuey
ony rentes/& begynnyth in latyn. Rela
tũ est aute Caplm. C.ix.

¶ How he gaaf lycence & leue to them that wolde come to hȳ/begȳnyng in latyn. Dilectus vero &c. Capl'm. C.x.
¶ How ꝑ holy bysshop receyued meekely the folke ꝑ were fled for to schewe ꝑ wo deneſſe of theym of Percy & begynnyth Luius sancti Capl'm. C.xi.
¶ Of the shappe of a womay ꝑ apered to sayne Johay ꝑ Almoner Patryarke of Alexandrye/& begynnyth in latyn/ Liqz illis &c. Capl'm. C.xij
¶ Of a pylgryme ꝑ wolde kepte sayne Johay the Almoner / begynnyng in latyn. Adonione &c Capl'm. C.xiij
¶ Of a maryner & of the tynne ꝑ was tomed to syluer / begynnyng in latyn. Nauclerus quidā &c Capl'm. C.xiiij
¶ Of a ryche may that was falley in grete powerte / And begynnyth in latyn. Delcendente sanctissimo ꝛ cetera Capl'm C.xv.
¶ Of Nyceta patryce & ruler of the co mpy werle in Alexandrye/begynnyn ge in latyn. Intuens Niceta et cetera. Capl'm C.xvi.
¶ Of the scarnesse and derthe of corne and suche goodes. And of a may that requyred to be made Deakey / & begynnyth in latyn. Qui Abrahaam &c Capl'm C.xvij
¶ Of two clerkes that dyde falle in to synne/& begȳnyth in latyn. Quibuldā Capl'm C.xviij
¶ Of the noyse that the holy Patryar ke Johay had ayenſt the ruler Nyce ta/& begȳnyth in latyn. Deifri quidā Capl'm C.xix.
¶ Of Gregorye the neuewe of ꝑ holy patryarke/& begynnyth in latyn. Isle memoriabilis Capl'm. C.xx
¶ Of the Dyacon of ꝑ layd holy pa tryarke named Damyey/& begynnyn ge in latyn. Nunciatum est et cetera. Capl'm C.xxi. & xxij
¶ Of the tombe of sayne Johay the Almoner/the whiche he wolde not luk fre to be full made/& begynnyth in la tyn. Diffinicōez &c Capl'm C.xxiij
¶ Of ꝑ yeftes that sayne Johay the Almoner sent to the Patryarke of Je rusalem for a socour ayenſt the Pay nyms/& begynnyth in latyn. Dño &c Capl'm C.xxiiij
¶ How a marchaūt gaaf to sayne Jo hay ꝑ Almoner a ryche couerlet for to couere ouer his lozy bedde/& begȳnyth Arripuit sanctus Capl'm. C.xxv.
¶ Of a chaunger named Peter/ꝑ ma de hymself to be solde by his seruaunt as a bonde may for to socoure ꝑ poore people/& begynnyth in latyn. Dignū. Capl'm C.xxvi.
¶ Of sayne Serappon / and begyn nyth in latyn. Omnibus et cetera. Capl'm C.xxvij
¶ How the holy Patryarke wolde not herkey to the accusacōns that mey ma de agaynſt the Relygyouses / And be gynnyth in latyn. Semper quidem &c Capl'm C.xxviij
¶ How ꝑ holy Patryarke vysyted the syke labouryng of theyr dethe warde/& of hym ꝑ was brought pryloner in Per se/& begȳnyth in latyn. Moralitate &c Capl'm C.xxix.
¶ Of hym that prayed for his sone/& for his shyppe that was vpoy the see/ bycause it sholde not perysshe/& begyn nyth in latyn. Quod in actibz apłoz. Capl'm C.xxx.
¶ Of a coueytous bysshop/the whiche loued moneye Inordynatly & ouermo

che/& begynneth in latyn. Vergebat &c
Caplin .C.xxxi.
¶ Of the shyppes of the chirche / and how all the goodes þ were therin were lost/whiche chapytre begynneth in latyn. Dominus qui dimittas et cetera
Caplin .C.xxxij
¶ Of a seruaūt to whom he gaue two pounde of golde/& begynneth in latyn/ Ad extremū &c Caplin.C.xxxiij
¶ Of a dame that refused to leue fyfty pounde of golde/begynnyng in latyn Districtis. Caplin.C.xxxiiij
¶ Of a woman that forbare wronges of her lone in lawe/and begynnyth in latyn Vergence Caplin.C.xxxv.
¶ Of saynt Johñ & saynt Sophronyon/whiche begynneth in latyn. Ad vsūtatē igit &c. Caplin.C.xxxvi.
¶ A sermon made by the forsayd holy patryarke ayenst the heeres of folke soweth/& begynneth in latyn. Si vero alicubi &c. Caplin.C.xxxvij
¶ Of the childe Orphenyus þ whiche was made riche/& begynneth in latyn Audiens &c. Caplin.C.xxxviij
¶ Of a begyler that borowed thyrty pounde of golde of the holy patryarke & begynneth in latyn. Inpeterniille Caplin .C.xxxix
¶ Of thabbot Vytalyon/& begynneth in latyn. Senex quidem magnus &c. Caplin .C.xl.
¶ Of a begger whiche in asking au almesse of þ sayd patryarke spake grete wordes ayenst hym/& begynneth in latyn. Precipiens Caplin.C.xli.
¶ Of the questyons that the holy patryarke made vnto the poore people/begynnyng in latyn. Si vero et cetera. Caplin .C.xlij.
¶ Of a prynce þ hated a nother prynce begynnyng. Malicia. Caplin.C.xliij
¶ How þ holy patryarke constrayned by his humylyte þ wonde to be mete/& begynneth Sepiē ante Caplin.C.xliiij
¶ A sermon þ the holy patryarke made to yeue ensāple of meknes/begynneth. Et her. Caplin.C.xlv.
¶ How he corrected by fayre wordes & swete langage theym þ went out of the chirche after that the gospell was sayd & begynneth in latyn. Mitrany autem Caplin .C.xlvi.
¶ How he forbadde þ folke sholde not spekē in the chirche/& begynneth in latyn. Loqui autē &c. Caplin.C.xlvij
¶ How he ordeyned two orders of relygyous/& buylded thē .ij. chirches/one in the name of our lady/& the other of saynt Johan / & begynneth in latyn. Volens autē &c. Caplin.C.xlviij
¶ How men ought to eschewe þ cōpany of heretykes/& begynneth in latyn. Et hoc beatus Caplin.C.xlix.
¶ How þ holy patryarke Juged not cōdēpned neuer no body / begynneth in latyn. Cū olim Caplin.C.l.
¶ Of two clerkes that made stone/& begynneth in latyn. Duobus clericis &c Caplin .C.li.
¶ How the holy patryarke was called of god for to departe out of this worlde And begynnyth in latyn. Et quidem. Caplin .C.lij.
¶ The fourme of his Testament foloweth/& begynneth in latyn. Aduertente. Caplin.C.liij.
¶ Of the woman that gaue her spune in wayting to saynt Johan the patryarke/& begynnyth in latyn. Aliud autē Caplin .C.liiij

¶ How the deth of the forsayd holy patryarke Johan was shewed to a relygyous named Sauyu/& begynneth in latyn. Eadē cui die. Caplin. C. lvi.

¶ Of a nother vysyon þ a Lytezyn of Alexandrye had/touchyng þ deth of this holy patryarke Johan þ Almoner/& begynneth. Cū autē. Caplin. C. lvi.

¶ How out of his sepulcre flowed and came oyle / And begynneth in latyn / Hymnodia &c. Caplin. C. lvii.

¶ Of the lyfe of saynt Eugene/whose feest is halowed the daye after the feest of þ Natyuyte of our sauyour Jhesu cryste/& begynneth in latyn. In septimo igit &c. Caplin. C. lviii.

¶ Of saynt Basylle bysshop of Capadoce/& begynneth in latyn. Basilius itaq; &c. Caplin. C. lix.

¶ How Eubole was cristened in þ flume Jordan/& begynneth in latyn. Apprehendentes autē &c. Caplin. C. lx.

¶ How saynt Basylle beyng a bysshop copoled þ malle/in copolyng of whiche he sawe god & his apostles/begynnyng Conuenientes &c. Caplin. C. lxi.

¶ Of ay Ebrewe may þ sawe a childe bytwene the hōdes of saynt Basylle whan he deuyded þ bodye of our lorde & begynneth in latyn. Diuino quidē &c Caplin .C. lxii.

¶ Of one that forsoke god/& gaaf a wrytynge therof sealed with his owne honde/& begynneth in latyn. Iludius autē. Caplin. C. lxiii.

¶ Of a womā to whom her synnes were forgyuen by the prayer of saynt Basylle/& begynneth in latyn. Mulier quidam &c. Caplin. C. lxiiii

¶ Of Joseph þ Hebrewe/whiche hystorye is annexed to the sayd chapytre.

¶ Of the holy fader Effrem/& begynneth in latyn. Fratres enarrationē volo facere &c. Caplin. C. lxv.

¶ Here foloweth the declaracyon of chynges conteyned in þ seconde partye of this present volume/the whiche is deuyded in some smale treaties/chapitres demaūdes/& quodlybetha/as herafter shall appere.

¶ Fyrst is þ prologue of saynt Jheron̄ by hym made vpon þ seconde partye or chapytre/begynnyng. Here munndū &c

¶ Dyuerse exhortacōns here folowen whiche begynne in latyn. Quidē sanctor senior &c.

¶ Other exortacyons folowen for to acquyre the vertue of pacyence & humylyte begynnyng in latyn. Dicebāt sancti seniores &c.

¶ Here after consequently foloweth a lytyll boke or treatyse conteynyng many Instruccōns for folke of Relygyon & other contemplatyue/how they owe to behaue them selfe þ one with the other/& to profyte in Relygyon/whiche begynneth in latyn. Interrogauit &c.

¶ Ay other lytyll treatyse whiche techeth to fynde the reste of conscyence/ And begynneth in latyn. Dixit abbas Anthonius.

¶ Ay other treatyse techyng how men ought to styre them to compunccyon/ and begynneth in latyn. Dicebant de abbate Arsenio.

¶ Ay other treatyse foloweth of contynence & sobrenes ayenst glotonye and other vyces. And begynneth in latyn. Fratres aliqui &c.

¶ A nother treatyle ayenſt ſompcas
cyon.
¶ Ay other treatyle foloweth/wherin
is conteyned that ſolbe of Reigyon
ought not to polleſſe nothyng/& begyn
neth in latyn. Frater quidã &c.
¶ Ay other lytyl treatyle herafter con
ſequently foloweth of the vertue of for
ce & of pacyence/& it begynneth in la
tyn. Sanctus abbas Anthonius &c.
¶ Ay other lytyll treatyle conteynyng
that nothyng ſholde be dooy for exalta
cyon or vayne glorye.
¶ Ay other lytyl treatyle techyng how
a man ought to Juge ony other
¶ Ay other treatyle foloweth here ſhe
wynge how one ought to haue diſcre
cyon.
¶ Ay other lytyll treatyle foloweth he
re after techyng how a man ought to
lyue ſobrely / And begynneth in latyn.
Frater quidam
¶ Ay other treatyle how one ought to
praye without Intermyſſyon and with
out ceſſyng/& begynneth in latyn. Di
cebant de abbate
¶ Ay other lytyll treatyle conteynyng
how a man ought to doo mercy. And
begynneth in latyn. Pierceperunt ali
quando
¶ Ay other lytyll treatyle of obeyſſan
ce or obedyence
¶ Ay other lytyll treatyle enſtrynge
the people vnto the ryght neceſſarye
vertue of hamylyte and mekenelle.
And begynneth in latyn. Abbas An
thonius
¶ Of the vertue of pacyence
¶ Ay other hyſtorye foloweth of Con
templacyon
¶ Here after foloweth the ſeconde cha
pytre of contemplacyon.
¶ Ay other treatyle where in bey re
cyted and reherced the ſygnes and myſ
racles whiche were dooy by the holy
faders.
¶ The bolke of the good conuerſacyon
of dyuerſe holy faders.
¶ Here begynney ſeuey chappetres/the
whiche the abbot Moyſes ſente to the
abbot Pemenius. And who that kee
peth theym wel ſhal be deliuerred from
payne eternall.

¶ Here after foloney the chappetres of
the thyrde parte of this preſent volume
in the whiche is made mencyon of ſtrule
& conuerſacyon of other holy faders.

¶ Fyrſte the prologue of thauctour/be
gynnyng in latyn. Frequenter
¶ Of a ſolytarye relygyous ſ dwelled
in Lyrrne in a lytyll hous/begynnyng
Ante hoc triennium. Capitu primũ.
¶ Of the ſygnes of Origene whiche
bey ayenſt the fayth/begynnyng. Pro
ſpere igit Capitu. ij.
¶ Of the conuerſacyon of Jerome Jhe
roſolymytayn / begynnynge in latyn.
Igitur inde Capitu. iij.
¶ How the abbotes were boũdey to gy
ue theyr lyuyng to the brethey whiche
they receyuedey in to theyr couentes/be
gynnyng. Haud longe Capitu. iiij.
¶ Of a Reigyous brother whiche in
his hermytage was fedde with heuen
ly bnde/begynnyng. Caſu ſuper dlos
dies. Capitu. v.
¶ How a lyoneſſe ete out of the hande
of an holy man / lyke as ſhe hadde be
tame / begynnyng in latyn. Ego vbi.
Capitu .vi.

¶ How an holy mayd nourysshed a wulfe the whiche demaũded of hȳ pardon begynnynge in latyn. Alium eque. Capl'm .viij.

¶ How fyue lytyll lyons beyng blynde were enlumyned by an holy mayd begynnynge in latyn. Habitabant. Capitulum .viij.

¶ How a bysshop by a sterre knewe what herbes he sholde ete / & whiche not/ begynnyng in latyn. Fuit et alius. Capitulum .ix.

¶ Of a brother dwellyng in the mountayne of Syna the whiche spake to no persone by the space of fyfty yere / begynnyng. Sed longũ. Capl'm.x.

¶ Here folowe the grete myracles of oberyssaunce / and begynneth in latyn. Referam &c. Capl'm.xi.

¶ Of the seconde myracle of obedyence/begynnynge in latyn. Quidam frater &c. Capl'm.xij.

¶ Of hym ꝑ chaced the deuylles out of the bodyes of men / wherof he was after ouercomen & synably purged begynnyng. Quidã autẽ. Capl'm.xiij.

¶ Of an hermyte desyryng to retorne to the worlde was punysshed / begynnyng in latyn. Adoleſcẽs. Capl'm.xiiij

¶ Here foloweth the maner of habyte and vestement of the relygyous Egyptyens/begynnyng in latyn. Sunt pretetra &c. Capl'm.xv.

¶ Of the maner reguler to praye god amonge the same brethern. And how they haue renoũced the worlde/begynnyng in latyn. Itaqꝫ. Capl'm.xvi.

¶ Of the place in whiche the holy faders sawe an angell synge .xij. plalmes/begynnyng in latyn. Jam cũ &c. Capl'm .xvij.

¶ What dyscrecyon & nature ought to be kepte in ordyng & prayer/begẽnyng in latyn. Cũ igit. Capl'm.xviij.

¶ Of theyr handy werke/and wherfore pryme/tyerce/sexte/none/& the other hours bey longen in the chirche/begynnyng. Ita namqꝫ. Capl'm.xix.

¶ How in a monastery ought to be receyued a seculer that wyll entre in to relygyon/begynnyng in latyn. Cum igitur. Capl'm.xx.

¶ How a monke to thende that he do not his owne wyll / ought not to doo ony thynge without the cõmaũdemente of his spyrytuall fader / begynnyng in latyn. Post hec. Capl'm.xxi.

¶ Of a monke the sone of an Erle/ the whiche by the cõmaundement of his abbot bare for to selle openly panyers and hottys/begynnyng in latyn. Nouimus. Capl'm.xxij.

¶ Of thabbot Pinuphus/begynnyng Vidimus. Capl'm.xxiij.

¶ A ryght good admonycyon for an nouyce / begynnyng in latyn. Habent igitur Capl'm.xxiiij.

¶ Of a monke that made the pylgrymes to ete to fore the hour accustomed whan men faste/begynnyng in latyn. Cũ de tirie partibz Capl'm.xxv.

¶ Of a monke whiche neuer ete allone/begynnyng in latyn. Vidim⁹ & aliũ in solitudine Capl'm.xxvi.

¶ Of a deuoute relygyous named Macheres/begynnyng in latyn. Vidim⁹ et aliũ senem Capl'm.xxvij

¶ Of thabbot Theodore/begynnyng Vidim⁹ & aliũ abbatẽ Capl'm.xxviij

¶ Of an holy hermyte in a meruayllous deserte / begynnynge in latyn. Itaqꝫ &c. Capl'm.xxix.

¶ Of two ponge childern the whiche beryinge tygres to a lefte Relygyous & deyed by the waye/& begynneth in latyn. Quidã &c. Caplin. xxx.
¶ Of the monkes of Egypte and of theyr dylygence / begynnyng in latyn. Per totũ. Caplin. xxxi.
¶ Of a brother whiche was a blasphemer of god/the whiche by punycõ dyuyne was enbraced with lecherye. Capitulum .xxxij.
¶ Of dyscrecyon the whiche is moder of all vertues / begynnynge in latyn. Quodam Caplin. xxxiij.
¶ Of Herod ay auncyent fader Capitulum .xxxiij.
¶ Of cweyne relygyouses whiche wolde not ete / but yf god sente to theym theyr refeccyon/begynnyng. Quid dicã. Caplin. xxxv.
¶ Of a relygyous whiche wolde lacre fyt his sone to the deuyll / begynnyng in latyn. Quid dicã &c. Caplin. xxxvi.
¶ Of a Relygyous to whome the deuyll shewed the armee of cryste/ & of the saralyns/begynnyng. Fuit &c. Caplin. xxxvij.
¶ How for to be cõfessyd of his synnes it chaseth awaye the deuyll more than other thyng begynnyng in latyn. Abbas &c. Caplin. xxxviij.
¶ Of Relygyous people slayne by the Infydeles begynnyng in latyn. In palestine &c. Caplin. xxxix.
¶ Of thabbot Danyell begynnyng in latyn. Inter &c. Caplin. xl.
¶ Of thabbot Serenus begynnynge/ Same &c. Caplin. xli.
¶ How the deuyll haue not so moche power now ayenst the monkes as they had in olde tyme begynnyng in latyn. Sanctis tamen. Caplin. xlij.
¶ Of thabbot paule begynnyng in latyn. Hic igit abbas &c. Caplin. xliij
¶ Of thabbot Moyses begynnyng Secundus. Caplin. xliij.
¶ Of a Relygyous whiche lawe by nyght a multytude of deuylles begynnyng in latyn. Quidã autẽ frater &c. Caplin .xlv.
¶ Of two phylosophres whiche wente to sayne Anthonye begynnyng in latyn Quodã vero tempe &c. Caplin. xlvi.

¶ Here begynneth ỹ prologue of sayne Palchasie vpon the fourth parte of the lyfe of holy faders as well of Egypte as of Grece.

¶ The boke of admonycyons/& fyght ayenst glotonye.
¶ How for thendure poverte causeth to come to the rest of heuen.
¶ Of parfyght pacyence.
¶ How one ought to serue ỹ lefte mey.
¶ Of the drede of god.
¶ Of the temptacyons of thenemye.
¶ How a may may mortefye ỹ vyces.
¶ Of persecutaunce.
¶ Of the payne and labour of the olde holy faders.
¶ Of exhortacyon of doctryne.
¶ How curyosyte ought to be eschewed.
¶ How one ought eschewe noyse.
¶ How one ought to kepe sylence.
¶ Here is made mencõ of the medytacõns of .xij. deuoute hermytes.

¶ Here after folowey some smale treatyse & the fyfth parte.

¶ Here folowey some smale trattyes of the prayeyng of vertues/as well moralle as theologycall. vpon which sayne Macharye made his prologue/whiche was auctour & compylatour of theym

¶ Of the prayeyng of charyte/begynnyng in latyn. Cum igitur et cetera. Capitulum primū.
¶ Of þ byndyng togydre & connexion of charyte & of humylyte/begynnyng in latyn. Certissime. Capitulum.ij.
¶ Of the vertue of contynence Capitulum .iij.
¶ Of the contynence of the tyghe. Capitulum .iiij.
¶ Of contynence of speche Capitulum.v.
¶ How vyle clothyng ought to be desyred. Capitulum.vi.
¶ How alle thynges ought to be doon by reason & mesure. Capitulum.vij.
¶ Of the wele of compunccõn whiche principally cometh for a man to mortefye hym selfe. Capitulum.viij.
¶ Of the qualyte of compunccyon. Capitulum .ix.
¶ Of the maner to praye to god our maker. Capitulum.x.
¶ Of the bataylle of vyces ayenst the vertues. Capitulum.xi.
¶ Of the affeccyon for to studye well Capitulum .xij.
¶ How one ought pacyently to endure the aduersytees and maladyes. Capitulum .xiij.
¶ Here folowyth chystorye of Theodolius of whom is spoken in the chapytre to fore. Capitulum.xiiij.
¶ How one ought gladly rede the scryptures/begynnyn in latyn. Sanctam &c. Capitulum .xv.

¶ Of the yefte of peas / begynnynge in latyn. Saluator et cetera. Capitulum. .xvi.
¶ Of the Epystle of sayne Macharye to the monkes / whiche begynnyth in latyn. In primis &c. Capitulum.xvij

¶ Here endyth the Table of this present volume called in latyn Vitas patrum/that is the lyfe of olde auncyent faders.

¶ Explicit.



Here foloweth the fyrſte parte

¶ Prologue of layne Jherom

BLessyd be god our louer
cayer creatour & dyrecto
ur Infallyble. Whyche
wolle that all manhyn
de shulde be sauyd. and
come to the perfyghte
knowlege of trouthe / Whyche also to
vs hath adressyd our way for to goo vn
to Egypte / Where we haue seen grete
thynges & meruellos. terryble and pro
fytable to theym that in tyme comyng
maye come to the knowlege of theym /
And the whiche thynges bey not to vs
allonely cause of the lernynge of oure
beleue. but also they haue gyue to vs oc
casyon and matere for to wryte hysto
ry right couenable to doctryne of ryte /
The whiche doctryne by the sayth of
thynges passed and tolde in the same /
shall shewe waye ryght ample & large
to theim that wolle walke therin. And
how wel that we bey not couenable ne
sufficaunt to telle & recompte soo grete
thynges / And is seen not to be thynge
dygne ne worthy that folke of lytyl ca
pacyte ought to entremete to recyte in
theyr soo lytyll & feble style suche hysto
ryes whiche consiste in the excellyte of
right hye vertues / Neuertheles bi cause
that the frequent charytee of the freres
dwellynge in the holy mountayne of
Oliuete / haue ofte tymes requyred vs
to wryte to theym and explyke the ly
nes of holy sheremytes and religyouses
relydent in the deserres of Egypte. the
yr grete vertues & werkes of pytee. And
the meruellous strengthe of theyr ab
stynences. whiche we manyfestly haue
seen: Hoppynge to be holpynge in thys
matere. by the right holy and deuowte
prayers & orysons of ꝑ layd requyrers.
The whyche bey to vs in stede of com
maundement. haue entreprysed this wer
ke / By whiche we delyre not somoche
the laude of the style. as we hope the ef
fycacyoy in tyme compynge of theym
that shall rede this hystory / By this ꝑ
eche of theim enflamed by the ramples
that herin bey contey ned shall be moe
ued & excyted to haue errour of the wic
hed ordures. fylthes & vayn labours of
this worlde and to excyte hym to reste.
of conscyence. and to the werkes of pyr
te / Thenne maye we saye thus sayethe
the noble clerke sayne Jherom. in spe
kynge of the layd holy & deuoute relyg
gyous of Egypte. whiche we haue seen
And verrily haue seen the noble tresour
of Jhesu Cryste hydde in vessels huma
yn / The whyche tresour after we had
founde it. haue not wylled as enuyouse
to hyde ne couere it. but the same soo fo
unde to the vtilyte & profyte of many /
we haue wyll to manyfeste & make co
myn / Veritably acertayned that of soo
moche that many shall be therby enry
chyd. of so moche more shall they mow
haue grete mede & merite / ¶ Thenne
at begynnyng of this narracõn we sup
plye ryght humbly to our worthy sauy
our Jhesu Cryste that his prompt gra
ce maye be to vs presented in vertue. of
the whiche the same werkes of pyte ha
ue bey doon by the layd relygyouses of
Egypte / Furthermore we haue seen in
the layd countree of Egypte many ho
ly faders lyuynge in erthe. not the lyfe
humayne. but heuenly lyf. as newe pro
phetes reyled for to shewe thynges for
to come. Soo moche were they full of

wenes/In the whiche was all efficace of verytee.as well for to here wytnesse of the mervtes.as for to doo myracles/ And noo thynge wythout cause hadde they suche prerogatyf of god/For be/ fore all contempnyth or delpilyth ſ wor lde and all his aiyaller/Wherfore shol de he not haue myght & puyllaūce erle spall & dryue/We haue sery also soth other the whyche were soo ygnoraunte of malyce.that they knewe not that o/ ny cuyll were done in the worlde. ne al so what synne was/But they were all vtterly Inculpable/In theyn was so grete tranquylyte of courage & vertue/ and soo extreme affeccōn of boūte.that not wythoute cause myghte be layde to theyn/ Pees be habundantly to the ve ry louers of the name of Jhesu Cryste/ They dwelled in deserte dilperled & le parate that one fro that other in diuer le celles & lytyll howles/But by very charite were they enlembled.alied & vnyed / And the reylon for whiche they were leparate was this/By cause that by ydle wordes vnprofitable.walkyng in theyr vyages. or by comynycacyons not fruytfull.theyr dryune & holy con/ templacōn of that one or of that other be troubled or letted/And wyth al the/ yr herte.and as ententyf to theyr deuo/ cyon.in theyr secrete places fro daye to daye they abode the comynge of Jhesu Cryste.that is to laye the dethe. In the whyche eche one shall be Judged after his merytes / And there lyke as very knyghtes armyd of all pieces of hame ys abode the aduersary of all mankynde the fende of helle/They had no ma nere lolreytude ne besynesse of the lyfe naturell ne of bodyly necessytees. conly derynge the grete prouyde charytable of our redemer/ by ſ whyche he prom lyth to all theyn that by very Justyce wyth all theyr herte shall take payne to gete the crame of heuen that they shall haue no nede ne necessyte/And for this conlyderacōn many amonge hem whā they had our necessytees they returned to god as to the very conduytour in al lyble of theyn that traue to hym. And anone they haue that. whyche they de/ maunde/Some of theyn went vppon the water lyke to layne peter / Some of theyn with theyr handes slewe and put to dethe horyble beltes for to let. And they dyde not oonly suche myra/ cles but other Infynyte / And suche as by the prophetes & appostles had be do ne / Thenne it is to byleue that lyth ſ tyme the world hath be mayntened as it is now by the holy & deuoute relygy ouses. whyche daye & nyghte praye for the vnyuersall helthe/But as it is so ſ the thynges right good beyng ofte in ly/ tyll quantyte & right dyffycile/ Neuer theles al they were in the same ii. con/ dycōns/ For they were in grete multy/ tude.and also they were perfyte.& of ry ight holy lyfe/Some wereinygh dwel/ lers by cites.and other places in cham pestres/And other garnilhed wyth ver tues were leparate & dylperded in the deseртes/And as the excellite of mey of armes of some prynce is one.they were vnyed in charyte in theyr tygurys or celles/And stedfastly armyd with pray er berynge the sheide of fayth for some rayne defence were redi & apparailed to fyghte agaynste the aduersaryes of our fragylyte/-By whyche they toobe by assaulte the crame of heuen/ All gra

wrallii were aourned and arayed with vertues swete and pealyble / But alle were togydre alyed and bounde wyth the bonde of charyte. And for Jalouſye and delyre for to gete vertues they led e dide dyuerſe batayles For euery may laboured and tobe payne . that one to be more swete and lofte. or more benig ne thay the other/ That one to be mo re pealyble. and that other right pacy ente/ yf ony were more wyſe thay tho ther/ Of loo moche he rendred hymſelf te more humble / and ſemaunte of alle the other. Jy ſuche wile as he lempd to be moſt ygnoraunte / And loo moche layth layne Jherom that god hath do ne to me ſuche grace to ſee their conuer ſacyon . I ſhall ſette my payne after that god ſhall gyue me the mynde .for to recounte by weytynge theyr fayre e laudable manere of lyuynge / To the ende that they whiche haue not leey co rporally theym. maye knowe theyr ho ly conuerſacyon and good werkes/ By the whyche they maye enſyewe and le de ſuche a lyfe lyke to theym/ And ſy nably maye gete by very pacyence try umphe and victorye in this worlde And in the reame of heuey glory per durable/ Amey/

¶ Of layne Johñ the Heremyte the fyrſt chapytre/ whiche begynnyth in la tyn Primum igitur/



The noble and bleſſyd Doctou layne Jherom Recounteyth of layne Johñ of Egypte. The whiche was ay holy Heremyte and ay exemplayre of alle vertues. dwellynge in the partyes of Thebaydes in ay he remytage lette in ay hyghe roche nygh to the cytee of Lyto/ To whyche Here mytage mynghte noo may goo but in grete payne and labourr/ The chyrche of that Heremytage was cloſed and ſhette/ And therin was the layde Here myte loo longe tyme. that fro his lx. ye re of age tyl he was lxxx. yere olde that noo perſone entred in to that chyrche tyll layne Jherom vplited hym/ Neuer theleſſe to theym that came thyther for to vplyte hym . he ſpake to theym tho rugh a wyndowe oonly in conforteynge theym / And gyuynge to theym ſpyry tuell refectyon / He was neuer ſeey of woman in the layd Heremytage/ The re were but fewe mey that lawe hym /

and that not alwaye/ But att certayn houres & dayes he suffred wel that a li tyll howse was made wythout his mo; nasterye for to lodge & rette theym that came fro ferre regyons & countrees for to see hym/And he hymselfe allone with to his monasterye occupyed hym daye & nyght without eny Intermyssion with alle his thoughte & myghte to deuocyon orysoy & prayer/And he was soo agreta ble to god.that not allonely he had the syence of thynges presente.but also of thynges to come/ And soo hadd he the yefte of prophecie as well in the prouy ynce & cytees nyghe by. and also in ferre countrees.in whyche he had neuer be

To the emperour Theodolyen he shewed ofte tymes of his fortunes that he sholde haue of his aduersaryes/ & how he sholde haue victorye of some tyrall tes his enmyes¶ In a time it happed that the Ethyoppens nyghe a cyte nay myd Cyrene. the whyche is the fyrst of the parties Thebayoes.in the countree of Ethyopye hadd alleyged a knyghte Romayne.the whyche had losse many of his peple in bataylle.some slayne .& some take and broughte in captyuyte The sayde knyghte had lytyll peple & grete multytude of enmyes.ferynge for that cause to assayle the Ethyoppens/ came to the sayd holy Heremyte for to counseyle what he shold doo/The why che ordeyned to hym day of batayle a; yenst his enmyes/sayenge to hym that yf he soo dyde he sholde opteyne victo rye.and haue domynacyon of his enmy es/As well of theyr bodyes as of theyr goodes/And soo it happed to the sayde knighte/¶ A nother knyght of Rome excedyng the offyce of a Trybune ca me to the sayd Heremyte.prayeng hym that he and his wyffe myghte speke with hym. To whom he answerd that his wyffe myghte in noo wyse speke wyth hym/ And that syth he hadde be Heremyte neuer woman had seen hym ne spoke wyth hym/The sayde knyght te abode styll in his prayers/ In the mes synge yt she sawe hym not.that she we re in daungerour of dethe / And whanne the sayde Heremyte considered his In; portunyte.and also her sayethe sayd to hym / Goo to thy wyffe: and saye to her.that in this nyghte she shall see me But that she come not hyther/But in her bedde and in her howse I shall spe ke to her/Thenne wente the sayd Ro; mayne/ and consyderynge in his herte the doubtous answere of the sayde Hes remyte shewed it to his wife/The whi che of the Incertaynte of that answe; re was strongely greuyd and ennoyed/ But in the same nyghte she slepynge sawe a vysyon of a man spekynge to her.whyche sayde to her thyse wordes/ O woman of grete sayethe for to satys fye thy desyre and wyll I am come hi; ther for to speke to the/Neuertheelle I admonesh and warne the. that frohens fourth thou desyre not to see ꝑ bodyly vysage of the semaunte of god / But allone haue thou desyre for to haue cõ templacyon in thyne herte of theyr ver tues in good manere/The spyryte one ly gruyth lyfe. And the flesshe prouffy tyth in noo thynge / I am not hiꝫ co; me to the as Jnste ne prophete lyke as thou wenest of me.but for the sayth of thy husbonde and of the/I haue pray ed vnto almyghty god for to gyue to the helthe of all thy lynemelle and ma;

lyuer thou shalt be hoole and quaryſ-
shed/ And thou and thy husbonde and
your housholde shall be blessyd of god/
And be not vnkynde of the benefayctes
that god hath gyue to you/ But drede
ye hym frohenforth/And demaunde not
of hym but the sustentacyon of your ly
fe. wythoute ony other vytaylle/ Lete it
suffyse to the that thou hast seen me in
sleppynge/And in tyme compynge herat
ter delyre not to see my body/ Thenne
whan this woman was awaked she re
counted alle the caas to her husbonde.
In expolynge to hym very enlygnes of
his vylage.and clothynge and habylle
ments of the sayd holy fader. with ma
ny other tokenes / By the whyche her
Husbonde knewe certaynly the sayd vi
syon to be true/Wherfore he sore amer-
weyled retourned to the sayd holy fader
for to render .and gyue thankynges of
the thynges afore sayde/ The whyche
ended he demaunded of hym his bene
dyccyon/ And after came Joyously ho
me to his howle/¶ In a nother tyme
a Prouoste or Cappytayne of mey of
warre lefte his wyfe nyghe her tyme
for to chylde. Came for to see the sayde
holy fader/ And in the tyme that he a-
tryued in the place where as he dwelled
And the same day she was in grete pe
ryll for her chyldynge/ Thenne the ho
ly fader sosayde aduertysed the sayde
Prouoste . and shewed to hym how she
was delyuered of a fayre sone.and bro
ught fayre a bedde. In sayenge to hym
Thou art bounde to gyue thankynges
louerayne to god/ For thy wyfe whiche
was in grete daungeour. is delyuered
oute of peryll/But haste the to retorne
home . and thou shalte fynde her hoole
and quarysshyd wyth her chylde seuen
dayes olde . Whom thou shalte name
Johñ/And thou shalte nourysshe hym
seuen yere in thyne howle. wythoute to
haue ony compynyacion wyth the Pay
nyms. to thende for to kepe hym from
theyr vyces/ The whyche seuen yere so
passyd thou shalte delyuere hym to so-
me holy relygyous may. for to Inſtruc
te and teche the Cryſtyn fayth and doc
tryne / And thus the holy may as well
to peple of the prouynces nygh by hym
as to straungers. yf they requyred hym
gaaf good counseyle. in repreuyng the
yll of theyr vyces and secrete synnes.
¶ She prophecyed the sampne to come/
for the synne of the peple. and other per
secucyons compnge . In exclynge the
synners to penaunce. and amendement
of lyfe. And as to Impotents and Para
lyticks whan they were broughte to hȳ
he bleſſyd hem wyth holy oyle of why
che whan they were ennoynted. they re
couered helthe and quaryſon of all the
yr maladyes/¶ A Senatour of Rome
had a wyfe blynde. whiche exorted hym
to lede and brynge her to the sayde ho-
ly Heremyte/ To whom the sayd Se-
natour her husbonde answerd. that he
wolde neuer see ony wymmen/ Thenne
she prayed hym . that he wolde goo to
hym / And praye hym to make his o-
ryson and prayer to god for her / for
by this moyen syngulerly she hoped to
recouere her syghte/ The same Sena-
tour came to this sayde holy may/and
after that he hadde made his Requeste
he bleſſyd a lytyll oyle/ And sente it to
the sayde blynde woman/Wyth why-
che she ennoynted her eyen thre dayes
And Incontynente she receyued her

lyghte to gyuynge thankynges to god ¶ Many other dedes worthy to be remembred dyde this holy man/¶ The whyche sholde be ouer longe to wryte

¶ But sayne Jherom hathe yet wryten one in this boke/ By cause he himselfe was there present wyth tyre other brethern/ The whyche togyder came for to see the sayde holy man/ ¶ And after they were ayryed/ And that they had salwed eche other/ he receyued them wyth grete gladnesse/ And spake to eche of them humbly/ In admonestynge them to praye to god wyth hym/ As it was accustomed to the holy faders of Egypte/ whanne ony came for to vysyte them/¶ Thenne he demaunded them yf ony of them were a clerke/ The whiche answerde to him naye/¶ Neuertheselle he knewe by spyryte of prophecie that one of them was a Deakey/¶ And by humylyte he reputyd hymself vnworthy to be with so grete and perfyghte men/ as his felowes were/ And bydde hym behynde them/¶ The holy man seenge the sayde Deakey. whyche was the yongest of them. And shewed hym wyth his fynger and sayde/Loo this is the Deakey The whiche answerd that he was none/¶ Thenne the holy man tokē him by the honde and kyssyd hym and sayde/Haa my sonne denye not the grace that god hathe gyuen to the. To the ende that thou take none harme for goode/And for humylyte to lye/¶ For aboue all thynges lesynges ought to be eschewed. be it for good or for euylli

The whyche Deakey receyued benygnly his correccyon/

¶ And this done they togyder prayeng god/One of them had a grete feuer/ In suche wyse that he supposyd to haue deyed/¶ Thenne he prayed the sayne holy man that he myghte by hym be holpē and quarysshyd/To whome he answerd/¶ Why sirende thou desyrelle to passe fro the that thynge whiche is to the necessarye to haue/¶ For lyke as the body is purgyed and wasshyd by the fyxtree. Whyche is a spece of Salte purgyeatyf/or by other washynges/¶ In lyke wyse also is purgyed and heelyd the sowle by maladyes and other Infyrmytees corporell/

¶ Neuertheselle after that he hadd enfourmed and taughte hym of many enseynements and doctrynes. He blessyd a lytyll oyle/ And gaaf it to hym to drynke/ By the moyen of whyche. he caste oute sodaynly of his mowthe the humoure causynge the feuer/And recouuryd alle hoole and quarysshyd of his feuer/¶ This myracle done thus and after many other Instruccyons and spyrytuell refeccyons to theym gyuen by the sayd holy fader/ he dyde admynystre to theym that was nedefull/ for theyr refeccyon corporell/¶ And in the meane whyle he wythdrewe hym in to his Celle/ There beynge solycyte by Reason/

¶ For to wryte his abstynence it sholde be a thynge merueyllous/for he neuer ete tofore Euen/ And yf he therme ete.it was ryght lytyll/¶ Of coppulen ce he was lene by his abstynence/ And he hadde but lytyll heere of his berde & also of heede/ As he that was in langour/By cause he ete noo thynge wherof his nature myghte be sustenyed/he beynge of aege foure score yeres ete noo

mete that was boylled. ne by fyre ne o=
therwyse/ ¶ Whanne they hadde take
theyr Refeccyons they retorned to hym
¶ And they beynge sette tofore hym/
he demaūded for what cause they we
re comey thyder/ The whyche answe=
red that for the helthe of theyr sowles/
they were comey from Jherusalem to
hym/And also for to see hym bodyly.
By cause of the meruey|lous thynges
whyche were of hym to theym recyted/
¶ For more fermely is reteyned and re
duced to remembraunce. that whyche
hathe be seey. thanne that whyche ha=
the bey herde. tolde or spokey/
¶ Thenne the holy man replenyssyd
with Jope. in smylynge answered/ J
meruey|le of you my chyldrey. that ye
haue enterpryssyd soo grete a waye. For
as ye maye see in me is noo thinge dig
ne ne worthy of prayse|ynge/ Certaynly
J am a man lytyll and pooer/ Hauyn
ge noo vertue that ye ought to desyre/
¶ And whanne it soo were that after
youre oppynyon ye myghte take in vs
other Exemptes ony. goode ensamples
Yet shall not they be suche ne soo gre=
te. as bey choos of the holy prophetes.
and holy appostles of god/ Whyche eue
ry daye bey recited in the chyrche catho
lyke/ Noo thynge for to gyue ensample
of good lyffe to straungers of ferre co=
untreyes/ But to the ende that eche per
sone in his owne place and Resydence
Haue and may haue wythin hym that
whyche he ought to doo and enseyne.
Certaynly yet J meruey|le moche mo
re of the entencyon and grete affeccy=
on of youre labour. Whanne for the pro
ffyte of youre sowles ye haue haue go
ne soo longe awaye. to passynge dyuer
se Regyons soo moche daungerous to
walke in/ And we other bey soo slouth
full. that we woll not parte oute of our
Habytacyons accustomed/ ¶ But to p
ende that they sholde not retorne wyth
oute to bere wyth theym some fruyte/
for the helthe of theyr soules/ He enfo=
rmyd and taughte theym some ensey=
nements/ By whyche they myghte el=
chewe the synnes of thys worlde/
¶ Fyrste he defended theym. that they
sholde not glorifye theymselfe. to haue
bey in soo ferre countrees. for to see the
holy faders of Egypte/ Of whyche va
yn glory or Jactaunce. he gaaf theym
by two maners/ ¶ The fyrst whanne
ony dyde ony abstynence. or enlarged
by almesse his goodes to the poore pe=
ple/ And of the sayd good dedes is ofte
glorysyd/ Wenynge to be more Juste
thanne the other/ By contempnynge
or dysprysynge theym that bey not ly=
ke to hym/ ¶ The seconde maner that
the holy fader gaaf to theym is thys/
Whanne a man wenyth for his labou
res and vertues to be worthy to haue p
Reame of heuey/ And byleuyth to ha=
ue gotey the gyftes of grace. and that
by his propre merites. and not by p pro
uydence and bountee dyuyne/ ¶ Now
he muste byleue that who some euer se
chyth the glory of the world. he lesyth
his meryte and rewarde/ And therfore
sayd the holy man/ Lete vs flee vayne
glory. pryde and auaunterye/ To then
de that we falle not from heuey in to
helle/ As dyde the deuyll enemye of na
ture humayne/ ¶ And after he sayde
my chyldrey be ye dylygente in elchew

ynge slouthe and ydlenesse · wythoute
hauynge eny concupyscence ne flesshly
voluptuosyte / to thende yf ony thyn-
ge be agaynst god. that it take noo rote
in you/ For of thole rootes myghte co-
me lytyll braunches / And in the ende
grete trees/ That is to saye vayne and
unprouffytable thoughtes/ The why-
che whanne they shall be in your pray
ers. shall gyue to you heuynesse and let
ynge to serue god deuotely/ And youre
thoughte shall be wauerynge and va-
caunte in worldly vanytees/ The dely
tes unprouffytable and euyll wylles sa
yth the appostle bryngyth a may unto
the dethe· yf in our hertes thenne be o-
ny synnes / And the deuyll whyche is
prynce of theym come to theym as the
yr mayster/ The synnes shall gyue hy
place/ Yf one demaunde wherfore it is
that some haue noo pees in theyr con-
syences. It is by cause that now they
bey trowbled wyth one passyon· and a
none after wyth a nother. Thenne the
reason is this. for they haue receyued
Prynce of tribulacyon/ the whiche ha-
the be lodged by his herbeger. That is
synne/ Yf thenne we wyll that god be
lodged in our hertes. We shall renoun-
ce alle concupyscence carnall & flee all
synne/ To the ende that whan the de-
uyll oure aduersary and enmye shal co
me for to lodge/ he shall fynde the lod-
ges taken vpp/ and that we maye saye
The lorde is lodged wythin/ The vai
lettes maye not be here / And whanne
by vertues we haue lodged hym/ We al
ware shall haue Joye. charytee. pacien
ce. longanymyte/ and chamefastnesse /
And we shall here all fruyte of lyfe. soo
that we bey good/ ¶ And to this pour-
pose sayethe oure lorde to his dyscyples
in a parable/ ¶ A good tree maye here
noo euyll fruyte / Ne an euyll tree noo
good fruyte/ And by the fruyte is kno-
wen the tree / ¶ Some saye that they
renounce the worlde. but they renounce
not the synnes / Jn hauynge the herte
clene. and the soule purefyed from alle
spotte of synne/ And yf some tyme thei
goo vysyte the holy men. to the ende to
lerne goode wordes and hystoryes. thys
is not to thentente to be the better. but
for to recounte theym to other/ ¶ And
they bey over presumptuouse . by cause
that they vaunt them to knowe of the
yr proper wyt. that they knowe of the
holy and deuowte men/ And desyre to
be reputed doctours and well maneride.
by cault they frequented the good men
As done Ypocrytes and Papelars sayn
ynge wythoute fourthe by theyr cou-
uert maners and symple habyllemens
to be Jnnocentes. lyke vnto shepe/ And
wythin fourth they bey lyke vnto fox-
es and rauyllynge wulues ¶ Jt behoo
yth thenne to consyder. that he is mo
re to be praysed that shynith in vertues
and dare not shew theym. than he that
techyth theym/ and woll not vse theym
¶ Thus thenne my chyldren sayd the
holy heremyte. J counseylle you not. þ
ye vtterly flee the ordres of preesthode /
ne also that outmoche ye desyre them
But J counseyle you that ye labour in
getynge vertues and to leue vyces / He
is not to be praysed that labourith to
haue the order of preesthode/ But he
whom god callyth thereto/ ¶ The pro-
prete of a Relygyous may is to offre

to god pure prayer/ Wythoute to haue
in his herte ony spotte of synne/ for o-
therwyse relygion is noo thynge/ ¶ Af
ter many enlyenements and good doc-
tryne hy hym gyuen. for to kepe theym
from vayne glory/ The holy may ad
monesshyd theym not oonly to flee and
contempne delycyous metes/ But also
commaũded theim that they sholde be
well waar in takynge theyr refeccõns
for fallynge in to delyte. or appetyte
dysordynate. But ete sobrely to the sus
tentacion of theyr bodyes oonly/ for in
etynge of brede and water a may map
synne/ As to ete wythoute hungre and
thurste for to accomplysshe his appety
te. in obeyenge to his dysordynat wyll/
¶ And this techith vs our sauyour for
to kepe vs from voluptuous desyres sa
ynge/ Entree by the lityll gate/ for the
waye is large that ledyth to the dethe/
That is to saye that to hym that woll
obeye to his sensualyte. the waye is gre
te and large/ But to hym that woll re
siste the fleshely affeccyons. the yate is
strayte/ And this for to doo is behouefulle
and solicytude necessary/ for who that
gruyth hym to the worlde. he hath In
fynyte occasions hy companyes and o-
therwyse. for to be abandonned to synne
And therfore sayde Dauyd / I haue
wythdrawen me from the worlde. and
haue dwellyd in solytude and in place
secrete: In abydynge my god. whyche
maye saue me. and caste me from my
pusyllanymyte/ ¶ After that the holy
may had admonesshyd theym that they
sholde kepe theym from Jactaunce &
vayneglorye/ he recounted to theym an
hystorye happened to one of his brõy
nyghe to his Hermytage/ The whiche
was a monke hauynge oonly but one
Cauerne or Caue for his hous/ he was
moche sobre. And lyued oonly of the la
bour of his hondes/ wakynge daye and
nyghte in orysons and prayers. flow-
ryshyng in al vertues ¶ It happened
hy succession of tyme. that he was pro-
vyde in hymselfe. glorifyenge his per-
sone / Wythoute to haue consyderacy-
oy. that his bountee proceded of god
But supposyd to haue bey vertuous of
hymself and perfyghte/ ¶ The enmye
of nature whyche slepyth not. seenge
his pryde oy a daye layed oute his nett
puttynge hymselfe in the lyknenesse of
a woman. walkynge thorugh the deser
tes/ The same deuyll in sayde lyckne-
nesse came in the nyghte. and kneelyd
downe oy her knees wythin the Cauer
ne of the sayd Heremyte sayenge/ Alas
my frende I am soo wery/ I praye the
that thou wylt herberough me for this
nyghte / The nyghte hathe surpryced
me/ haue pyte oy me. for the wylde bes
tes shal denoure me. Yf thou suffre me
to goo hens from the/ And bi thise wor
des the deuyll constreyned the sayd He
remyte to haue pyte of hym / And by
cause he was in lyknenesse of a woman
By his swete and venemouse wordes/
he embraced the sayd heremyte to dys
ordynate loue/ In suche wyse that the
deuyll moued the poore may to laughe
and to playe / And fynably the deuyll
approchyd soo nyghe that he towchyd
the berde. the necke and the chinne of ꝑ
monke/ And at laste for to leue the cyr
cumstaũces. whyche is here noo nede to
recyte. the mõke consented & purposyd

ty his thought to acomplysshe the lyste of the flessh/And after the contempty ge he wolde haue proceded to the dede/ Thenne the deuyll cryed a terrible crye And lefte the Monke confuse and in grete derysyon/¶ Anone after came a multytude of deuylles cryenge aboute the hous. O monke whyche enhaunsel re thyselfe to heuen. thou arte falley in to helle.¶ Consydre that he that humbly hym shall be enhaunced/ And he that hymselfe enhaunsyth shall be me kyd/The poore monke seenge this Il lusyon made to hym by the deuyll. As a foole and Inconstaunt.and not thyn kynge on god . whiche is all good/ And that pardonyth lyghtly hym that woll retourne towarde hym by penaunce:be gyld hymselfe yet more / for he lefte his Hermytage.and ladde fourth a le= culer lyfe/ And was made a prope for the deuyll/The whiche thynge he ought not to doo/ but he ought in his cou rage to wepe and waple in dooynge pe naunce · for to obteyne Remyssyon of his sinne. for yf he hadd soo dont wi= thoute doubte. he hadd gotey the yefte of grace and pardon of his wyckydnes se/¶ Also the sayd good Heremyte re= counted ayn nother Hystorye of a may dwellynge nyghe the cyte of Lyon . in the partyes of Thebayde . the whiche after he hadd lyued a lewde lyfe . and Infamyd as towarde god and to the worlde/ he wente and putt hymself in to a secrete place . for to doo penaunce in wepynge and teres . In whyche he contynued daye and nyghte for to ha= ue remyssyon of his synnes / And ma= yntened hymselfe soo humbly : that he durste not lyfte vpp his eyen to heuen /

¶ After that he had thus contynued a wehe in this penaunce/By nyghte ca= me the deuylles in to the place where he was.in erpenge apenste hym/ What doost thou here may Infamed. whiche haste hey all thy lyfe lewde and leche= rous/Wyste thou be now chaste and re lygious/Thou whyche haste all thy ly fe lyued in slytheneelle of the worlde / Weneste thou to haue space to doo pe= naunce condygne for to haue forgeue= nelle of thy synnes/ Thou arte alle re= dy a deuyll like to vs. Retourne and a= chyeue the remenaunt of thy lyfe in vo luptuosytee and playsaunce / We haue made redy for the delyces ynough. wilt thou slee thyselfe in the tormentes why che thou haste begonne/Come agayne wyth vs in to the worlde/Thou shalte haue noo more payne in helle thanne thou haste now/And all this the poore may herde.as vnmouable wythoute o= ny thynge to answere: Anone the de= uylles this seenge buffeted and bete hē wyth dyuerse strokes / And lefte hym as halfe dede/But notwythstondynge alle this he departed not fro his place /

¶ Oy the moone somme of hys fren= des that sought hym founde hym tor mented thus/And demaunded of hym from whens procede this affliccyon and punysshment whyche he hadd re= ceyued/ And after that he had tolde to theym all the caas/They prayed hym that he wold lete and suffre hym to be brought by theim in to his house. for to recouere his bodyly helthe/ To why che he wolde not consente / But abode stylle in his propre place .

¶ Anone after. and the vyghte folow
ynge the deuylles came agayne / And
bete hym more channe byfore/ And ne
uertheleſſe he departed not / Conſyde
ryng that more it ſholde anaylle hym
there to ſuffre the dethe/thanne to obe
ye to the deuylles/¶ The thyrde vyghte
came agayne a gretter multytude of
deuylles thanne ony tyme tofore / And
of theym he was vexed and betey/that
there abode noo more but oonly his ſpi
ryte. Whyche reſyſted theym/ The whi
che they ſtreynge begaune to crye wyth
ay hyghe voyſe. Thou haſte ouercome
vs. Thou haſte vayncquyſſhyd vs/
And Incontynente. as they hadde bey
huntyd . by the vertue of god they de
parted/And after they neuer retourned
to hym/ And after the good holy man
prouffyted ſoo moche . that he was re
plenyſſhyd wyth grace and vertue. In
ſuche wyſe that alle the Regyon repu
ted hym ſoo holy. as yf he had deſcen
ded from heuen. In ſayenge / Loo thys
is the mutacyon or chaange of the ryg
hte honde of god.

¶ And thus by the exemples afore ſa
yd we maye knowe howe humylyte and
contempcyon is cauſe of alle good / And
by the contrarye exaltacyon and pry
de. of alle euyll/ And ſynnably of dyſpera
cyon/¶ And for to obſerue more ſyghte
ly this rule/ The ſayd holy man tolde
a noble exemple of a monke/ the why
che dwellyd in a place more derke and
obſcure than all the other/ In whyche
he paſſed his yongthe and aege in pe
nuance In ſuche wyſe that he was flo
wryng in alle vertues / And was ſoo
agreable to god.that he beyng in thys
mortall worlde. The aungels were by
the Commaundement of god obeyens
ge to/And admynyſtred to hym by his
lyfe / That is to wyte Refeccyon cor
porell /¶ For whanne his nature was
greuyd by hungre/ he entred in to hys
Cauerne/ And there by prouydence dy
nyne / The brede was redy ſette on the
table/of moche more gretter ſwetneſſe
thanne the brede materyall/ whyche is
made in the worlde / And whanne he
hadde taken for to ſuſteyne nature/ he
retourned to prayer.for to Rendre and
gyue thankynges to our ſouerayn lor
de god /

¶ To whyche Heremyte many reuela
cyons of thynges to come were ſhew
ed/ But after he fell in to vayne glory
for his demeryte / And became ſlowe
and neclygent in his prayers/And pra
yed not to god ſoo moche deuowtely
as he had bey accuſtomyd/¶ And as
he was ennoyed to contynue his pray
ers. he therby ranne in to ſlowthe and
Inſampe. and in to lecherous though
tes/And neuertheles he ſoo beyng ma
de his prayers : as he was accuſtomyd
to doo / And entryng in to his Caue
he founde brede as tofore / The why
che was not ſoo fayre . but fuſty and
ſpotted. Thenne he admeruey lled and
was heuy and ſory/ By cauſe this bre
de was not lyke ne ſoo good .as it had
bey byfore / And the thyrde daye after
he beyng maculate by vayne though
tes/ſuppoſed verily in his mynde to ha
ue ſeen the ymage of a ponge woman:
¶ And therme hym ſemyd that he em
bracyd and alſo kyſſyd her . In ma
kyng fowle attowchynges/¶ Thys
notwythſtondyng/ the daye folowyng
he retourned in to hys prayers / But

he was as a prysonner and captyfe: by cause of his folysshe ymagynacyons of whyche his entendement and myn de was full/ And whan he sholde take his Refeccyon as he was wonte entred in to his Celle / And founde herde by the prouydence of god / But it was ve ry fowle and loothly/ Thenne he be gan to wepe and waylle. But his La mentacyons were not sufficyente for to quenche the fire of the flesshe that was in hym/ Neuertheelesse he ete noo thyn ge soo moche as he was accustomed. ne soo good/ And by cause his wycked co gytacyons helde hym as a prysoner. he was constreyned to departe from hys Heremytage/ And wente by nyghte for to come to the nexte cyte therby / And soo wente tyll it was daye/ And by cau se he was yet feure from the cyte. and more greuyd . and very of walkynge/ he lokyd yf he cowde see ony monasse ry/ And thenne he sawe a lytyll Cell as Cotage. in the whyche were some bre theren relygyous/ The whyche Incon tynent as they sawe hym. they honou red hym as he had be an aungell/ Jn receyuynge hym benygnly/ And after wesshe his fete/ And admonesshyd hym to make prayers wyth theym/ And fy nably they accomplysshyd in hym alle the werkes of charytee/ After his refec cyon taken wyth a lytyll reste/ the bre theren requyred hym. that he wolde gy ue to theym some holy Instruccions for their helthe/ ¶ Principally how they myghte eschewe the laces and tempta cyons of the deuyll/ And whan he saw hymselfe constrayned by their prayers he begonne to teche theym the way of helthe/ And how the deuyll myghte en tyce and peyche theym for to make the yr leue theyr monasterye/ And whanne he had sayd soo he begonne to be pray Jly cause he cowde well admonesshe hys brethern to refuse the temptacyons of the deuyll/ And hymselfe he cowde nat kepe ne correcte. Jn sayenge to hym selfe / Goo melchamme goo/ And don fyrste that whyche thou commaundest to other/ ¶ All thyse thynges by hymselfe considered. he taketh leue of the sayde brethern/ And retorned to his Heremytage. Jn sayenge yf god had not holpen me/ my soule had be perys shyd and dampned to helle /

¶ Jn this Hystorye is accomplysshyd the Scripture. that sayth. The broder helpynge his broder shall be exalted as a stronge cyte well garnysshyd/ ¶ Alle the laste he was constraunt to ordeyn. by soo moche that an aungell came and shewed to hym that his synne was par donned/ But he defended hym that he sholde noo more be prowde/ Wyth this he sayde to hym/ Thy brethern whiche thou hast comforted shall come for to vysyte the/ Whom thou shalte receyue/ And after thou shalte take thyne Re feccyon wyth theym. Jn gruynge thanne knynges to almyghty god/ ¶ Fynally after many enseygnements and Hyste ryes gruen vnto the sayd Relygious co men fro Jherusalem by the holy may Johan/ Duryng the space of thre day es/ he gaaf to theym his benedyccyon/ And wyth that sayde to theym/ That the same daye that they sholde departe from hym/ Theodocres that myghty and noble prynce of Alexandrye. a dey noute & holy man sholde haue tydinges of victory by his people obteyned ayenst

a tyraunt namyd Eugene/But the same Theodocyen anone after sholde fynysshe his dayes/The whiche thynges soo happened/After that they had soiourned a fewe dayes. some bretherne tolde to theym that the holy man Johñ was passed out of this worlde/And in/ the was the manere of his dethe/¶ He wolde not suffre that ony man sholde to hym come by the space of thre dayes And he beinge on his knees in feruent oryson rendred his soule to god/

¶ Oye Relygyouses of Chasterhouse: and Heremytes. well ought ye to behol de & lere in this Heremyte. as in a myr/ rour. thynkynge that in ledynge theyr lyfe solytarye: they maye lyghtly gete suche merytes. as he dyde of whom is here tofore towched/¶ Upon the thyn/ ges tofore wrytten· we oughte fyrste to note/that by humylytee a man getyth the loue of god and of the worlde/Like as our lorde wytnessyth sayenge. Blessyd be the poore of spyryte. For he rea me of heuen his theyra/Secondly we o ughte to note that by pryde. men falle fro hye to lowe/Thyrdly that the synne of pryde is that whyche moost displey syth to god. and is moost agreable to the deuyll/For bi that synne many holy men hauynge the yefte of prophecye & graces Innumerable/by the suggestyr/ on of the fende bey falle in to ruyne. & of some che as a man is more vertuous se.the deuyll temptyth hym the sooner of pryde and of vayne glory/Fourthly lete vs noote: that whan suche Illusy ons of vayne glorye come to oure fan/ tasye/we oughte to calle theym out in/ contynente/And yf we bey wythin our bodies/we oughte to aryse and putt vs in prayer/Lyke as dyde the good sayne Johan the Heremyte. of whom is to/ fore towchyd/¶ For it is of hym wryt/ tey that whan the deuylles had temp/ tyd hym alle the nyghte/ On the mor/ ne they came to hym sayenge/ Ha fa/ der Abbot forgyue vs. that we haue do ne to the this nyghte/Thenne he ans/ were de to theym. Flee flee ye wycked & euyll spyrytes/ Whyche done noo thyn ge but Innyquyte/Goo behinde me. to the ende that ye tempte me noo more/ the seruaunt of god/Fyrthly lete vs no te that the lyfe solytarye is more sure thanne ony other. For more lyghtely is therby synne eschewed/

¶ The seconde chapytre conteynyth the lyfe and dedes of ay holy abbot na myd Hor/ To whom by grace dyuyne was shewed the yefte of scyence of ho ly scrypture/And begynnyth in latyn: Didimus & alium/



Saynt Jherom sayth. that he saw a nother holy man moche honourable. nyghe vnto the re gyon of Thebayde namyd Hor/ whyche was fader and abbot of many mo nasteryes. And was fourt score and ty yeres of aege / hauynge a longe berde and white heeres. and Joyous after the Jugement of his face/ And to thende that the brethery dwellynge in the fo reste had none occasion for to goo fore for to seche their bodily necessytees/ he planted in places nighe the monastery es trees berynge fruyte. In whyche pla ces tofore he dwelled there hadd neuer tree be planted/ And yf he was moche helpe for theyr refeccyons corporell/ Moche more wythout comparison had he more affeccyon vnto the spyrytuell refeccyon/ It is sayd that charyte be gynnyth at hymself/ he ete not of that whiche his brethern ete/ for oonly he vsyd rootes and herbes for his mete. and for his drynke oonly clere water/ yf he fonde it in occuppenge hymselfe al day and nyghte in fastynges and prayers/ ¶ Whanne he was come to maturyte and vppenesse of his aege/ An aungell apperyd to hym in a vysyon. sayenge to hym/ Many mery to the obeissaunte shall bileue the/ Grete multytude of pe ple as thoulandes shall be saued by the And after the angell sayd to him. that in tyme to come he sholde haue domy nacyon. vpon as many mery as he had commytted/ And that he sholde drede no manere thynge/ for all that he sholde demaunde of god he sholde optayne/ ¶ Whan the holy man had herde alle thys • he wente in to a celle the whyche he hadd made for hymselfe/ And there he dyd for his sustentacyon but roote wortes after that he hadd longe fasted And notwythstondyng that he ne cowde rede ne wryte/ Neuertheles his bre thern whom he vysyted in places adia cent and nyghe to his Hermytage. pre senten to hym a booke/ In whyche as he had knowen all by herte he radde ly ghely/ he had puyssaunce vpon the de uyles. in chacynge theym out of the bodyes of men/ And by vertue of his prayers he guaryssyd and helpyd ther yn/ ¶ Many other Hermytes and rely gyous men came to him/ Amongs whi che Saynt Jherom came. whom he re ceyued benygnly. and prayed hym that he myghte waisshe his fete. lyke as he had be accustomyd to doo to his ghestis His custome was neuer to receyue hys refeccyon corporall. tyll that he had re ceyued his maker/ ¶ On a tyme amō ge other after that he hadde receyued his creatour. Saynt Jherom aryued/ He exorted his brethern and Saynt Jhe rom to take theyr refeccyon corporell/ In whyche refeccyon he spake of god and of his werkes. wythout to speke of eny vanytees. lyke as we doo: After ꝑ refeccyon take he recounted many hyl toryes of holy Hermytes/ And fyrst of ay holy man whyche was ther yere cō tynually wythoute etynge of eny mete/ of this worlde/ but from ther dayes to thre dayes. ay aungel broughte to him heuenly mete/ Of whyche oonly he was sustenyed and fedde. wythoute ta kynge of eny other thynge/ ¶ After this he recounted to them a nother hil toryе/ In sayenge that he had seen soo holy ay Hermyte. To whom the cru el deuylles came in lykenesse of angels

bryngynge a charyott aourned and a ſ
raped as for a grete lorde/ Jn whyche
charyott was one of the deuylles habyl
lyd lyke a kynge . the whyche sayde to
hym/ Come now hyther good may thy
penaunce is accomplyſſhed / There is
now nomore to doo but thou adoure &
worſhyp me/ To the ende that J enha
unce the in this charyott : lyke as Helyy
was/ But the good Relygious Herov
thynkynge was admeueyled /& sayde
to hymſelfe/ Euery daye J adoure my
god/ And now he woll praye that J ad
oure hym/ He knowyth well that J ſer
ue hym day & nyght wyth all my pow
er/ J byleue that this is not my god/
And therfore he said to the same deuyl
J haue my kynge whom contynuelly
J adoure/ Wherfore J byleue that thou
art not my lorde louerayne/ Thenne þ
deuylles sawe his constaunce & humy
lyte wente all awaye confuſed/ Sayne
Jherom sayth notwythſtondynge the
holy may Hor in recountynge this hyſ
torye applyed it to be happed to a no ſ
ther perſone thay to hym/ Neuertheles
the brethern aſſemyd the same Hor. to
be it hymſelfe/ But by his grete humy
lyte. he atrybuted his perfeccõ to a no
ther/ Whay ony men came for to dwell
with hẽ/ he was soo pyteuouſe of them
that he callyd his brethren. and dyde the ſ
yn for to make ay hous for theym.
There some made mostere. other ma ſ
de tyles / And by cauſe his brethern ſe ſ
enge his charyete enioyed theym to be
wyth hym / He dyde not as some done
in thiſe dayes. whiche demaunde grete
quantite of money for to receyue some
relygyous in theyr hous. but he delyuer
de to them at his dyſpence and his bre
thern hous and dtenſyles/ ¶ Ou a tyſ
me it happed that one of his brethern
a ſtonge lyer came to hym. the whyche
had rente his robe/ to the ende that the
good abbot ſholde ſee hym naked . for
to haue one newe/ Thenne the holy mã
knowyng by Jnſpyracyon his Jnyquy
te & fallenes reproued hym tofore alle
his brethern/ And neuer after durſte he
lye tofore hym/ And for fynall conclu ſ
syon. he was of soo grete vertues & me
ryte. that from all partyes came to hẽ
holy and deuoute relygious men for þ
excellence of his vertuous lyfe. Jn why
che ought to take enſample alle men
of Relygion /

¶ Of sayne Anthony abbot of thre thou
sande monkes / And begynneth in la ſ
tyn. Didimus autem/ Capl'm tiij



Reptuly layne Jherony of ano
ther holy fader ensellyng in ꝑ
layd regyon of Thebayde. the
whiche was abbott & fader of thre hu
ndde religious persones of menuyle
us abstinence called Thebeneliens. He
cōmaunded to the religyoules to bere ꝑ
vestyment large of whiche they coured
theyr heede. and was called Scapulari
and to haue ay other vestyment. why-
che was callyd Frocke. whyche is lyke
wyle couerde their face whay they shol
de sytt at table. to the ende the one shol
de not reprene that other if ony ete mo
re or lesse/ Thole religyoules helde soo
grete sylence in drynkynge & etyng. ꝑ
it cowde not be knowe that yf ony per
sone were in the place where they tokē
alwaye theyr refeccōy/ And notwyth-
stondynge that they were in grete mul
tytude. they were so secrete in their ver
tues. that the one knewe not the abstine
ce of that other/ Neuertheles they were
more abstynent of the metes sette tofo
re theym. thay to haue affeccyon to ete
ne to drynke. wythout to make of their
holy theyr god/ ¶ Herupon we ought
to consydre. that it is more grete absty-
nence to see mete. and sytyll to ete of it
thay to be wythoute mete. & not desyre
it/ In lyke wyle they that bey now re-
ligyous ought to rule theim in sobre-
nes & in abstynence. in eschewynge en-
uye regnynge in cloystre/ Also theyr ab
bot ought to restrayne theim/ And hy-
selfe ought fyrste to refreyne hymselfe
for to yeue ensample to his religyoules

¶ Of sayne Benoy abbot ledynge ay
angelles lyfe. begynnynge Vidimus &
alium. Capm iiii.



Sayne Jherony recountyth af-
ter this. that he & his felowes
sawe ay other abbot aunceyent
the whyche surmounted all mey in swet
nesse and humylyte named Benoy. of
whom his breōy witnessed that he had
neuer swome. ne made lesynge / Also a
thynge whiche is moche to be meruey-
led/ he had neuer be angry ayenst ony
persone lyuynge. ne neuer had spoke yl
dle wonde/ his lyfe was soo pensyble. &
of soo grete humylyte. that he was ly-
uynge as aungels lyfe/ And as sayne
Jherony wriseth whay he & his felow
es requyred him to haue of hym some
wordes edyficatyff for the soule. wyth
grete dyffyculte myght they gete of hy
some shorte wordes. whiche he recyted
to theym of the vertue of Clemence &
swetnesse/ ¶ On a tyme he was requi-
red of the labourers of the cōtree them
by his monastery to praye god. that it
pleased hym to chace awaye a bestie. ꝑ

whyche destroyed all theyr labours/ Finally he came to the place where as that herite was/ And commaunded hym in the name of god to departe and go fro thens/ And that he sholde neuer after do harme to the grapnes of that co tree/ And Incontynent like as he had be chacyd awaye by ay aungell of he ney.he fledde awaye/ And neuer after he returned in to that countree/ ¶ Here vpon ought to be noted that scyence is good for to eschewe many sinnes/And principallly vnto religyous persones and to abbottes/

¶ Of the cyte of Exirynque in ꝑ whi che dwellyd neuer heretyke/begynnyn ge Didimus autem. Capim v.



SAynt Jherom sayth after. as he and his felowes came in to the cytee of Exirynque. in the Regyon of Thebayde/ whyche is a cy te full of vertuous mey. that noo man maye recounte/ And there were lomani religyous wythin and wythouth ꝑ no ne myghte nombre/ And lomany mo nasteryes that they exceded the houses And there were founde xii. Couentes wythoute other places of deuocyon. the whiche frequented in certayn dayes in suche wyse we fonde. that there ne was gate. tow. ne loo lytyll a place in the cy te. but there was therin ay Oratory of religyoules & monkes lyngynge nyght te and daye hympnes & prayenge to Jhesu Cryste/ There was founde in ꝑ towne neuer Heretyke ne Paynym. All the towne was loo full of Oratori es: that there was noo dyfference in pra yenge. al well in ꝑ stretes as in the chyr che/ for alle were as one chyrche & one Oratory/ All the cyteyzyns were good Crysten & catholyke mey/ for the prē cypall maysters & gouernours of the la yd cyte by all the yates of the cyte had alle founded Oratoryes. to the ende ꝑ whay pilgryms or straūge folke came thyder. the. religyoules beynge in theim sholde receyue theym. & admynystre to theim theyr necessytees/ Ferdmore say de sayne Jherom. ꝑ he cowde not recyte ꝑ. whyche was done to him & to his fe lowes whay thei entred in to that cytee for they cam to hem lyke as they had bey angels. doyng to theim grete hono ur. & right humain seruyce. He sayth al so ꝑ they demaūded of the bysshop of ꝑ place the nombre of the religyoules of ꝑ cyte. & alle of the virgynes. The byl shop answerd ꝑ there were x. M. mey/ & xx. M. virgynes in ꝑ cite religyous & re ligioules. of whom it was impossible to recoūte thonour & seruyce ꝑ they wolde

des to pilgrymes paſſyng therby/ for in
ſyluayne as ſayne Jerom wryteth they
rent their mantels & veſtymentes for to
lede theym by force in to theyr houſes/
for to refreſſhe theim/ Alſo ſ cyte were
peple full of dyuers vertues. there ſome
in woodes. other in abſtinences other
in ſygnes & myracles / Alas now bey
there fewe cytees. whiche ſtudye to ma-
ke monaſteryes. but enuyche enforceth
hym to dyſtroy theim. It is grete profy
te in a cite to pray god for to haue ther
in many chirches /

¶ Of ſayne Theon whyche was xxx.
yere wythout ſpekynge/ and begynneth
Videmus et alium/ Capim vi.



SAyne Jherom ſayth ſ he ſawe
a nother man named Theon
nye to ſ ſayd cyte in the waye
whyche lyeth towarde the deſert. ſ why
che was an holy man. & had be cloſed
xxx. yere in his hermytage. wythout ſpe
kynge to ony man of the worlde / he
was ſo ful of vertues. ſ he was reputed
in the cyte for a prophete / And whan ſ
malades & ſeke peple cam thyder fro ſtra
unge regyons. vexed & trauayled of dy-
uers maladyes. he onely layd his honde
vpon their herdes. and of what malady
they were ſeke. anone they recouerd hey
lethe/ he was of ſoo ſayr manere. ſoo
wete a vyſage & of ſo joyous reuerren
ce & ſo ful of al grace ſ he ſemed to be
ay angel/ Some euyll theues entred in
to his hermytage/ ſuppoſyng for to ha
ue fonde there ſome money/ But incō-
tynent as the holy man puet hym ſelfe in
prayer . ſ theues abode at yate artſyd
as they had be bounde wyth cordes. Of
the moxy many perſones came to hym
as they had bey acuſtomyd & wold ha
ue brente thoſe theues/ Theñe the holy
man was conſtreyned to ſpeke. & onely
ſayd to theym/ My frendes lete thyſe mē
goo without doyng to theim ony harm
For els I ſholde leſe the grace ſ god ha
the gyue to me to guaryſſhe & hele ſ ſe
ke peple. & they durſt not ayenſay hym
Wherfor god ſuffred ſ the theues went
theyr waye wythout ony harme/ ſ whi
che thing conſidred by the ſame theues
& the grete honrour & enormyte of theyr
lyfe. went & rendred theimſelf relygiō
ly a monaſtery. & there lyued in penaū
ce vnto thende of their dayes. That ſa
me holi man was inſtruct & expert. not
onely in Egipcyen tongue & Greke but
alſo in latyn tongue/ And for to cōfor-
te ſayne Jherom & his felowes he wro
te to theim in a table the graces & doc-
trynes ſ he had/ His lyfe was moche
ſtrayte. for the mete ſ he ete was ordey
ned & prepared wythoute fyre/ & whan
by nyght he went ly to deſert. many beſt

tes acõpanyed hȳ . & for to rewarde hȳ after þ he had drawe water. he gaaf to them for to drynke/ And for experyen ce herof mē myght see the paas & way of the wylde beestes. as chieuers . beres & other aboute his hermytage. ¶ Jn this hystory we ought to note ii. poyntes/ þ one is þ a man ought not to take ven gaūce of his enmye. whā one may wel doo & take it/ And that other is þ in el chewyng þ lyne of Jngratytude or vn kyndnes. a man ought to gyue & rēdre thankes to them that haue done to vs seruyce & good/

¶ Of saynt Apolonyey . cōfessour & of his vertues. begynnynge Didim⁹ & alū ¶ Capim vii.



SAynt Jherom sayth þ he sawe a nother holi man named apo lonyey in Thebayde. nye to a cyte named Hermopolis/ Jn þ whiche cyte as we rede after þ prophete Haye our sauyour with his intemerate & ho ly moder & Joseph came for to dwelle. leuyng the partyes of Juder/ Jn þ cyte sawe sayne Jherom the tēple in whiche there had be many ydols. whan our lor de entred therin. but at his comyng all fell in to ruyne / The same holy man had his hermitage in a mountayn. abou te whiche were many monasteries sett nye to the said cyte. & the sayd Apoloni ey was souerayn of v. C. religiō⁹ mey ful of vertues/ By hȳ were made euery daye in the vertue of our lord many gre te meruey lo⁹ werkes. fro þ tyme of his yongth he was nourysshed in abstynen ce vnto thage of lxxx. yere. in whiche ae ge he was whan sayne Jherom cam to see hym/ his cōuersacōn was soo good that bi the moyen therof & of his meri tes toward god. that his dysciples were also perfyte as he hȳself/ And whan he had be by the space of xl. yere in the myn tage. he herde a voys fro heuen sayeng to hym/ O Apolonyey by the shall be lost the scyence of the sages of Egypte. that is to saye/ that they þ bey reputed sage & wise amonge the Babilonyens & all their ydolatrye shall be by the bro ughte to nought & confoūded/ Goo in to the coūtree habytable in kepynge thy hermytage/ for þ shalt cōuerte þ peple forto serue god. to enlieue good mane res. & to leue their detestable vices & dā pnable ydolatries/ Thenne þ holy man prayed to god þ he sholde not be tēpted with noo vaynglory/ whan he shal ha ue conuerted somoche peple/ The voys answerd I cōmaūde the that þ laye thi honde vpon thy herde. & that þ caste in to the duste þ whiche þ shalt fynde ther the whiche thynge he dyde/ And anone he toke a lityll Monstre lyke a blacke

Ethiopien & cast hym in the dust. The
whiche monstre cryed / I am ꝑ deuyl of
perdicyon. & by ꝑ he knewe ꝑ he had
lost all prydefulnesse as he had put it vnd
his fote. This thinge thꝰ done ꝑ voyce
of heuen sayd to hym: now goo wyth ꝑ
me. for all that ꝑ shal alyue of god shal
be grauted to ꝑ wythout fawte. Then
he went vnto the places where as dwel
led other heremytes / And while thynges
happed in the tyme of Julyan the tyra
unt / Now he had a folle or a pytt nye by
ay hermitage. in whiche he abode then
in prayenge god incessauntly / And at
leest a hundred tymes a daye he kneled
on his knees / & almany tymes by nyght
There he lyued more by heuenly mete /
than by bodily. His vestyment was on
ly of lynen like ꝑ frocke of a monke. &
that wherof he couered his heede & hys
neck was of a nother maner lyke a sca
pulary / ꝑ whiche vestymētes neuer pay
red in deserte. but were all his lyfe al ho
le / The holy mā was in that place as
a spirite liuyng in pouerte / doynge soo
many myracles ꝑ no tongue can recoū
te. For his holynes he was hold & repu
ted of ꝑ people of the coūtree as ay apos
tle or ay holy prophete / All the religiou
ses & heremytes of the regyons adiacent
came to hym as to ther fad. & gaat to hym
their soules for to gouerne / he taughte
hem to do wel. to estudie. & to abstynen
ce after her possybilyte / But fyrst in en
seweyng the doctryne of Jhū cryst he ob
serued them suche as he wold be for to
kepe hem. to thende ꝑ they shold not re
fuse. but lyue after his exāple / Notyme
ꝑ religyous persones hē cryst. di cause ꝑ
her passour is of cupl lyfe. right at tha
polyet. the good shepeherd maketh his
shepe good & clene / by ꝑ tyme aforsaid
of Julyan the tyrāt. ꝑ holy man Apo
lonyē herd say ꝑ one of his breth was
hold prisoner / there he & his breth ca
me to vysite hym & to cōforte hym / And
also admonesti ꝑ in his tribulacyon he
shold be constante & that in the daunger
ur ꝑ he was in he ought to reioyse. in pe
nyng hym to vnderstonde ꝑ in aduersyte ꝑ
vertue is shewed / A Centuryon. ꝑ is to
say a capitayn hauyng a C. men vnder
his charge. came as al enaged to know
who had suffred ꝑ holy man & his fel
wes to entre within his prison / And he
put & closed within his prison the said
holy man & his felowe. & cōmyted ma
ny mes to kepe hem / But god ꝑ knowith
not his seruantes in daungeour sente at
mydnyght an angel mercyfoully shy
nyng / Of whom alle ꝑ kepers were so
abasshed ꝑ they wist not where to be co
me. & anone they kneled downe on her
knees tofore ꝑ holy mes. sayenge that
they sholde goo whay it pleysed them
For certenly they had leuer deye for hym
than to kepe hym ayenst the wyll of god
Ay lyke wyse ꝑ sayd Centuryon on ꝑ
morw erly came wyth his pryncypall
knyghtes in to the prison / in prayenge
ꝑ sayd holy mes for to departe. & gaat
them leue for to goo where they wolde
By this we see ꝑ what soeuer infamye
ꝑ is done to ꝑ ryghtfull. yf he hath fayth
& hope in god wyth charyte. god shall
helpe hem alway. Whā ꝑ holy mes sa
we the grace ꝑ god had done to hem. al
myed togid returned in to thermytage
thāking our sauiour & redēpteur. The
gode holi mā after admonested alway
his breth to resist ꝑ tēptacōns of the fe
de / & sayd to hem / yf ye resyst ꝑ deuyl

whiche is herde of al lyfe. ye ſhall relyſt
e all dyers/ for who relyſſith the herde
he may lyghtly relyſt & gainſay þ mē
bers/ wyth this he exhorted hem to da
ynquiſſhe eche other/ in ſummoūtyng e
nerych his brō in vertues/ for he ſay
de þ euerych ought to deſire to be mo
re perfyte than his neyghbour. & alſo he
ſayd þ the man is more perfyte in ver
tues þ is not ſubdued ne vaynquyſſhed
by worldly tēpacōns: for to relyſt þ ſin
nes & fowle wylles is the begynnyng of
the perfites of goo/ And after he ſayd to
hem. yf any of you do any myracle/ che
refor he ought not to glorifye hēſelf. ne
to repute hē more worthi than his felo
wes/ Alſo he ought not ſhew to þ pepie
þ god hath gyue to hē ſuche grace. for
otherwyſe he ſeduceth. deceyueth hēſel
fe. & leſith his reward/ & yf the ſayd ho
ly man had excellent grace in doctryne
yet more grete had he in operacōns. Al
þ he demaūded of god. was to hym acc
orded & graūted. wyth this many reuela
cions were ſhewed to hym. ¶ Amonge
the whiche of one of his felowes wyth
whom he had longe tyme dwyd. his lyf
was ſhewed to hym þ he was in heuen
in the ſete of thapoſtles. & in lyke glori
A nother tyme he prayēg for hēſelf to
god þ it wolde pleyſe hym abredge his
dayes. & to bryngē hym in to the reame
of heuen. God ſhewed to him þ he ſho
lde be yet a lytyll tyme in the world for
to be an exāple of vertues to many oth
er hermytes. whiche by him ſhold be en
formyd in holy cōuerſacōn. & as it was
ſhewed to hym. ſo it happed/ for after
þ came to hym many hermytes fro dy
uers places & coūtrees. whiche enſewyd
hym in doctryne & in vertues. in ſuche
wyſe þ many renounced the world for
to folowe him. & made a monaſtery in
þ ſayd moūtayn. wher as they lad a ly
fe compy/ And thoſe religyo⁹ men wer
clene of body & of ſoule. & notwythſton
dyng that they were in Egypt. where
as habounded lyñe & malyce. Yet were
they vertuo⁹ & reputed as angels/ And
therby is verefyed þ ſayeng of thapoſt
les. ſayeng þ where as habouūdeth lyñe
there alſo haboūdeth grace. Now ought
to be noted that thabytaūts of the lay
de Egipte. by theyr grete ydolatry wor
ſhyped the oxey. by cauſe they labourd
the feldes by whiche they lyued/ & alſo
they worſhypped the water of the ryuer
of Nyle by cauſe it watred & arouſed þ
regyons of Egypte/ In lyke wyſe they
adourd the erth as the mooſt fertyle of
all other. the dogges alſo. apes. & dyuer
ſe herbes/ And the reyſon why moued hē
ſo to doo. was by cauſe they ſayde. that
þ dyuers ocupacōns that they had. ſoīn
to ere the londe. & other to nourylh her
doggys & apes. other to plante herbes/
& ſo of other operacōns had be cauſe þ
they in beſines had be ſett & empelhed
that they went not wyth Pharao & we
re not drowned wyth hym. whan he en
tred in to the reed ſee. wenynge to haue
perſecuted the chyldy of Jſrael. whyche
had happened to them. yf they had not
be tarped by the mopey of the ſayd ope
racōns/ And for almoche as that hadd
be cauſe of her preſeruacōy & helth they
worſhypped hem as godes/ After this þ
afore is writey of the doctryne of þ ho
li man. now reſteth to ſee of his werkes
& operacōns ¶ Theñe it is to be noted
that amonge his other werkes. he law
in a temple of a cyte nyghe by his her

myrage my ydolle whyche sothyme was
by prestes & other peple hery ty preci-
lyon for to obteyne victe & habūdan-
ce of rayne/ The whiche thyng seenge
the holy may & moued wyth pyte ma-
de his prayer to god for to take this to
me creature & myldyeue fro theim. His
prayer soo made they & their ydoll abo
de all vnmouable ty suche wyse þ they
myght not moue ne go frowarde ne bac
kewarde/ And were there all þ day with
out departyng frothens/ ty lustryngc &
lusteynynge the brēynge of the soñe/
Thene the prestes sayd þ the oryssons
& prayers of þ holy cristen may þ dwel
led there by theyr cyte namyd Apolony
us was cause þ they myght not moeue
ne depart theno/ And yf they were not
socoured by hym. they sholde longe tyme
tary & abyde there/ And thene some of
theim sayd. þ it myght well be trouthe
by cause that thene he passed forthe by.
Neuertheselle they brought many ores
wenynge for to moue thydoll. but they
cowde not make hym for to depart fro
the place. Fynably they sent to the holy
may. & prompted hē that yf he wolde
delyuer theim fro the payne ty whyche
they were. they sholde renoūce theyr god
des & byleue ty Jhū cryst/ Thene cam
the holy may to theim. & made his pra
yer. þ whyche made they were all dely
uerd fro theyr tribulacōy/ And for this
miracle some of theim abode wyth hē
ty his hermytage. & other went ty diuer
se places shewyng & publysshynge this
myracle. by cause wherof they cōuerted
hē to the cristen fayth/ And anone but
tyght fewe dwelled ty that regyon/ but
they were cōuerted to the fayth. ¶ A no
ther myracle worthy to be remembred
dyde the sayd holy may as here folowe
yth/ Two townes ty a tyme had warre
one ayenst a nother. by cause of the boū
des & lymytes of theyr londes. of whyc
che þ one was cristen & that other pay
nym/ By cause of this dyuysion were
assembled of that one part & that other
many men of warre. The whyche thē
ge seenge the holy may was moued by
charyte. enforced hym tarende & appele
them togyder/ Thene one whiche was
namyd for cheif of the sayd paynyms/
& cause of the warre. sayd that neuer he
wolde acorde vnto the deth/ The holy
may answerde. thene be it soo ty suche
wyse as þ demaūdest/ None shall deye
but thyselfe. & thou shalt haue sepulture
suche as apertayneth to the/ for þ shalt
be buryed ty the bellyes of bestes & byr-
des. & so it befell/ For he was soone de
de alone vpon therth. all detrenched &
deuoured with bestes & all thother were
abashed how the worde of þ holy mā
was soo verytable/ And for that cause
they began to drede the god of the holy
may. & were alle cōuerted to the cristen
fayth leuynge their ydolatrye/ ¶ Now
shal we speke of a nother myracle. whi
che he dyde at the begynnynge whan he
rendred hymselfe ty to a cauery or caue
wyth certayne brethren/ Ty ay holy daye
of Ester. he beynge at the table wyth
his brethren. after þ seruyce accomplished. to
stede of delycate mete he hadd a lytyll
drie brede & rootes of chool made with
a lytyll salte oñly/ And þ seenge the ho
may sayd/ yf we ben the true semaūdes
of god & haue very fayth. we shall ob
teyne bi our prayers/ that whiche we de
syre to ete ty this holy solempnyte/ The
ne the brethren by humylite answerd þ he

alone as the moost worthy & vertuous shold make the prayer/ & so he dyde at theyr requeste in prayeng deuoutly/ his mylay accōplysshed. & after þ they had anſwerd Amen/came lodely to thaye of their hermitage mey vnknowe/ & as it semyd of strange coūtree charged wyth all metes þ they myghte delyre/ There some had apples of dyuers sortes/ rapys lyns nottes & figges in grete habūdaunce/ thother had hony tofore the tyme þ it cowde be made naturelly/ myke grete quantyte. with hoote brede & good. And whan thei had presented their pettes. incontynent they went away as yf they had be sent fro some grete lorde. ¶ Here ought to be noted. þ suche thynges were none in Egipte. & also they þ broughte theim were also vnknowe/ & were not of þ mayntenence of þ langage of the coūtree/ Wherfore it maye lurely be byleuyd þ it was a very myracle/ Whan the sayd relygious mey had ete instrypcently. they rendred thankyng to god/ & kept the relidue. whiche endured for theyr refeccyon fro þ daye of ester tyll þ feeste of pentcost/ It is no lyne there to ete delycate metes/ whan it is take sobrely/ And by þ one is not moeued to lyne/ It happed afterward þ one of his bredyn prayed hym to make a requeste to god. þ it wold plese hym to gyue to hym very humylyte/ by cause he was proude & wythout clemence/ The holy may anone made his prayer deuoutly for hym. & incontynent he was so hūble & meke þ all his bredyn merueyled. In þ tyme it happed þ there was grete famine & hūger in the parties of Thebayde. so grete that they wyst not what to ete. Some wyth theyr wyues came to the holy may/ for they knewe wel þ oftymes by þ grace of god wyth out mete the relygious were fedd & sul teyned/ And whan þ holy may saw hē he doubted no thyng/ but had confydēce in god. whiche had ynough forto norysshe theim/ Now there he had thre basshettes with brede/ whiche was sufficiaūt for the bodily sustentacyon of þ relygyous mey there onely for one daye/ Whiche basshets & brede. he dide do sette in the myddes amonge theim/ & the benedyccyon made. by þ grace of god they lyued by þ sayd brede/ by þ space of four monethes all they þ by the constreynt of the sampyne were come thyd/ An other tyme he dide a lyke myracle/ oyþ oyles & in whete/ in multeplyenge abone þ theith had brought forth/ The deuyll seeng this. sayd to him. I wene perfytly that þ art Helyas or thapostle of god/ þ holy may answerde/ Wherfore sayst þ suche wordes/ thapostles & prophetes. were not they mey as we bey/ þ whiche haue lefte vs in theyr place. we neist þ not þ god was wyth theim. and now he is wyth vs. he is & shall be almyghty. yf god be good. wherfore art þ cuyll. lete vs remembre the thynges tofore wryte. how they bey worthy of grete remēbraūce. the whiche bey verefied by the wytnesse of the holy may/ Thēne restith now to write of the miracles of the sayd holy may/ whiche sayne Jerom sawe/ ¶ On a tyme in the presence of þ sayd sayne Jerom. the holy mā dyde doo bringe to the table þ basshettes full of brede/ But whan he had distributed & lefte it vppon the table/ And that euery may had take his refeccyon the sayd basshettes were agayn fylyd.

and full as they were byfore/ ¶ At no-
ther tyme the religyous bredry walkyd
for to see the layde holy may. Amonge
whom was layne Jherom / And thre
dayes tofore the layd bredry came to ꝑ
place where as the holy may was. the
layd holi may shewed to his bredry re-
lygyous. that the bredry were comyng
fro Jherusalem ly to theyr hous/ & whā
they knewe theyr approchyng they ca
me ayenst theym ly lyngynge. some by
fore and some after/ And ly lyke wyse
dyde the holy may the whiche also wa
shyed theyr fete. and dyde to theym ma
ny other seruyces. lyke as they were ac-
customed. ¶ And layne Jherom layth
that they neuer ete tyll that they had re
ceyued theyr maker And after theyr re
fectiō take/ some went ly to deserte/ the
other abode ly walkyng/ and occupyeng
themselfe al the nyght ly holy scrypture.
And notwithstondyng that they were
out of worldly Joy. yet had they mo
re exultacōy/ than ony may lyuynge ly
the worlde/ For where as is Joye ly cō
fydence. there is alwaye Joye/ ¶ Neuer
was there ony of theym heuy ne sorow
full/ The holy mayd to theym ofte
it is of necessytee. ꝑ ye be Juste & ryght
full that ye be alwaye Joyous / Lete ꝑ
paynims layd be wepe and the hethey
mey & synners/ Also knowe ye for cer-
tayne that they ꝑ loue worldly thinges
reioyce theym ly getynge londes & pos
sessyons/ We these that gete . and haue
hope to haue the glorye eternall. ought
alwaye to be Joyous/ For the glorye &
goodnesse that we entende to haue shal
be wythout ende/ And they that entern
de the worldly thynges. is but of lytyll
endurynge / Wherfore we ought to be
more Joyous than they that bey world
ly. Thus counseylyth the appostle. that
layth that we ought to reioyce vs con
tynuelly ly gyuyng thankynges to god
wyth all our thought/ ¶ He gaue also
counseylle that ꝑ ony brother religyo-
us gooth to see one that other/ he ought
not oonly to praye hym to abyde &
tarye/ But to constreyne hym/ Lyke as
Abrahaym ly receyuynge the pylgryms
Constrayned theym by charyte to lod
gyne ly his houle/ ¶ He cōmaunded also
to his bredry to receyue theyr maker/
to the ende that they sholde not wyth-
drawe theym fro the grace of god/ For
ly soo doynge they sholde contynuelly
remembre the passyon of Jhesu Cryst
Ly lyke wyse he cōmaunded theym ex
pressely to faste the Wenrsdaye. by cau
se that the same daye Judas machy-
ned the dethe of Jhesu Cryste/ And ly
lyke wyse the Fryday / For that daye
he receyued dethe & passyon/ ¶ The ho
ly may blamed moche the hermytes.
whiche had longe heer & bryde. and ꝑ-
tens ov theyr neckes/ For he layd that
they dyde not that. but for the glory of
the worlde/ And also the cōmaundemen
te of god is . that fastynge & prayer be
done pryuely/ For god oonly ought to
knowe the good deedes that we done /
¶ And after layne Jherom & his felo-
wes toke his benedyccyon/ And he dely
uered to theym some of his bredry fus
to conduyte theym thorugh the deser-
te /

¶ Of layne Ammon therayte/ whych
the slewe a dragon & converted the the-
ues. and begynneth ly latyn ¶ Qui an
dium / Capitm xlii.



SAynt Jheron̄ wryteth that he & his felowes came to a place/ where as dwelled sayne Añon̄ in walkyng thrugh þ desert towarde þ South/ They sawe in theyr waye the trace of a grete serpent meueyllous of xv. cubytes of lengthe. the whiche feared theym gretly/ But the brethren̄ þ conduyted theym cōforted theim in exortynge theim to haue good hope sayenge/ Ye shall knowe what is our fayth. whan ye shall see the dragon slayn̄ by vs/ We haue slayn̄ many bestes. be ye no thing afrayde. we haue credence in god. whiche hath sayd þ we shall haue domynacōn̄ vpon̄ þ serpentes & dragons. & vpon̄ all our enmyes/ & what someuer thynge þ the brethren̄ sayd. sayne Jheron̄ & his felowes were afrayde. in prayeng theym þ they shold goo nomore by the waye of þ dragon̄/ but sholde goo seke a nother waye/ Neuertheles one of hem wythoute drede went fourth the same waye/ A nother brethren̄ came þ whiche named hē also the brethren̄ þ folowed the dragon̄ þ they shold goo no fren̄. for he was so fe rfull þ vneth durst any beholde hē. finably all they went in to þ monastrye of þ bren̄ þ was therby/ þ whiche tolde to them þ nye to his hous was a deuoute man̄ moche famous/ of whom̄ he was dyscyple. & by whom̄ many myracles had be done & shewed. That same man̄ was nampd Añon̄/ & by cause some theues had done to hym moche payne. in robbyng fro hē his brede & his lustenaūce/ cōmaūded to ii. dragons þ they sholde kepe the dore of his monastrye to thende þ the theues sholde haue no power entre in/ The theues cam̄ lyke as they were wont to doo/ & whan they sawe the dragons. they wold haue slayne theim/ Thenne þ holy man̄ aperceyued þ the bestes were almost deed & blamed þ theues sayeng þ thei were of harde & cuyll nature. for they dradd not god ne his seruaūtes. by cause þ they had putt to deth þ bestes þ he had cōmyted to kepe his hous After he dide do entre þ theues in to his hous. & set hem at þ table & in tyme while they ete. he amonested hem of the helth of her soules/ in suche wyse þ he conuerted hem/ And at laste thei were as perfite as þ holy man̄ whiche had preched to hem/ ¶ A nother tyme there was a dragon̄ that destroyed alle the Regyons nyghe by abowte hē ¶ And the Inhabytaunces neyghboures to the holy man̄ came to him̄/ And broughte to hym the sonne of a heerd man̄/ The whyche was as deed oonly by the syghte of the sayde dragon̄/ And prayed hym̄ that he sholde praye to god hertely/ to the ende that by hys

prayers & mercyes the chylde myght be reyled to lyf/Thenne the holy may bles syd hym & gaue to hym of ꝧ holy eyle and anone he remued & came agayne to lyf/And after the holy may went to the place where ꝧ foulyd dragon was And whan he had fonde hym he knes lyd downe on his knees for to make his prayer/& Incontynent that the dragon apperceyued hym he came to hym lyfty ge.and enforcyng hym by grete Impes tuosite for to approche the sayd holy may for to deuoure hym/But as he ꝧ dradd hym noo thynge sayd to hym. The sone of god att this tyme come for to slee the / And incontynent the dragon clefe ty the myddes.and dyed sodenly/ After he was dede he stombe/and enfected all the countree/ The habytaunces as sembled theym . And broughte a grete masse of eethe to laye on hym/But yet they durst not approche the place where he laye dede. but that the holy may were present.¶ Herupon we ought to note.that whan ony doo to vs displaysu re.we oughte not to take vengaūce.but we oughte to labour for to conuert our enmye and aduersary.like as this holy may dyde to the theues/¶ Secondly ꝧ euery may oughte to labour for to con serue and kepe the comyn weele vnto ꝧ deth/lyke as this holy may dyde whā he aduentured hymselfe to slee the dra gon /

¶ Of sayut Loprett preest and Here mite/And begynneth vy latyn¶ Erat quidam/Capitm ix.



THere was ay holy may vy ꝧ sa me hermytage named Loprett of xxx.yere of aege.the whiche vy his sayēges & ordre was moche dex tuous.he heled hem ꝧ were sicke. & chas ted the deuyles out of meñes bodyes.& dide many myracles/Some he dede vy ꝧ presence of sayut Jherom.whiche for his grete renōmee went to see hym.and was of hē moche humaynly receyued After ꝧ sayt Jherom & his felowes hē prayed ꝧ he wold reuele to hem of his fayres & his dedes.& also of his meritis for whiche he made so many myracles & vertues/Thenne he recōted of hēself & his predecessours/but as touchyng hē self he was as touchyng to vertues but a dysciple of chaūcerne.And ꝧ sayd he by humilite/Fust he tolde of a sad named Macine.whiche fyrste had be hermyte vy ꝧ sayd hermytage.& had begon fyrst to shewe ꝧ way of helth/but or he was hermyte he had be ꝧ thoughte chryst in ꝧ cor

stare.& suche was his conuersacõy/ It happed on a night þ he supposid to haue pylled & robbed the hous of a virgine sacred/ And by cause he myght not lyghtly entre in.he mouted vpon the couerture & tryed of the hous.& was the redy longe þ he slept there/ He beynge thꝰ a slepe herde a voys whiche said to him/ Cesse cursid may of thy murdres & pylleries.& conuerte the to lede a solytary lyf/ And yf þ so doo I shall make þ prynce & lorde ouer many knyghtes/ & he beynge yet a slepe in his dreme/ was shewed to hẽ a grete multytude of hermytes/ And the voys cõmaũded hym þ he sholde be their gouernour/ After the sayde theyr awoke & sawe tofore hym the mayde whiche he wolde haue robbed. Thẽne the mayde sayd to him. Alas fayr frende who are ye.fro whens come ye.& wherfore be ye here come/ And the may as wythout any entendement answerde noo thynge/ But oñly demaũded that she sholde shewe hym þ way to some chyrche. for he demaũded oñly to be in a monastery/ The mayde thẽne knewe that this came fro god/ And broughte hym to the chyrche.& delyuerd hym to the preest/ To whom the sayde may prayed that he myght be crysmed knelyng downe on his knees tofore the preest/ And requyryng place in whiche he myght do his penaũce Wyth this he demaũded the cõmaũdementes .by the whiche he myzt walke in þ way of helthe/ The preestes seenge this were abalshed. by cause they knewe hym to be a theef & full of alle synne.merueyled of this thynge/ And this notwythstondyng they delyuerd to hym thre the fyrst verses of the fyrst plaime of the plaulter þ is to say Beatꝰ vir. Sed in lege dñi. Et erit tanquã lignũ/ The whiche verses by hẽ considred said. þ they luckyly to brẽge a may to euerlastyng lyf/ After þ he had be thre dayes wyth theym he went in to ay hermitage.& whan he was in desert. he ete noo thyng but rotes.& kept right dyligently the vertues whiche the preestes had delyuerd & yeue to hẽ.& not oñly in wordes but also by effect & operacõns/ And after this he retourned to theim. whiche were moche abasshed how sodenly he was become so vertuoꝰ. in ledyng soo harde & strayte a lyf/ & they constreyned hẽ for to dwell emonge theim/ Thẽne he wyllyng not to dysobey soiourned wyth theim a wel þ whiche passed he retorned in to desert/ And was there vii yere in grete abstynence.& in kepyng holy scrypture/ & ete no thyng but brede/ & that oy þ sonday/ Whiche brede was mynystred to hym by grace diuyne/ For whan he rose fro prayer. he fonde þ brede alle redy wythout bryngyng of ony persone/ his refeccõy take. he ete nomore tyl the next sonday folowyng. After longe tyme he retorned fro desert/ & many were by him cõuerted to penaũce. Emong whõ a yonge may cam to hym for to be his dyscyple/ Thẽne clad hẽ the holy may with habyte of hermytes. whiche was of the shyne of a ghote/ & after enfourmyd him wyth the rules of heremytes shrewich he had grete delyncelle to bury þ dede bodyes yf ony had passed out of this worlde/ Whã the childe þ was his dyscyple saw his spirytuel fadꝰ bury þ dede men. in clothyng theim honestly Thẽne sayd he I wolde well þ my fadꝰ sholde clothe me thus whan I wer dede

1 Blessed is the man that doth not walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the chair of the pestilent. But his delight is in the law of the Lord, & doth meditate therein day and night.

And the holy man layd to him. so shal
I doo. & shall pene to the almoche as
that shal saye it sufficeth/ After a lytyll ty-
me the childe deyed. & was buried with
his saye sad/ And whan he had wrap-
ped him in saye vestymentes. he demad
ded him yf it sufficed/ The childe that
was tho dead answerd tofore al them
were present there ye/ & that he had y-
nough. & that his prompte was achiyfe
shed/ Thene all they that were present
were moche admerueyled/ After the
childe was buryed. the holy fader retur-
ned in to his hermitage/ & whan he had
be long tyme there. he came ayen to vy-
site his brethren. & in comynge it was sha
wed to hē that one of hem was in deyeng
And by cause it was late. he hasted hē
for to see him at leest or he deyed. for he
was fern fro the place where the sicke
man laye/ & that dyde he considering
our lord sayth/ we ought to walke why
le we haue light. For who that walketh in
lyght / that is to say in iustyce. he offendyth
not god / & therfore by cause the sonne
declined & theuynge came on. he cōma
nded to the sonne in the name of god that he
shold tary & yeue his lyghte. vnto the ti
me that he were com vnto the place whe
re the sicke man was / And anone the sonne
taried & abode vnto the tyme that he was
come/ Thene the brethren were abashed
& demaūded at his comynge frowhens
procedeth the tarienge of the sonne/ And
he answerd ne remēbre ye not our lor
ne sayth/ that who someuer hath somoche
fayth as the greyne of mustard/ of whi
che of one grayne come & procede infy-
nyte greynes. & c Anone the brethren vn-
derstoden. that it was by his merytes
the sonne had be tyred in his syege and
trone/ And whan he was entred to the
place where as the sicke man was/ for
whom he had so hasted for to come. he
fonde hym dead/ And tornynyenge the
holy man wepyng hym. to de-
maūdyng him/ And were to me my bro
der/ wherfore hadeste thou lefte be dead
wyth Jhū Cryst. or to come & lyue aga
yn to this worlde/ And the brother ans-
werde/ Alas my fader wherfore demas
ndeste thou me this questyon / Thou
knowest wel. that it is of necessite. that
I be with my god/ for. for to be in the
worlde nys but mysery/ Fader perays
se layd he thenne to hym/ Now goo thy
waye thenke my sone/ and praye for me
Thene the brother layd hym dowme a-
gayn in the bedde. as he had slepte/ Of
whyche thynge they that were present
were moche abashed/ for they knewe
well that he was a man of God & of
holy lyfe/ And this done the holy fad
clodde the corps like as he was accusto
med to burye them that were dead/ &
walked all the nyghte in prayers/ And
after the sayd holy man went to vysi
te a nother brother that laye on deyen-
ge/ And by cause that this brother do-
ubted to be reproued of his lyfe tofore
god/ prayed the holy man that he wo
lde gete of god that his dayes myghte
be prolōged/ to thende that he myght amē
de his lyfe/ the holy fad answerd / What
hast thou do al thi lyf/ hast thou had no spa
ce to do penaūce. that woldest neuer lasse
thy synnes. but alway haste augmented
hē. nerthelesse ding lord that holy mā it
that wylt promyse tamende thy cōscyence
& sacrifye for thy synnes we shal praye
god for the. & they put hē al to prayer. &
anone after the holy mā had prayed the

lyke of the bro̅ to be ꝓuokyd thre yere
Thene ꝑ holy may reysed hym out of
his bed. & the frere beyng al hole went
wyth hym in to deserte/And whā ꝑ iii.
yeres were accōplysshed he brought hy̅ a-
gen in the place where he had take hy̅.
leuyng more the lyke of ay angel thay
of a may. Wherof all ꝑ brethren were ad
mercyed ꝑ he was becom̄ in so perfy
te lyf/After ꝑ the freres wer assēbled he
beyng in ꝑ myddes amonge hem/ꝑ ho
ly may began to preche of ꝑ penaūce &
cōuersacion of the sayd bro̅ al ꝑ nyght
And in makyng ꝑ sayd sermon. lyke as
the bro̅ had be a slepe/he rendred & ga
ue vp his spiryte vnto the holy sayntes
in heuen. & his body was buryed / And
after the seruyce done ꝑ holy may retor
ned in to deserte/& in goynge thrō ofty
mes he passed ꝑ ryuer of Nyle/whyche
is a ryuer meruey̅lously grete & depe/&
yet he neuer entred therin depper thay
to his knees. whiche is a thynge moche
meruey̅lous/ A nother tyme the deuyll
presēted to hym seriously infinyte. why
che he said ꝑ cheri had be lōging to ky̅g
Pharao. & were hyd in therth/The ho
ly may Moyses answerd to hy̅/ꝑ and
thi money be in perdicion perpetuel/ Of
tymes he entred in to ꝑ hous of the bre
thren where al ꝑ doores were shytt &
closed/& whā he wold in a moment he
made a grete way. And as sayn̄t cypriē
recōpted of ꝑ holy men̄ tofore sayd. one
of ꝑ felyshyp of sayn̄t Jherom slepte/&
myght not byleue this ꝑ the holy may
sayd/ & in slepyng he sawe a boke full
of letters of golde. whiche ꝑ holy fader
helde. In whiche was wrote all ꝑ he sa
yd/ & ꝑ he saw a may ful of grete lizt
whiche sayd to hy̅/Why herest ꝑ not &
takest hede of ꝑ whiche the holy fad sa
yth. Why slepest ꝑ/ Anone he awoke &
expowned in latyn to his felowes/that
whiche he had seen/ After this came a
labourer holdyng a vessel ful of erth. &
awayted ꝑ the holy may shold speke to
hy̅/That seeng sayn̄t Jherom & his fe
lowes. prayed hy̅ ꝑ he wold say to hem
what signefied ꝑ vessel ful of erth The
holy may answerd/ ꝑ it was not neces
sary thene to hem for to know it/dow
tyng hy̅ to fall in to ꝑ lyne of vaynglo
ry yf he told to hem ꝑ sygnyficacion/ꝑ
whiche neuertheles he declared to hem
by cause they were come to hy̅ fro loo
ge a cōtre in sayeng th. Syth that
we other fadres become in to ꝑ londe of
Egypt. the londe hath be fertyle & full
of goodes. & tofore al ꝑ was sowen the
wormes ete it/ for ꝑ labourers were pa
ynyms & infydeles. ꝑ whiche hey by vs
cōuerted to ꝑ fayth/& come to brynge e
uery pere of therth. to thende ꝑ we shol
de bielle it. & after they medle it wyth
theyr seedes. & saye to them in bielly̅ge
it. Goo forth. be it to ꝑ lyke as ꝑ byle
uest in god/ ¶ He recōpted also a thyng
more meruey̅lous by hy̅ doon to the ral
tacion of the name of god. lyke as it fo-
lowyth/Also as he descended in to ꝑ cy
te nye to his hermitage. he fonde in the
sayd cyte a Manychiey. a deceyuour of
the peple. wyth whom he dysputed of ꝑ
fayth. But by cause ꝑ sayd manychiey
was cautelous & subtyll in wordes. to ꝑ
ende ꝑ the heres shold not be shaūdred
in the cristey fayth/The holy mā say
de. all ye make a fyre in the myddyl of
the place/in whiche we shal put vs twe
yne And I byleue that he shall be brent
that hath the worste fayth and lawe/

loo it was made. And incontynent the holy may toke ꝑ mayschyefe by ꝑ hon de to lede hym vyth hē/the whiche an swerde ꝑ he shold come after/And that it was reason lyth he had doo make ꝑ fyre. ꝑ he sholde go byfore/Thēn ꝑ ho ly may in the name of god deuyded ꝑ flamme. in whiche he entred in. & abode there the space of half an hour without takynge of ony haime/ & that seeng they that were allyfient began to saye/ O lord god how moche meruelio⁹ wer kes & thynges doost ꝑ in thy layntes/ Thēne they cōstreyned the layd mayn chyefe tentree in to ꝑ fyre/but he alway reculed & drewe abacke/ Fynably they put hym therin. & incōtynent he began to brēne/Yet ꝑ notwithstōdyng he was drawe out ayen/& after dryuen oute of the cyte shamfully. in crenge that the deceyuour shold be brent all quycke/ A nother tyme he palled by a tēple wher as the paynyms sacrifyed theyr god/ & he layd to them/ Wherfore sacrefye ye to thynges infuled/how well trouthe it is ꝑ ye bey more worthy thay your god dis. for ye be or may be reasonable/And th⁹ layenge god enspired them & cast after him in to desert. & byleued in god

¶ There was a paynym whyche rob bed cole wortes nye to thermytage of ꝑ holy may. & bare hem awaye to boylle in his hous/But whan he had boylyd hem iii. houres. thei were also grene as they were whan he gadred hem/ Then he cast & cried mercy to the brēn. & so he was cōuerted to the fayth/Wherfore how cuyl or synful one be: he ought not therfor to haue despayr of his helth for yf he retorn to god. he shal receyue him to penaūce. lyke as he dide the holy mā

Mucyns/

Of layne Lyr. Playe. & paule. whiche begynneth Elpenas adyne/ Layne xi



The holy layntes. Lyr. Playe/ & Paule wer of lyke moche lolyta ry & religio⁹. As they iii. togid went in a viage for to dyuide out of her bredy/Whā thei had gone iii. dayes Jo urney nye to ꝑ monastery wher he was they were cōstreyned to passe a riuer. ou whiche was no bote to passe with. then they layd lete vs praye togyd to god. ꝑ he woll gyue vs grace to passe this flo de. to thende ꝑ we may achyue our vya ge. & ther prayer made god sent to hem a bote. And thei made almoche way/ a hour as they had doo in iii. dayes/ & whā they were aryued alōde/Playe sa yd. god hath shewed me ꝑ way whiche we go to lre. he comyth to mete vs. for he knoweth our comyng. Also paul said god hache shewed me ꝑ after iii. dayes he shall passe oute of this worlde in to that other / Jn layenge thyse wordes

and to walkyng for to goo to the mo-
nastery. where as they hoped to fynde
theyr brod. they encountred & mett hym
& taryed hym sayeng/Blessed be god
that this day hath shewed to me in spi-
rite that whyche I see with myn eyen
And there he shewed to them al their
cogytacions & the meryttes þ they had a
mynst god/Anone sayntPoul thus said
God hath reueled to vs þ wythin thre
dayes thou shalt deye/ & therfore decla
re to vs by what vertue thou hast be a-
greable to our lord. to thende that thou
whyche art redy to goo to hym. leue to
thy sucrellours some rule & manere. by
whiche they maye haue merytte in their
operacions There the holy man answe
red in this manere. I dide neuer thyng
of grete merytte/ But I haue called al
waye the name of god in my tribulaci
ons/& the grace of god neuer lefte me/
for I had neuer necessyte/All þ I wold
ete thangels haue brought to me. & al-
so I haue had by the boûte of our lord
reuelacõy of many thinges whiche ha
ue be done in the worlde/The light of
my soule was neuer quenched. I haue
seen thangels allystaût with god ma-
ny tymes/Also the rewarde of the merit
es of religyous pepie. & generally of al
þ heuenly court. I haue seen also the de
uyll & his cõplyces put in fyre perdura
ble. & the righteful men in to glory eter
nall/ And after whã he had by þ space
of iii. dayes cõforted them. he rendred &
gaaf vp his spyrite to god /And forth-
with they sawe the angels whyche ba
re his soule in to heuen/

¶ Of saynt Helayn whiche begynneth
in latyn/ fuit et alr vir/Capm xi



SAynt Helayn syn the tyme of his
yongth was instruct in þ lernyng
diuyne in all chastite & contynence. And
in the tyme þ he was a chylde. whan þ
fyre was kayled in þ chyrche. Incontyn
nent he went in to the next hous. & bro
ught fyre in his robe without brennyng
of it. The whyche thynge his brõy le-
yng were gretly amerueyled in delyryn
ge the perfeccõy of his lyfe/Dy a tyme
he beyng in delert had delire to ete ony
And anone after he saw come oy a sto
ne/ But he considred þ it was by þ sal
lace of þ deuyll & ete no thynge therof/
but sayd to hymself/O dañgero⁹ cõcupil
cence go fern fro me. for it is wryteyn þ
we shold walke in gode hope & spirite &
put fro vs fleshly delyres/After this he
left þ place. & went ferd into delert. wh
ere as he dyde many sastynges. & a ter
he fõde ay hepe of apies in þ way. but
he ete none. For he knew the deuyl had

layd theym there. and layd to hymself It is wryte. that a mā not only lyueth by mete. but also bi the worde of our sa uyour/ And after ꝑ he hadde fasted yet a nother weke. ay angel apperyd to hē to sayenge/ Ete that whyche thou shal fynde. after ꝑ thou shall be awaked. & trowe noo thynge that this is by the de uyls crafte/ And whan he arose he sa we a fountayne clere and fayre by. wherof he ete. and after he dranke of ꝑ fountayne/ Thole herbes hym thought te & lemyd of so grete swetnes. that ne uer had he etey better mete ne moste swe te/ In that place he fōde a caue. in why che he abode a certayn tyme/ And all ꝑ he demaūded of god he had ¶ On a ty me he went for to vysite his brethern. & for to helpe theym in their necessytee he bare to them somoche mete/ that he bare soo heuy that he might vnethe go And as god wold he sawe wylde alles. passynge by the deserte/ To whom he made ay exclamacōy sayenge. I cōma unde you wyld alles in ꝑ name of Ihe su Cryst & adiure you that one of you come to me & receyue my burthen The whyche wordes layd one of the alles ca me to sayntt Helayne offrynge hymself wyth all meknesse & debonayre. who anone layd his saddell vpon his backe & sate vpon it / And that done he bare hym promptly vnto thermytages of ꝑ bredren whiche he went for to vysite/ ¶ On a nother daye/ whiche was on a Mondaye he came in a monasterye for to vysite the brethern beynge therin. & in vysitynge he knewe that they kepte not the solempnyte in theyr chirche or chapell as they oughte to doo on that daye/ Anone he enquyred the cause of ꝑ wethynesse / They answerde that they hadde noo preest there/ Thanne he why? che was astonnyed to synge there sith beyonde a ryuer. whiche was by cause theym & the cause wherfo they hadde it wel lyd/ To whom none of them durst go for drede that they had of a terrible ser pent named Cepiodrille. whiche helde him aboute the sayd ryuer/ Thenne the holy man sayd to theym. Yf ye will I will goo fetche him/ And incontynent he came to the ryuage of the ryuer. up on whiche he callid the name of god & anone the serpent was by hym/ And he whiche hadde be redyenes to deuoure men. yelded him subget & came vnto ꝑ holy man. And bare hym vpon his bac he ouer the ryuer & sette hym on the ry uage/ Thenne the holy man departed fro him & came to the preest for to pray hym to come to the brethern/ Now was the holy man clothed with alles & fow le clothynge. Of whom the preest why che neuer had seen him byfore was ey thy admeruayled. And demaūded of hē who. & fromwhens he was. and for what cause he was come thider/ And after ꝑ he knewe by his answere that he was ay holi man of god. he folowed him to the ryuer/ And the preest sayd that ther re was noo boot ne vessell to sette them ouer/ The holy man answerde/ be noo thynge in doubte ne afrayde. I shall ma ke redy to the a good messager/ Thenne the holy man callyd the serpent. ꝑ why che approchynge to hym presented his backe to bere him/ And he mouted ther on. & after badde the preest for to come by him. sayenge that he sholde no thyn ge be afrayde. But he seynge the terrible beest begyn to flee & goo abacke/ The

other brethern whyche were come thys
ther lounge that were meruaylously af
frayed/ And after that the layde berth
had brought hym ouer the water aga
yn he sayde to hym/It is better to the
small beest to depe vs to pretently.than
to doo any more displayture to the pe
ple/lyke as thou hast ben accustomed/
¶ The whyche wordes sayde .he fell
downe ded/ The holy man Helayn a
bode there vpon the layd monastery
and taughte the brethern/And also ex
cyted them to stedfast and wyghtonde
deuote [illegible]. of whyche they
were delyuered by [illegible] were replenyl
shyd with [illegible]/ Some with
Jre/ Other with enuye and vayne
glory.And some other had Jnsyer-hus
mylyte and pacyence.¶ And they le
enge that he knewe their thoughtes be
gan to amende them/¶ After this he
sayde vnto the brethern/I shalde
come thyder sayd to the brethern/Ma
ke redy some vessels for hem that shal
anone come hyther/And loo they dyde
¶ And allone as they were come he re
ceyued them honourably / And after
he returned in to desert/¶ A nother ty
me came to hym a ponge man.whiche
prayed hym to be his dysciple/The ho
ly man shewed to hym his labours whi
che he sholde doo and here.yf he wolde
be religyous/And how with grete pa
yn myghte he resyste to the temptacy
ons of the deuyll / But of almoche as
he dyscomfyted hym to leue it. lomo
che the more the ponge man was en
flammed.and encouraged/promptlyn
ge to endure and suffre all in pacyence/
Thus he despysed for all his richelle
to hym a caue ne or a cane fulle by his
And Jncontynent as he was put in/ y
nyghe after came the deuyll/and temp
ted hym in fowle and Jnfamyd cogy
tacyons/ And wyth that they enforcyd
theym to hunte and to slee hym/ Thys
seenge the ponge man. returned to hys
sayre fader Helayn.whyche comforted
hym/and broughte hym to his caue ne
and made aboute it an hedge.in defen
dynge the deuylles.that they shold not
come nyghe to his lodgynge / And ne
uer after dyde they to hym more vyo
lence¶ And it is rad of hym.that he e
te neuer but heuely mete. and suche as
god sente to hym¶ On a tyme his bre
theren came to see hym/But he had no
thynge to gyue to theym/And Jnconty
nent came a ponge man whiche broug
hte myraculoully that whiche was ne
cessary for theyr refectyon/Fedmore sa
yth sayne Jheron y sayne Coprett.of
whom is wryten here tofore brought y
same sayne Jheron/his brethren & his fe
lowes in to a gardyne. after y he hadd
tolde to theym all thile dyuyne operaci
ons/ In whiche gardyne he had palme
trees. apple trees.& many other trees.y
he tolde them that he had planted there
And sayd sayne Coprett y he had doo
this to ensample of y labourers his ne
ighbours.whiche were accustomed to co
me fetche of the duste & pouldre & drye
erthe in the places.where as the holy fa
thers dwelled/ & sewe /& threwe abrode y
same erthe vpon theyr londe/Dyscryn
ge feruently y it shold be therby the more
fertile & habundant/he sayd fedmore y
it shold be grete shame to the holy fa
thers there dwellyng.yf the labourers sho
lde haue in theiry greter sayth than

they sawe that the same sayth was to them by the holy fadis confermyd/

¶ Of sayne Helye whyche begynnyth Thisbim' & alii sexum/Capim xiii.



SAynt Jherom saith that he & his felowes sawe a nother holy fad namyd Helye nye a cite namyd Anchinos whiche was Metropolytane in the partyes of Thebayde/ & this holy fad was of thage of xv. C. & l. yere or there aboute/whiche in vertue & holy lyf semyd to be egall to Helye the prophete / This holy man was moche solitary.for he was in the space of lxx. yere in a desert soo horryble þ it maye not well be wreten/And there he was in pallynge his lyf solytary in suche wise.not where the peple of þ world de dwellyd/The wape was so harde & sharpe.þ they þ came thyd myghte not passe it/þ place where he lay was so terryble.þ noo man myghte beholde it woute horrour/ And whan it came soo þ his membres begyn to tremble for ferr.he vsed soo his mete a lytyll breed & oyle olyue moche sobrely¶ But in his youthe he had fasted many tymes my boole wete wythout any eryng/ There was neuer man sawe hym goo oute of his hermytage.like as other hermytes vsyneth / he had that yefte of god þ all they þ went to hym retorned neuer wythout to haue þ whiche they demaunded/And also he helyd & guarisshed þt of all infirmite & maladyes/& at last fynysshed in glory eternall his daye/

¶ Of sayne Pithyrion whiche begynneth ¶ Redelites/Capim xiii.



IN suche wise as sayne Jherom & his felowes retorned fro the hayde they sawe a moultayne/ vnto the whyche noo man myght goo without grete difficulte & payne/Jn þ sayd moultayne were dyuerse hermytes . of whom sayne Pithyrion was sad & abbot. the whiche had be dyscyple of

layne Anthonye/And after had dwelt lyd with layne Amon.of whom is afore wryten/¶ This same layne pyrhirpon was of soo grete vertue/al weil in helpyng the sicke peple. as in fyghtyng & reisyinge the deuylles/whiche hadd double the vertues of the layd two fadres/That is to wyte of the layd layne Anthonye . of whom we shall speke hereafter.and of ꝑ tholayd layne Amon of whom he had be successiuely disciple¶ Sayne Jheroime was enleyned & taught of the layd layne pyrhirpon how he myght resyste & eschewe ꝑ thy cacions of the deuyll of hell/¶ Who so euer woll haue dompnacion & puny shicion vpon the deuylles.hym behouyth fyrst that he resyste apenst his lynnes & passyons/ And whan we shall haue take a waye one dyre or one lynne fro our soule/ ꝑ deuyll that temptech a may of the layde lynne. Incontynent shall departe fro the body where it hath bey.
His lyfe was moche straye / for two tymes in a weke he ete but oncly / Ne dranke but a lytyll browet made with meele. wythout to take ony other refeccion.in what aege he was/But our lorde whiche knewe the Right grete and synguler deuocion that he had in hym and to his seruice. gaaf to hym aboue nature strengthe and courage to bere & sustayne thole ryght straye and merne illous penaunces/

¶ Of layne Eulogyon. whyche begynneth in latyn ¶ Didimus et alium Capitm



After this speketh layne Jherony layenge/that he sawe ayother holy fader namyd Eulogyon/¶ The whyche amonge other graces that he had.he knewe al ꝑ thoughtes good & euyll of all theym that in his presence came to the aulter .for to receyue theyr maker or creatour /
¶ Soo it happed on a tyme that some religyoules wolde receyue theyr sauyour/But the holy man kepte theym fro it, layenge to one of theym thyse wordes/ O mychaunte may arte thou soo folysshe to come for to receyue thy god. And thou haddest this nyghte wyll for to acomplysshe the lynne of fornycacyon/And he sayde to that other/ & thou haste sayde in thyne herte. that it is no more daungeour to admynystre hymselfe to the table of Jhesu Cryste in dedely synne.than in the astate of grace/ And that is alle one .beynge good and euyll/And after he sayde to a nother /

Thou halle layd ty thyſelf that ꝑ ſa-
cramente of the awter maye not Julle
ſye the/ ¶ And thenne ſente theym a ſ-
gayne for to doo penaunce/ Reputyng
theym vnworthy to receyue the ſacra-ſ-
ment of the awter/ ¶ Here vpon ought
te the preeſtes to take enſample. whan
they prepare and make theym redy to
laye malle/ And alſo alle other creatu-ſ-
res that gone & purpoos to receyue the
holy ſacrament of the awter/

¶ Of ſaynt Appelley· and begynnyth
ty latyn ¶ Didimus & aliꝰ preſbiterꝰ/
Capim xv.



SAynt Appelley was a forgeur
of yrey/ And that whiche was
neceſſary to ꝑ berby he forgyd
it to theym/ ¶ Dy a nyght as he was
forgynge/ the deuyll came to hym ty ly
keneſſe of a fayr womay. and brought
hym wexe for to forge/ Thenne the ho
ly may tobe out of his fournays a brond
of yrey and caſte it ty to her vyſage
Thenne the deuyll made ſoo terryble a
crye that all the berby were awaked/ &
therof he had ſuche a peſte of god/ that
frothay forthoy he myghte take ay his
bare honde wythout to be brente the y-
rey alle hote & brennynge reed. ¶ And
whay ſayne therony & his felowes ca
me to hym he receyued theym benygne
ly. and tolde to theym of the maners &
lyfe of ſome of his bredern/ ¶ And fyr
ſte of one namyd Johñ. ꝑ whyche was
moche olde & auncyen ſurmountyng ꝑ
other ty holyneſſe of lyfe and of good
maners/ And tolde to theym that at ꝑ
begynnyng. that the layd Johñ came
ty to deſerte. he was thre yere vnder ro
che ty oryſon & praier wythout ſpenge
ou the grounde ¶ The layd Johñ ſlep
te not but ſenynge/ And ete not but ou
the Sondaye/ Ou whyche day the pre
ſte admynyſtred to hym the holy ſacra
ment of the awter. of whyche he tyuyd
onely/ ¶ Ou a daye the deuyll wenyn
ge to dyſceyue hym. tranſfigured hym-ſ-
ſelfe to the ſemblaunce of a preeſt/ And
came tofore hym the houre acuſtomyd
Ty ſayenynge to gyue to hym the holy
ſacramente of the awter/ But the holy
may ſeenge that it was the deuyll ſay
de to hym/ ¶ O cuſyd deuyll why ceſ-ſ-
ſeſt thou not to troubble the deuoute ſou
les/ how arte thou ſoo hardy to play &
Jape with the holy ſacrament of thaw
ter/ The deuyll anſwerd that he ſuppo
ſyd to haue dyſceyued hym. as he hadd
done a nother/ The whyche after that
he had obeyed to hym. he became folyſ
ſhe. and oute of wytte/ Ty ſuche wyſe
that with payne and vneche many ho

hy mercy myghte by prayers and orysons retourne hym ageyn vnto his place. & to his fourmer helth/ And whan the deuyll was sayd soo.he vanisshed away fro ꝑ holy man. ¶ Of whom it is radd that by ouer longe beynge in prayer.his poꝛ ter fete whyche were contynuelly in reꝛ ste were brokey & rotey/And after that he had done this penaunce by the spaꝛce of thre yeere.thangell appeꝛyd to hym & sayd/God hath receyued thi orysons & prayers/And sendyth to the worde ꝑ all thy soores shall be heelyd & guaryꝛ shed/ Thenne the angell touched hym by the mouth & by the teeth and Incōꝛ tynent he was all hoole & guaryllhyd/ of al his soores.and replenyllhed wyth scyence & wyth all graces in suche wyꝛ se.that he neuer after hadde hungre ne thuiste/ ¶ Thangell cōmaunded hym after that he shold goo to other places. dilytynge his breth̄ for to comfort theꝛ yn.and teuleyne & teche to them holy doctryne ¶ And oy a tyme it happed ꝑ a man crokebacked came to him to the ende that he myghte recouere helthe/ & wolde mount vpoy a mare for to ryde thyder/ the whyche was gyrde wyth oꝛ ne cengle whyche ꝑ holy man had maꝛ de / for gladly euery daye in the weke lauf the Sandaye he made cengles/ & courrēgrs of leues of palme wouey afꝛ ter the cullome of the countree/ And so as ꝑ sayd crokebacked was moūted oy the mare . he was forthwyth all hoole/ by cause his fete had touched the sayd cengle ¶ The holy man was of so greꝛ te meryte & vertue/that whan he sente to ony sicke people of the lande whyche he had blessed wyth his honde/ yf they ete therof/they were heelyd of all malaꝛ dyes and syknesses ¶ He had also this grace that he knewe all the thoughtes of his bretheꝛn/ And Incontynent wꝛoꝛ te to ther faders and abbottes. how theꝛ re some ruled theym in synnes & vncleꝛ nesse / And other prouffyted in scyence and vertues/ Some were inpacyente & sette nought by theyr bretheꝛn/ The oꝛ ther were constaunt and in charyte/ ¶ He preched to vs to torne our eyen fro thynges transytory.and to fyxe theym in goodes in fallyble & eternall/ ¶ Alꝛ so sayd the holy fader.that is of necessiꝛ te to a man to haue courage manly or vyrile.in leuynge the maners & condyꝛ cyons of euyll chyldrey.whyche of theꝛ yr nature bey vicyous.variable and in constaunt /

¶ Of sayne paphunce/ and begyñyth in latyn ¶ Vidimus et alium monasteꝛ rium/ Capim xvi.



Saynt Jherom writith of a ma
nastery after. where ty was ay
holy hermyte named Paphū
ce stronglye renōmed emonge hermites
of the desertes/ he had dwellyd ty that
terrell or last desertes of Heracleos. a cy
te renōmed ty Thebayde/ of whom sa
ynt Jherom sayth. That oy a tyme he
prayed god ꝑ he wolde shew to whom
of the sayntes of heuen he sholde be ly
ke or semblable/ Thangell of god an
swerde to hym. ꝑ he sholde be lyke to a
player vpon a symphonye. the whiche
by the stretes sought his lyuynge ty sy
gynge/ Thene he was moche abasshed
of thanswere. & went forth Incontynēt
for to seche hym where he myght fyn
de hym/ Whan he had fonde hym/ he al
ked hym of his lyf & of his werkes/ And
he recounted to hym how he had alwaye
lyued symply ty cōmunynge many chek
tes & other synnes/ Paphunce yet asked
hym more ferō. yf ty doynge thole chek
tes he had euer done ony operacyon. or
werke vertuo⁹/ The sayd man answe
de that he knewe ty hym noo good. sa
ue oy a tyme his felowes. whiche were
theues as he was hadd take by force a
virgyn. whiche was sacred to god. and
whan he sawe/ ꝑ they wolde haue defo
yled her/ he threwe emonge theym. &
preserued her fro corruptynge/ ¶ After
this he sayde · ꝑ oy a nother tyme that
he fonde a woman maryed wallynge
worthy desertes. the whyche was all de
solate. & was nye dede for hūgre by ca
use she had not ete ty thre dayes. Thē
ne he demaūded her for what cause she
went soo alone ty the wodes. to whom
she answerd. that her husbond was pry
soner & shet of his children by his cruel
gouernaunce/ And for to eschewe ꝑ she
sholde not be take. she soo fledde. & not
withstondynge that she gaaf ouer her
selfe to the sayd theyf. yet neuertheselle
he dyde to her noo dyshonour. But ga
ue to her. iii. C. shylynges. of whiche she
boughte her husbond & the thre chyldy
ene out of pryson/ And the theyf sayd ꝑ he
had done none other good thanne this
whiche he had sayd/ Therne the good
sad Paphunce answerd/ ꝑ he hymselfe
neuer had done suche werkes of charyte. Sayeng to hym more ouer that god
had shewed to hym that he sholde haue
almoche Joye ty heuen as he/ And ther
fore he counseyled hym ꝑ he sholde leue
his cruell lyfe/ and conuerte hym to doo
well. And Incontynent he caste awaye
his floytes & his symphonie. & tourned
alle his arte of musyke ty to spyrytuell
songes. Ju suche wyse ꝑ he was ther pe
rse ty thermytage wyth the sayd holy fa
der ty fastynges & meruaylous abstynē
ce/ And at laste rendred & gaaf his spy
rite wyth thangels ty to heuen. ¶ And
after the sayd saynt Paphunce put hym
selfe to doo more penaūce & greter thā
he dyde tofore/ And yet ayen he demā
anded of god/ to what may ty erthe he
was semblable. ꝑ voys of heuen answe
red to hym ꝑ he was semblable vnto ꝑ
lord of a Drugh nye to his hermytage
The whiche thyng herde/ he went Jn
continent for to knowe of the gouerna
unce of the sayd lorde/ & came ty to hys
house/ Anone as the lorde had receyued
hym benygnely/ The holy fader dema
anded of hym of his merytes. and ver
tues/ The whyche lorde wyllyng to he
cle and hyde his bounte: answered to
hym humbly. that he neuer had done

ony gode vse. The holy fader suffred it well layenge. that he had reuelacyon that he was semblable & lyke in vertus es to the holy heremytes. dwellynge in delerte/ The laude knowynge the Re uelacyon made of his lyfe. began to pose the maneer of his lyuynge; the why che was gretly to be merueyled/ ¶ Fyrst he layd how wel that his wyfe in the tyme of theyr warrage was exal tedly fayr & of yonge aege/ Neuerthe lelle for the grete loanges that he hadd other tyme receyued of the louable vertu of chastyte/ he had to the same delyred and persuaded her therto lyth and after that she hadd hadd by hym thre chyl dren/ That by the space of xxx. yere du rynge the whyche they had contynuel ly ben playfaunchy in maryage that o ne wyth that other/ Yet had they neuer touched fleshely that one wyth the o ther/ ¶ But at luche tyme as they we re preched & delyred to compylle the yr flesshly delectacions/ they haue myg hty wythstode and refysted theym du rynge the tyme aforlayd/ as they yet do nt/ ¶ Secondly he layd that all his ly fe he had not ceased to lodge pylgryms And that he hymself went fyrste to re ceyue theym to/ he had neuer dyspysed the poore peple. but had benygnly my nystred to theym theyr neccessytees/ In doynge Justice he spared noo more his chyldren than the straungers/ The go des of other he neuer retayned/ yf ony dysease hadd be moeuyd emonge his men/ he neuer ceased tyll he hadd made theym accorded/ Neuer was founde his seruauntes doynge ony euyll to other. & his beestes had neuer done ony dāma ge to the grayues or corne of his neyg boure ¶ Who some euer wolde lowe o ny come ony his lōde. he wolde neuer for dydde it hym. ne also to gadre & take proufyte/ ¶ And more ouer he wolde neuer suffre the riche to offende ne hur te ne grene the poore/ But had alway studyed to doo playsure to other / And also of all theym that had piceed to fo re hym. he neuer condempned one /but had constreyned theym tacorde theym selfe/ ¶ And this seruge the fader herc myte bowynge his heed / gaaf to hym his bleslynge/ The bleslynge of god of Spoy be peue & graunted to the. to the ende that thou mayste eternally see the goodes of Jherusalem all thy lyfe/

¶ And for almoche laid sayne Paphu ce that thou hafte accomplyssed thy da yes in vertues werkes & good maners/ There abydeth one thynge. whiche is necessary/ That is that þ leue alle thy mouable goodes & herytages/ And re nounce theim in folowyng thy lorde & Instructour Jhesu cryste/ And incontyn nent without to dyspose his godes. the layd lord with the layd holi fader went te loo feere. þ they came to a ryuer ⁊ whe re neuer ony persone had passed wyth out boote/ The holy fader constreyned hym to entre therin/ And notwythstan dynge the water was moche depe. Ne uertheselle they passed it lyghtly. wyth out to entree more depe than they re fy des/ ¶ After they went so longe þ they came to the delerte / Where sayne Pa phunce delyuerd to hym a lytyll celle & a lytyll hous nyghe vnto his monaste ryc / In expolynge to hym the Rules of holy conuersacyon and the excellyte of perfyghtnesse / ¶ And after that he duely and lustysaunchy Instruct/ The

ſayde holy fader paphnuce wente hys
wayes and conſidered hymſelf to lede
a more ſtraytter lyfe than he had done
before/ and alſo to doo & make grete
abſtynences/ And ꝑ payne that he had
before ſuffred and the penaunce that he
had done & ſuffred he reputed ouer ly
tyll. Seeng ꝑ they that were in ꝑ worl
de dyde thynges of ſoo grete vertue/ ly
ke as dyde they two afforſayd/ ¶ After
that the lord of whom is tofore ſpoken
had lyued the ſpace of longe tyme in ꝑ
hermytage. in augmentynge & multi-
plyenge his perfeccyon/ The ſayd pa-
phunce beynge there in his celle or ly-
tell houſe lawe the ſoule of the ſayd lor
de borne by angeles in to heuen layen
ge/ Bleſſyd is he whom thou haſt cho-
ſen/ for he ſhall dwelle with the/ And
by that knewe the holy fader .that the
ſayd lorde was ſayd/ ¶ Wherfore the
ſayd holy fader conſtreyned himſelf to
doo yet more grete abſtinences than he
dyde tofore/ And in lyke wyſe prayed
he yet god agayne that he wolde ſhew
to hym to whom he was ſemblable a-
monge the men/ To whyche requeſt a
voys anſwerde/ Thou ſhalt be ſembla
ble to a marchaūt whyche anone ſhall
come hyder for to vyſite the/ Wherfore
aryſe and goo to mete hym/ ¶ Anone
the holy fader aroos and wente downe
for to mete the ſayd marchaunt. ꝑ why
che came fro Alexandrye. and brought
fro Thebayde many marchaundyſes
the whyche he had to thre ſhyppes whi
che was worth of theyr money .iii. thou
ſande ſhyllynges or there aboute. And
by cauſe he was a good man : & loued
well reygnon he brought te to the ſayde
holy fader ty ſackes full of pecy and
beans for to make wyth pottage/ And
whan paphnuce ſawe hym. he ſayd to
hym/ What doeſt thou may of god /
What lyfe leedeſt thou in thy ſelle .or what
conſolacion haſt thou wyth theym/ that
bey erthyall / Leue vnto erthly & wor
dly pepie the goodes of the world. And
doo ſomoche that thou be marchaunte
& ſolicytous of the reame of heuen. and
folowe thy lauyour/ The whiche ſhall
calle the in ſhorte tyme ¶ The whyche
thynge ſoo happed/ for the marchaunt
folowynge the good admoneycyons of
ſayne paphunce made to be gyue & de
aled his goodes to poore men. ſeruaun-
tes of god/ And ledde a lyfe ſolytarye/
And ſoone after he paſſed fro this cor-
rupteyble worlde / in to the glory of he-
uen/ ¶ And in lyke wyſe after deyed ꝑ
holy fader paphuce/ But yet the an-
gell ſhewed to hym his dethe layenge/
¶ Come thou holy man bleſſyd of god
Loo here the prophetes whiche bey w̄
me for to reeeyue the. The whyche gra
ce I haue not ſhewed to the byfore / to
the ende that thou ſholdeſt not be proy
de/ ¶ The holy man lyued one day af
ter. and recounted this that ſayde is to
ſome prelates. whiche were come thider
for to vyſyte hym. ¶ And after he ga-
ueto theym many techinges/ ¶ Amon
ge all other he ſhewed to theym/ ꝑ they
ſholde neuer deſpyſe other. of what eſta
te or what vocacion he was. though he
were vycyous/ ¶ For in euery ordre of
mannes lyfe. there bey two ſoules pil-
ſaunt to god. by doynge ſome thynges
ſecretly and vnknowen/ ¶ And thus
may be concluded/ that the habyte ma
keth not the man pleſaunt ne agreea-
ble to god/ but onely the clennelle of lyf

¶ After that the sayde holy fader pa-
pnuce hadd gyue to his brethern enle-
ygnements and many other techynges
And that he hadd take leue of theym in
grete humylyte/he rendred his saule to
god/whyche the holy angelles bare in
to heuen in the presence of the assysten-
ces. In lyngyng songes and dyceres ce-
lestyall/

¶ Of the monastery of saynt Plodore
begynnynge in latyn ¶ Vidimus apud
thebaidam/Capitu xxvii.



In Thebayde was a monaste-
ry and conuent of saynt Plodo-
re. playsaunte and grecly resy-
ment/¶ The religyouses that were the-
re wythin hadde moche grete and lar-
ge howses/¶ There were many pom-
den.gardynes.and trees berynge frute/
Wyth this there were all thinges neces-
sary for the bodyly lyfe. In suche wise
that they hadd noo nede to goo out for
to suche their necessytees to lyue/¶ To
fore the gate of the sayde Monasterye
was an olde man moche prudente/the
whyche sayd to all theym that wold en
tre/That yf they wold entre ones in
they sholde neuer come oute/And that
suche was the lawe/¶ Now there was
one thynge therin moche meruellous/
For Incontynent as one was entred.ꝑ
sayde lawe tokc none effecte/By cause
of his propre wyll wythout constraynt
he was contente to abyde there/In su
che wyse that he was rauysshed in con
templynge his perfeccyon and holynes
that was wythin the sayd monastery/
¶ And that same olde man that kepte
the gate hadd a lytyll house in whyche
he receyued all theym that came thyd.
And treated manerly and well.
¶ Furthermore sayth saynt Jheron-
whan he arryued there. he myghte not
entre therin. But enquyred of the por-
tyer the manere of lyuynge in the sayd
monasterye/The whyche sayd to hym
and to his felyshipp/That there with
in were two auncyente and olde men
Whyche oonly hadd power to goo oute
and entree in agayne/The whiche we
re pouureyous.for to pourueye for the
poore lyf of the bredern that were with
in/whyche alwaye werey in feylence.
makynge theyr prayers. and occuppy
ge all theyr lyfe tyme in deuowte ex-
pcyons to lesue god/¶ Yet was

there more mynerfles/ ¶ Ne neuer
was there any of the relygyous that
were fcha there worchyp/ ¶ But whan
they shulde slepe they leyned theyr bo-
dyes that one to that other as the perfec-
ter of theyre frendes/ And rendred theyr
spyrytes Joyfully to god/

¶ Of Saynt Serapyon abbot/whyche
begynneth in latyn ¶ Sed et ut regi-
one, Capitm xviii.



SAynt Jherom sayth in the re-
gyon Alexandre a nother deuo
vout relygyous man. named
Serapyon. Abbot and fader of many
monasteryes/ In whyche were vnder
hym .x. mill relygyous and heremytes
lyuynge of theyr propre labours/ And
of that whyche they wanne in the sea-
son whan they gadered the corne & gra
pes/ ¶ And they gaue to the sayd Ab
bot the moeble parte of theyr goyne. by
whyche they were nourysshed. and sus-
tayned the poore peple/ ¶ The cause
cause was suche. not onely in that Re-
lygyon. but also in all Egypte. for to
hyre the sayde heremytes and relygy-
ous vp the ryuer of Hamell/ And eche
of theym wanne about a foure score
mesures or combes of grayne. after the
meture of the sayd countree of Egypte
Some more and other lasse. after that
the seeson was more habundaunt. plen
teuous or sharpnesse & clerlyere / And
of the same the moost parte was gyue
to poore peple after the ordynaunce and
discretcyon of them that were ordeyned
to make dystrybucyon of the same corne
& grayne/ ¶ Theyr charytee was soo
grete. that they gaaf not onely to ꝑ po
re of the same countreye. but they sente
shyppes full charged & lade vp to Alex
andrye for to gyue to pryseners & ne-
dy of the countreye. For in Egypte we
re not poore peple ynoughe for to gyue
vp almesse the sayd corne & graynes.
¶ Saynt Jherom sayth also in the cy-
tees of Memphees & Babylone a mul
tytude Innumerable of heremytes. the
whyche were all full of vertues & gra-
ces to god agreable/ ¶ In that contree
it is sayd that ꝑ places is. where as Jo
seph made his grenyers for ꝑ hamyne/
And therfore that place is called ꝑ pla
ce of the treasours of Joseph/ Other call
it Pyramidas. by cause they had suche
credence that suche where shold be ther
assembled by Joseph in that maner.

¶ Of Saynt Apolonyon Religyous &
martyr. begynnyng in latyn ¶ Trad-
bant ergo/ Capitm xix.



The. ii. holy olde fadꝛs of whom is tofore wꝛyten in the chapy-ter precedent Recounted & tol-de to layntꝫ Jheroym & his felowes. that emonge the layd heremytes and relygi oules there was one nampd Apolony-oy/ Whyche for his ryght honeste lyfe was ordeyned in the ordre of Deakey/ By whyche eſtate he was ſtrongly per ſecuted/ ¶ And duryng the layd perſe cucõy. the layde Apolonyoy admonel-ted alwaye his bredeꝛn to receyue mar-tyrdom¶ Anone after he was take & put in pryſon/ And he beyng therin. ca me to hym the perſecutours. whiche we ꝛe Paynyms/ Whyche in mockyng hꝫ dyde to hym many Jniuryes/ And ſpe cyally one nampd Phylemoy. whyche was moche amyable & debonayꝛ to ꝯ peple. & called hꝫſelf ſeductour & decey-our of the peple/ And layd more ouer ꝯ he was worthy to be in the hate of al ꝯ worlde/ Whan layntꝫ Apolonyoy hadd herde al this. he anſwerd moche cauteꝛ il y & layd/ ¶ Alas my frende. J pray to god our maker. that he haue mercy & pite vy the/ And that he not Jmpute to the thyniuryes & ſhames that ꝯ doſt to me pꝛſently/ The whiche anſwer her de by Phylemoy. he was heuy & ſorow full in his hert/ And moued with ſuche contrycõy & cõpũpcioy. that Jncontyꝛ nent he declared hymſelf cryſtey/ And wyth ay ardaunte deſyre enflãmed of grete charyte came to ꝯ Juge. to whom tofore al the peple he begay to cry e/ O wyked Juge thou trapueylleſt Jniuſtly the poore ſeruañtes of god that bey cri ſtey. for they ne doo ne ſaye ony cuyll/ The Juge herynge thile wordes hadd ſuppoſed at fyrſt that he had propoſed ſuche wordes in Jape/ But after bi cau ſe he ſawe hym perſeuere in the ſame/ he layd that ſodenly he was bycome a foole/ Phylemoy anſwerde/ Herke & ta he hede Juge J am noo foole. but ꝯ art enraged and out of thy wytte whanne wythout reaſon. and vnryghtfully hal te putt to derke the good & true Cryſtey peple/ Knowe thou that now J hold & ſhall holde the cryſtey lawe. the whiche is neceſſary to all men lyuyng in thys worlde. ¶ Theñe the Juge ſuppoſed to haue repelyd hym by layr wordes. But by cauſe he ſawe hym conſtaunt/ he me nacyd hym wyth Jnfynyte tormentes/ ¶ The Juge alſo moeuyd wyth wra the agaynſt the holy fader Apolony-oy/ Knowynge that it was by his ex-ortacyoy. that the layd Phylemoy had renoũced his lawe. made hym to ſuffre many tormentes. & called hꝫ deceyuer & begyler/ layntꝫ apolonioy ſaid to hꝫ. ha

Jugt lawfull than thy maker. Dethynke
by I beseche thee that thou and all the assyst
tentes shalbe kept the crowne that I hope
& holde/ That is to saye that they wor
she crysten/ And Incontynent that sayd
the Juge comaunded that they shulde
bothe two be putt in to a fyre before al
the peple/And soo doynge they two to
gyder began to praye god soo hye that
euery man myghte here in sayenge/O
louerayne god Jhesu cryste our proteck
tour suffre not the soules to be lost that
confelle the openly/But shewe to vs ey
uydently our helthe/And Incontynent
thyle wordes sayd descended a clowde
full of water. the whiche quenchyd all
the fyre/Of whiche the Juge & the pe
ple were meruelously abaysshed.and be
gan to crye in sayenge/O god of Chri
ste thy mey.now we confesse that thou art
almyghty and oonly Immortall/And o
ne after cam thyle tydynges to the gre
te Prouoste of Alexandrye/the whyche
as enraged sente for to fetche the sayd
Juge & the two holy faders / That is
to wyte Apolonyoy & Phylemoy.orde
aynge that they shulde be brought stra
ytely bounde lyke pryloners/But in le
dyng theym the holy man conuerted the
ple that were come to lede theim/Wh
che all they togyder presented themsel
fe as cristen to the sayd Prouoste of A
lexandrye/ Thenne the cursed prouoste
seenge that he myghte not remoue the
my fro the cristen fayth.he made them
alle to be throwen in to the see/And in
that wyle they were baptysed in þ wa
ter/Anone after the see broughte theim
to the ryuage all hoole & wythout cor
ruptcyo of theyr bodyes/Thenne were
they buryed al togyder in one sepulture
and god shewyth there euery daye ma
ny dyuerse myracles on theym that ser
ue & requyre theym/

¶Of saynt Dioscore abbot begynnyng
Dilectus & alii/Capitu ff.



After speketh saynt Jherom of
saynt Dyoscor. whiche hadd
in his monastery nyghe vnto
Thebayde.i.C.religyouses or there a
bowte. To whom he comaunded expres
sely that they shold neuer reueyue their
maker.yf they had any synnes in their
conscyences / Not oncly synnes actuell
or in thought . but also of theym that
sometyme happe by dremynges. of whi
che they falle in pollucyon nocturnall /
were it by fantasies or by operacyon of
wytchcy or by habilidace of humours na
turell/ And he sayde yf sometyme suche
pollucyo came wythout to haue ony fi
calye of ony woman in þ maner/ þ is

noo lynne. But that he take therin no playsaunce after the layd dreme/ For that pollucyon cometh by cause of tha bũdance of thumour whyche is wythin the body of the man. ¶ For to eschewe suche pollucyon is necessary fastynge & to lyue soberly/ ¶ He gaaf to his disciples a symylytude suche/ Whan a man is sekr. And the physicyen defendyth to hym ony mete/ he kepyth his cõmaundement/ Thenne the relygyouses & all maner of people that will lyue vertuously ought to kepe theym to doo thyng that is contrary to the medicyne of the soule/ That is to saye that he muste kepe hym fro synne. the whyche maketh the soule sekr/ And in the ende maketh it to deye. ¶ And to the contrary yf we kepe it clene wythout dedely synne. we shall haue Joye perdurable/

¶ Of ỹ monasteries of Nitrye. & begynneth in latyn ¶ Venim⁹/ Capl3 xxi.



After sayntt Jherom and his felowes cam in to Nytrye. a place the moost fayr & mooste renõmed of Egypte. dystaunt fro Alysaundre xxi. myle or there about. whiche be clepued to xxx. leuckes of frauce/ There was a cyte namyd Nytrye takynge his name of the layd regyon. in whiche growyth the Nytre. lyke or semblable to londe/ Wherof bey wallhey there the clothes/ And otherwyle it is called ay eyspce of laite after pappe/ & it is made of water & of therthe in Egypte/ And in Palestine it is made of grete hete of the sonne/ ¶ In ỹ countree were about. v. C. monasteryes· thone nyghe vnto that other. vnder one abbot/ Of whom ther some lyued & dwelled togyd. other helde them solytarily eche by hymselfe that notwithstõdyng they had alwaye charyte togyd/ ¶ And whan sayntt Jherom & his cõpanye approched to theim All in a grete companye. lyke to a multytude of bees came ayenst theim bryngynge brede & botelles full of water. And after they broughte theym all singynge in to the chyrche/ After wallhed theyr fete & wiped theim wyth towayles/ ¶ And they were not oñly serued of bodyly necessytees/ But also they were Instructe in humylytee & clemence/

¶ And sayntt Jherom sayth that he neuer hadd be in place where he had seen flowe so habundantly charyte & mercy. ¶ Theyr Oratoryes were full of boockes in seyence dyuyne/ And they vsyd none other thynges in all theyr dayes/

¶ Of a nother place callyd Cecelya & begynneth in latyn ¶ Post hunc vero/ Caplm xxii.

There was a nother place towarde the eest aboute .v. myle or there aboute/the whyche was callyd Lesephin for the multytude of celles and lytyll houses that were there/¶ The cause of the relygyouses that there dwelled was suche. þ they spake not ouer to þ other but the saterdaye & sondaye And yf that one came not on that daye Incontynent they thought that he was seke/Wherfore that one after that other wente for to see hym/And brought to hym some thynge for to susteyne & helpe hym to his bodyly helthe/They neuer spake togyder but the dayes before sayd.but yf it were in prechynge. or in gyuynge doctryne/Whan ony of them was greuyd Clerke or Inspyred more thanne a nother/And yf ony wolde good dwelle with ony of them/they were so replenyshed with charyte. þ they lodged them Incontynent in their howses or cotages/



¶ Of sayut Athonioy abbot begynneth Didimus quendã/Capitm xxiii.

Amonges the same heremytes & relygyouses sayut Athony lyued one named Athonyous to whom god had gyuen all plenytude of graces/& principally he had memorye to charyte. humylite mone lyke.& generally almoche in pacyence. clemence & benygnyte/Also in sobrenes & prudence he was moost perfite of them al/The sayd Athonyous had it berde. þ one named Eulebius & þ other Eustinius/ þ whyche were not oonly berde ermanke. but also in lyf.in religyon & in maners they were germayns/Thise iii.breders susteyned in their tyme the other berdes as the moste thynketh ouher chyldy to helpyng them not oonly to their corporall lyfe.but also to the spirituell.as enseynynge them to vertues & good maners/The same sayut Athonioy dwelled in a monastery closyd with walles In whiche he hymselfe had made a pytt And it happed þ a broder transported hymself towarde hym for to haue a lytyll hous to dwell in thermytage/The whyche answerde to hym that he had none.but he made hym to dwell in his monastery.vnto the time he had foude one/¶ Some after he deliuerde to hym a lytyll one. the whiche he fonde nye þ sayde monastery/And yf by aduenture had many come.he had Incrcyment gadred togider his berdy.and in lytyll tyme had made a monastery/

¶ Of sayut Dydyme whyche begynneth in latyn ¶Didimus inter eos Capitm xxiiii.

Saynt Jherom recounteth of a nother namyd Didyme. ꝑ whi che was emonge the faders na myd moche vertuouse & debonayr/ lyke as his dylage shewed well /And in ye grace had he of god . that he roode vpon the serpentes & other venymous beestes. whiche were there in grete habū dance/ By cause of the grete heete of ꝑ sonne/ And slewe them wyth his fete as lytyll wormes of the erthe. wythout that they dyde to hym ony harme/ Wherefor in hym was accomplysshed the word of the prophete sayeng/ Thou shalt make thy Journeye vpon aspydes & basylyskes/ And vnder the fote thou shalte putte the lyon & the dragon/

¶ Of saynt Ermyon whiche begynneth in latyn ¶ Didimꝰ/ Capl'z xxv.

Another also whiche was namyd Ermyon of moche auncyente aege. as of xv. yere olde/ And was dyscyple of saynt Anthonye/ The whyche amonge all other vertues that he had. he was humble perfytly / The whiche vertue sufficyed to gete the reame of heuen /And wythout this vertue none other vertue maye prouffyte to ꝑ soule/ For by that all other vertues bey requyred/

¶ Of saynt Origene. begynnynge in latyn ¶ Erat autem/ Capl'm xxvi.

Also there was a nother called Origene Dyscyple of saynt Anthonye meruaylous in all operacions/ his wonde was edyfycatyff that they wholy he endoctryned put in effecte by operacions all his doctryne/

¶ Of saynt Enagryon. whyche begynneth in latyn ¶ Didimus ibi/ & cetera Capl'm xxvii.

After he sawe also in the same place a nother named Enagryon. a may right wyse/ the whyche was Instructe of saynt Machayre/ Whyche was strongely pollelled wyth all vertues/ ¶ And aboue all thynge he Instructed his brethern to lyue sobrely Sayeng if they wolde eschewe the fantasyes and Illusions of the deuyll. that they sholde not drynke soo moche water as they well myghte drynke / By cause that grete replecyon of water causyth dyuerse fantasyes in mannes body / By the-mocyon wherof the deuyll with lynne entreth more lyghtly/ ¶ To enfecte the sayd holy hermyte Enagryon and his brethern ete not for all metes but onely a lytyll brede and salte / Wherof they were more contente than we be of metes . delycyous and curyous/

¶ Of saynt Machayre Egyptyen/ begynnynge in latyn ¶ Narabant autem/ Capl'm xxviii.

After saynt Jherom Recounteth that somme of the Auncyent faders Recyted to hym amonge theyr other brethern. there were tweyne named Machayre that one Egiptyen & dyscyple of saynt Anthonye & that other of Alexandrye/ & notwythstondyng ꝑ they were of dyuers regyons



yet were they egall in vertues. and soo grete þ they shone in edifycacyon of maners & of good lyfe lyke vnto ii. chyldryn ge breders. how well þ Zacharye Egyptyen had by synguler grace the vertuous maners of layne Anthonye. he beynge on a time in his cell or lyeyl house was prepetred & cõpyled a murdre by some homycides/by reason wherof he was accused & pursued a symple man Innocent of the caas The whiche seeng he might none otherwyse escape went for refuge to the sayd Zacharye affermyng by his othe not to be culpable of þ caas Thene they that pursued cam vpon hym & wold haue take hym there & haue sadd hym for to haue condempned hym to dethe/This seeng the holy man prayed & requyred them þ or they proceded ony ferd ayenst hym whiche sayd hymself to be Innocent. wold lede hym to þ place where as þ may þ was slayn was buryed/he beyng com thyd made his prayer vpon the buryel/by prayeng god he mouyd þ it wold playse hym to shewe manyfest the trouth of this thyng/Hys prayer made he commaunded the deedman by the vertue of þ passion of our blessed sauour Jhū cryst. þ he shold declare yf he that was accused whyche there was holde & take had slayne hym or none To whom he þ was dede answerde þ he had not done it/ne there was gylty Thaculers heryng this answer were moche meruayled & knelyd ou thē knees tofore the holy sayd Zacharye. ry prayeng hym hūbly þ he shold demaunde of the dede man who had slayne hym/ þ holy man answerd þ he wold not ay prayeng thise wordes. Jt suffyseth to me þ thynnocent be delyuered. For it longyth noo thyng to me þ the culpable be accused/¶ A nother tyme came to hym some parentes or frendes of a ponge damoyselle. the whiche by arte magyk was conuerted ty to a Jument or a mare. as it semyd to all them þ sawe her/ Incontynent as he sawe them/he demaunded for what cause they were come to hym Thene they answerde þ by their comyng to hym. they hoped þ by the moyen of his prayers & merytes to obteyne þ sayd damoysel to be remyded ty her fyrste strength & semblaūce/ Thene he accepted them to pray. & also he made his orysay vnto god. þ whiche orysay achieued he enoynted the mayde/whyche as sayd is was lyke a mare/The whyche incontynent after apered to the men ty her fyrst fourme. þ is to wyte ty the semblaūce of a mayde/¶ A nother mayde whiche had the mēbres soo rotey & infect þ wormes might be seen eryng hir flesshe vnto þ bones. was knowyn tofore

this holy may-to whom he layd/O do ughter be comfaūt.for god hath not ye ue to the this syzenesse for to deye. but for thy helth/¶ Thenne was the holy may Machaire viii. dayes durynge in prayers.and enoyntyng her euery daye And the said.viii.dayes passed she was all hoole & soūde/¶ Of the same wry tyng sayns sayns Jherom.that ay he retyke Jeralitary/ whiche is to saye in langage Egypcyen heresces by his art had decepued & mocked many bredern of the delerte/And att laste he came to the holy fader Machaire/ to whom he made many questyons & argumentes/ For he supposyd to haue tourned & de ceyued hym/¶ The holy may by fayr re wordes answerde to his argumentes whyche were subtyll/ But by cause þ the holy fader saw.that by hym the fa yth of the bredern perysshed/ he sayd to the same Heretyke/Wherfor dysputest thou thus ayenst me, for to torn by thy heresye theym that herkene the/¶ Lete vs goo to the sepulcres of our predeces sours whiche bey dede/To thende that to hym whiche our lord shall gyue gra ce for to reyse þ dede maye by this thꝰ ge make clere appere to all theym that shall be present that his lawe is the bes te/Thenne they wente to the sepulcres ¶ Thenne sayd sayns Machaire.now calle a dede may.and reyse hym/ The Heretyke answerd þ it appertayned to him fyrste for to calle to his god/Thēs ne sayns Machaire felle platte downe to prayer sayenge/ O my souereyn lor de and god I byseche and requyre the mekely that it playse the in this houre in the Reysynge of this dede may here buryed to shewe openly the whyche of vs tweyne hath moost rightfull fayth. Not that I presume soo moche of my self/that my oryson or prayer be of the enhaūced/But for to enerrace and ma ke opey the holy lawe/And also for to confermе thoos that bey here presente/ And to brynge theym oute of the here sye of this Heretyke ¶ Incontynent thyle wordes sayde. He called the dede may by the name that he hadd in hys lyfe/ The whyche anone answerd and rose/¶ And after that the brethern vn wounde his couerynge. He shewed hym all syuyng to thoos that were there pre lente / The Heretyke this seenge was moche admerueyled/And fledde away for drede of al the bredery/ Whiche cha ced hym oute of the countreye/¶ Ther fore ought noo may dysputе the fay the agaynst the Heretykes. but yf he be Inspyred and taughte of god / By the helpe of whom he maye by myracles more thay by reasons verytably preue that whyche he woll mayntene/

¶ Of the vertues of that other sayns Machayre of Alexandrye/ And begyn nyth in latyn ¶ Alius vero sāctus.& c. Capim .xxix.



Saynt Machaire of Alex̄dre louerayn & more thay all tho ther louyd solytude. he enquyred curioully of the mooll feire hermitages. tyll þ he was at þ feirheſt place of al the deſerte/Where he fonde al pleneuoulnes & habūdance of dyuers fruytes & all other good thynges/ ¶ There were.ii.brēdy. to whom he prayed þ they ſhold brȳge of the other hermytes thyd by cauſe the place was moche feityle & habūdant/The ſame brēdy dreding/& not wythout cauſe theym þ they ſhold bryngе to be decеyued wyth tēptacions of the deuyll.by cauſe þ ty the ſame deſerte there were many deuylles.& horryble monſtres/ And anſwerde to hym þ they myghte not be broughte thyd/but that they ſhold be ty dangeroul to be begyled & deceyued ty comynge/ Theñe the holy fad returned to his brēdy/To whom he ſhewed thyſe thynges. whyche he had ſeen/And by this cauſe they were moeuyd for to goo wyth hym for to ſee that ſame deſerte ¶ The aged & auncyent men conſideryng þ daūgerous of the layd temptacions.coūſeyled þ ponge men þ they ſholde not goo thyd For the place after theyr oppynyon myghte more be cauſe to deceyue hem thā to moeue theym to deuocōy. And more ouer the holy fad layd to theym that þ place is full of delyces . & yf we dyd theym / What hope ought we to haue of the other worlde / Whay we ty this worlde ſhall lyue at our playſure/The ponge brēdy herynge thyſe wordes & ſaynt remonſtrances anone concluded not for to goo thyd/The place theñe where ty as dwellyd the holy fader Machaire was called Scheoy . to whyche place was nother waye ne path/And was as feire from þ monaſteryes of Nytrye aboute.iii. Journeyes/ They had but lyd tyll water.& yet it was noyous & bitter to drȳke/ ¶ Oy a tyme was preſented to hym a cluſtre of grapes/the whyche Incontynent by charyte he ſente to one of his brēdy whyche was ſeke .& he gaue it to a nother . And þ may gaaf it a nother.& he to a nother/ And fro hond to honde it was loo ofte yeuey. þ fynably it came agayn to hym fro whom it fyrſte was departed/And ſaynt Machaire knowȳge their grete loue þ they had togyd.& for to confirme our fayth ſaynt Jherom reherceth of the layd ſaynt Machaire. þ he herde ſaye of þ mouthe of þ layd ſaynt Machaire/ þ the deuyll came to hȳ oy a nyghe ſayeng/Machaire aryſe þ. and go we where as þ brēdy ben aſſembled to prayer/ & incontynent by the grace of god he knewe þ it was the

pell. and anl wend to hym/O lyar en
e of trouth. anl were to me pretently
at halle ꝓ to doo wyth ꝓ congrega
of ꝓ holy bretho/ The deuyll anl we
o hym/ Now well ꝓ not well ꝓ challē
e of reprouous people ne theyr dedes
neuer made. but ꝓ we deuylles bey
ed therto. come & ꝓ shalle see our de
/ Thenne sayntt Machaire put hym to
yer/ ny prayenge god ꝓ he wold lete
ꝓ knowe yf his worde were true. & in
ment he sawe lyke spery blacke chyl
goo & flee by all ꝓ partyes of ꝓ chu
/ Now was ꝓ cauleme there suche. ꝓ
alone sayd the psalmes. & the other
-or they anl wend/ he sawe thenne ꝓ
e chyldy blacke as ethyopiens. whi
deryned & mocked al the bretho. Ju
e wile whan they towched some bi
ey-anone they were a slepe. And yf
towched theim on the mouth they
yd to slēge Tofor some thei shewed
ny ny lykines of a woman/ and ny ef
e bi dyuers scornes many bretho were
eyned. ny suche wyse ꝓ some myghte
abide ny ꝓ chirche/ To other bretho
y sprange vpon their sholdes. by cau
they had none affectiō ne thēkynge
their prayers/ & this seeng sayntt ma
rr. made his prayer to god. sayenge
y god anyse ꝓ and chace away ꝓ fen
. to thende ꝓ they apppere not tofore
face/ ne tofore my bretho. for our lou
bey all full of theyr lecrnes. lyke as
w I appercyue/ this orilon made. he
lied ꝓ one after ꝓ other al the bretho/
fore whom he had seen ꝓ deuylles /&
d they yf ny makyng their orilons
l had bey ny will to doo ony werkes
erell. lyke as ꝓ holy man had seen/
y anlwende ye/ Thenne the holy man
knewe that the vayn thoughtes ꝓ they
had. came of the scomēges of ꝓ deuyll.
And to this purpoos sayth sayntt Jhe-
rony. ꝓ whan the thoughte of ꝓ may is
wel lete ny ꝓ loue of god. it neuer taketh
ony fantalye whiche is greuo⁹ to hym
or cause of lyne/ ¶ A nother thēge mo
re merueylou⁹ of ꝓ said sayntt Machai
re sayth sayntt Jherony/ That is to wy
te. ꝓ whan ony of his bretho came to re
ceyue ꝓ holy sacrament of thawter/ yf
they were not clene ny theyr cōsciences
it lempd to ꝓ sayd holy sad/ ꝓ the body
of oure lorde retorned to thawter. But
whan ꝓ good men came for to receyue
theyr sauyour. ꝓ deuylles incōtynent re
torned bacwarde & fente ¶ Ony a nother
tyme ꝓ same sayntt Machayre. & that
other Machaire his brod. of whom is to
fore spoken. put theim ny a boot for to
go vysite one of theyr bretho. & with the
ym were some noble officers/ called ny
hunes right puyssaunt & ryche/ hauyng
w⁸ theym many chyldy. & ete nōbre of
horses & Innumerable quātyte of syl-
uer wyth other good/ Whan one of the
ym sawe theim ny ꝓ bote cladde w⁸ po
re cloches. he sayd to theim/ Alas bretho
ꝓ ye bey happy/ whiche th⁹ delpyse the
world. & ny it soo delpysyng were so vy
le & poore clothes/ Verily it apperyth ꝓ
ye moche pourseik of theim of ꝓ worlde
Thenne the one answerde to hym. truely ꝓ
sayst wel. for they ꝓ folowe god by ver
tues mocke theymseik/ But ꝓ contrary
we haue pyte of you. by cause ꝓ the wor
lde deceyuynge you mocke you/ Thenne
he ꝓ had areloned theim whan he was
retorned ny to his hous gaaf for goddis
loue all ꝓ he had/ And after became hym
seik religio⁹ w⁸ the holy heremytes/

¶ De layne Amon hyrte relig⁹ in Ny
tue. whiche begynneth in latyn ¶ Jus
tus ut palma florebit/Psalm xcij.



The hyrte heremyte in Nytue
was called Amon. the soule of
whom Incontynent after his de
the was leed by layne Anthonye home
by angels in to heuen/ But for to wry
te of his ryght holy lyf we shall begyn
at his natyuyte ¶ He was of noble & ri
che frendes. the whiche ayenst his wyll
dide hym to be maryed to a noble woma
of the countree of Nytrye. he beynge lay
ed a bedde wyth her the fyrste nyght of
theyr espousayles. he made to her ma
ny faye exortacons. in enterynge her to
the noble vertue of chastyte and of vyr
gynyte. and suche or lyke wordes / Wy
lom by cause y⁹ wythout fawte thynge
corrupte shall fynde corrupcon/ And by
the contrary thynge not corrupte oughte
to hope incorrupcon/ Therfore it is ma
ye mayntable to vs enemye togy⁹ hoole
to dwelle & entier without sicklyp tou
chynge vs. thay y⁹ one were corrupte of
y⁹ other/ Thise wordes herde by y⁹ vyr
gyne she consented therto lyghtly. & ly
ued togyd in honest chastyte & vnyuyr
te longe tyme after y⁹ deth of theyr fren
des. And after y⁹ holy man went in to y⁹
nexte desete to his dwellynge. & assem
bled many heremytes/ And y⁹ layd vir
gyne abode in her hous accompanyed
wyth many vyrgyns/ After y⁹ he had be
a certayn tyme solytarily in the desete
Some men brought to hym a chylde
enchayned/ The whyche had be byten
wyth a wood bonde beseechyng hym to
pray for y⁹ heith of y⁹ layd chylde/ The
holy man answerde y⁹ he had not deser
ued somoche anenst god. that shold en
haste his prayers/ But neuertheles he
layd to theym y⁹ the heithe of the layd
chylde was in theyr bodes/ For whane
they wolde rendre to a poore wydowe
ay ore whiche they had robbed fro her.
theyr childe shold haue heith & shall be
al hoole/ Of whiche wordes they were
moche abashed. meuenynge by what
manere y⁹ holy mā might know y⁹ thef
te y⁹ they had done soo secretly/ Thane
they went home & rendred to y⁹ widow
the ore y⁹ they had stolen/ & by the pray
er of the holy man y⁹ chylde was made
hole ayen and had his heithe/ ¶ A no
ther tyme came some other to hym/ of
whom he wolde proue the courages/
¶ He sayde to theym that he had grete
necessyte of a tonne ful of water/ for to
yeue drinke to hem y⁹ vsyted hym / And
prayed & requyred theim that they wol
de brynge to hym a tonne full/ whyche

they prompted for to doo and to fulfylle / ¶ And after that they were departed fro hym. þ one sayd to his felow þ hast prompted the water as wel as I Wherfore þ shalt doo it be borne to hym. yf þ wolt þ it be borne / For I haue not but my camell. þ whiche shal neuer bere it / That other answerde. þ knowest wel þ I ne haue but ay alle / the whiche maye not bere soo moche as thy camell maye / for þ one is more stronger than the other / To whom that other answered / Doo what þ wolt. for I woll not lese my camell / Thenne þ other sayd / & I shall laye it on myn alle þ whyche þ darst not laye on thy camell / But Thope þ the meryte of the holy may shall make possyble. þ whiche is impossyble to a creature / The alle anone after þ he was charged with the tonne full of water. bare it to the lodgis of the holy may Amoy. allo lightly as he had borne noo thynge on hym / And thenne the sayd saynt Amoy in receyuyng the sayd water. sayd to the gode may whiche was come thyder for to gyde his beest Thou hast done well for to brynge þ tonne vpon thyn alle. for the camell of thy felowe is deed / And whan that other was returned he fonde. that it was true ¶ The sayd Amoy was somoche bilouyd of god. that he gaf of hym singuler graces / & emong thother whan he wolde passe & go ouer the ryuer of Nyle. by cause he was shamfaste to vnclothe hym self. sodainly he fonde hymself set ouer the ryuer on that other side of the ryuer / Therfore we oughte faythfully to byleue / that to Juste and good men is noo thynge impossyble /

¶ Of saynt Pyamon. whyche begynneth in lacyn ¶ Non ante michi. & c. Capm .xxxi.



SAynt Jherom recounteth in processe ferd in this werke. that this is not a thinge worthy ne resonable þ ony sholde eschewe or leue to wryte the faytes & dedes of the holy fadis dwellynge in deserte nye þ see Parthenie. nye to a castell namyd Dyolcho whyche amonge the holy fadis he sawe ay holy may namyd Pyamon. whiche had þ yefte of all humylyte & benygnyte. & of reuelacon / ¶ On a time whan he sacrefyed to god. he sawe ay angell nye his awter. holdynge a boke in whyche was wreten þ names of some relygyoules allystent to his awter / & some he wrote not / After þ sacrefyce done he axed of theym of whom the names were not writen / But by theyr answere he

konde that they were all ty dedely syne
Thenne he admonesshed theym to doo
contynuell penaunce/And he hymselfe
also lyke as he had be culpable as they
were wepte & wayled. And contynued
so longe. and vnto the tyme that ty cal
lynge theim vnto the holy sacramente
of the awter. he knewe by the angel þ he
had wrytten theym ty þ bokr/that they
had done penaunce agreable to god/

¶ A nother tyme he was betey of demu
les. that he might not remeue fro þ pla
ce/ Thenne it happed that oy a Son
daye that he hadd a custome to receyue
his maker/ & he was constrayned to be
borne of his breby to the awter/ Tofore
whiche he lyeng sodde oy therth/he la
we thangell þ raughte his honde for to
lyft hym vp/& forthw' he was hoole/

¶ There was to the places aforsa
yd ay holy may namyd Johñ.
a nother thay he of whom to
fore is spoken fulfylled v' alle grace/
Emöge al other he had one suche. þ all
they þ went to hym. of what tybulacy
oy they were troubled. by his worde in
contynent they were cõforted/ v' that
he heelyd many persones of dyuers dyf
eles/And sayn Jherom sayth after al
thyse hystoryes by hym wretoy. þ for do
ubte of grete perylls & daũgers whiche
thenne were ty the waye. he durste not
goo ty to the hye regyon of Thebayde
by' Serene. wherof it is wretey here tofo
re/Ju the whyche regyon lyke as it is
sayd. there were many holy faõs more
perfyte ty vertues & graces þ ty theym
of whom is made mencõy here tofore/

¶ Of ay other holy faõ þ whiche was
namyd Johñ. begynyng ty latiy ¶ E
rat ty ipis locis/ Capm .xxxii.



¶ Of þ perylls þ bey oy þ way for to
goo to þ hermytages. & begynith ty la
tyy ¶ Septies náqz/ Capm .xxxiii.



Sayne Jherom in goynge to the hermitages was. viii. tymes in daunger/ And in the eyghte god delyuerde hym/ ¶ Dy a tyme he & his felowes were fyue dayes and fyue nyghtes in goynge . wythoute to haue eny thynge to ete or to drynke . for to lullepne and mayntene their bodyly lyfe/ ¶ Also they were in a valeye out of whyche yssued a laite humour/ the whyche by the hete of the soñe Incontynent was harded as yce/ And that yce tourned in to laite soo rude and soo sharpe. that it prycked in manere of nedles/ of whyche ꝑ wayes were soo alpne or sharpe and soo dyuers. that not oñly the bare fote men that some soo went/ but also they that shoed with gode and stronge shoes were cutte & brokey/ ¶ The peryll of whyche waye sayne Jherom myghte nemethe eschape/ ¶ The thyrde peryll was in a valeye . where as they were ny. In the whiche the groũde was soo softe and morysh . that they entred vp to the raynes/ They seenge theymselfe soo sonkey and sette wythin thoure beganne to praye god. in sayenge eche by hymselfe/ My god god saue me/ for the waters haue enuyronned and closed me vnto the dethe/ I am drowned vnto the botom of the slyme of the erthe. and haue noo strengthe for to socour my life/ ¶ The fourth was whan ther dayes durynge they were in grete Inundacyons & ouerflowenges of waters that were flowed ouer the bankes out of the ryuer of Nyle/ ¶ The fifthe peryll in gooyng by the see syde/ where as they were chaced of theues aboute of Nyle waye/ And notwythstondynge that ꝑ theues dyde to hem none harme neuertheles they made theym to renne/ that they were almoost deed for trauayle/ ¶ The syxte was in passẽge ouer ꝑ flood of Nyle . where as they were in grete & meruey lous daũger to be slayn ¶ The seuenth was vpon the ryuage of a lake or ponde called Mareothe. for they were born by Impetuse & terryble wyndes in a meruey lous sys. in ꝑ whyche they were in a traunse for the grete colde ꝑ was there/ The whiche thynge happend to theym in the dayes of ꝑ solempnyte of thepiphanye/ ¶ The. viii. was in comynge to the monasteryes of Nytrye. in whyche place they founde a grete stagne or ponde compnge out of ꝑ water of Nyle. in whiche place were in fynyte nombre of meruey llous beestes. & pryncypally serpents venemous . namyd Cohadryles / the whyche beestes whan ꝑ soñe shone came to the ryuage of the sayd stagne. & laye there lyke as thei had bey deed/ And whan they cam nye for to see them. wenyng ꝑ they had bey deed/ Incõtynent they aroos for to deuoure theym. & they wyste not what to do but calle the name of god ꝑ whiche Inuocacõy made. the sayde beestes Incontynent fledde to wythin ꝑ ponde as thei had be chaced bi an angel of heuey/ ¶ After ꝑ they were escaped fro ꝑ sayd places. they went to ꝑ monasteryes of Hermytes & religiouses for yelde thankynges to god : whiche for soo grete perylles & daũgers had delyuerd theym/ In consyderyng the sayd perylles maye clerely & openly be knowey that sayne Jherom ne the other glorpous sayntes haue not wythout to suffre grete & meruey llous paynes & trybulacõns come to ꝑ reame of heuey/ But delityng

to come to the same/have they contente not oonly to forsake the vanyteés & delectacyons of the worlde/But also some to expose theyr bodies to bere terryble and strayte penaūces. And other to suffre horrible tormentes vnto the deth abydynge the retrybucyon of the louera ble rewarder Jhesu Cryste/To whom be attrybued glorye/honour & puyssaunce eternally/Amen/



THere folowen the lyues and layttes of holy faders of Egypte that dwelled ley in Syrye and Thebayde/Lyke as sayne Jherom fonde theym antentyfly wreten in Grete/And after by him translated in to Latyn/To whom he adiousted many other deedes of the layde holy faders/Whyche by other translatours had be veryfably translated/

And fyrst folowith shortly ꝑ prologue of sayne Jherom in ꝑ lyf of sayne Poul the fyrste hermyte/& the forsayd Prologue begynnyth in latyn ¶ Jnt multos/Capm xxxiiii.

MAny alle sayth sayne Jherom who was ꝑ fyrste hermyte/Some saye Heler & other saye sayne Johñ. whyche began to prophecye tofore he was borne/Other saye sayne Anthonye/But sayne Machaire & Asmathas dilcyples of saꝯt Anthonye sayen ꝑ a Thebaicy named Poul was ꝑ fyrste. whiche began ꝑ lyfe of ay hermyte. Not oñly ꝑ in hꝯ was begon the name. ꝑ whiche oppynion approueth saꝯt Jherom/Vnt neuertheles for almoche as it semyth to be a vayn curyolyte for to wylle & delire to knowe who was ꝑ fyrst. & also ꝑ in that lyeth noo thynge ꝑ is lomoche helthfull. it is moche better & more vayliable to dilpole & applie hꝯ to folow thother gode maners & vertues of ꝑ holy fadꝭ. thay to tarye of a thyng of loo lytyll valewe/

¶ Of ꝑ lif of sayne Poul fyrst hermyte begynnyng ¶ Sub decio/ca' xxxv'



In the tyme of Decyen & Dale tyen persecutours of the fayth of Cryste. & that Cornelius att Rome & Cyprian at Cartage excersy-ted theyr wood tyrānye/ Many holy & deuoute Crysten men were martird in Egypte & in Thebayde. in suche wise that ꝑ chirche was for that cause mer-ueylously persecuted/& the name of our blessyd sauyour Jhesu Cryste horrybly dispysed & defouled/ ¶ Therme to this purpose sayntt Jherom recountynge .ii. tyrānyes emonge the other. cōpyled & perpetred by the sayde Cyprian tellyth of a martyr. whom he enforced to endu re many tormentes of fyre. whiche cou de neuer hurte hym ne doo to hym ony gryef or harme. the whyche thynge the sayd Cyprian bare agrely/ ¶ And by grete cruelte he dyde hym to be enoyn-ted with hony. and dyde doo bynde his handes bybynde his backe. to thende ꝑ the bees & flyes sholde sore and longe stynge & pryche hym/ ¶ To a nother yonge man whom he cowde not ouer-come by tormentes/ He dyde doo make a fetherbed well arayed in a fayr gardyn full of reed rooses & floures de lys /nye to a fayre rennynge water/ To whiche bed he made hym fast. wythout to do to hym ony gryef. in suche wise that he cowde not ryse ne torne oy the one syde ne oy that other. ¶ And after that eche may was departed. made a comyn wo may. whiche was excellent & was per-fyghte in bodyly beaute/ whyche enbra ced hym. and makynge to his body fou le to wchēges & dyshoneste. whyche shol de be abhomynable. stynkyng. & sham full to rehersse. and all for to moue hym to the synne of lecherye/ ¶ The whiche thynge seenge the good knyght of Jhū Cryst wyst not what to doo. to thēde ꝑ he whyche had vaynquyssched the deuyl by soo many tormentes were not ouer-come by a woman/ ¶ And by cause he myghte not putt her from hym/ ne had power of noo membre to put her from hym/ He putt oute as moche as he myg hte his tongue. & bote it a sondre wyth his teeth. and spitte it in the vysage of the fowle & ylle woman/ whiche dysho nestly kyssed hym. to thende ꝑ the play-saunce of her sholde not moeue hym to synne/ But for the payne and anguysshe that he felte/ he myghte conserue & ke-pe his vyrgynyte/ And holde it agaynst the vyolence of the sayde fowle and e-uill dispoled woman/ ¶ In that same tyme was sayut Poul in the lowe Re-gyon of Thebayde. of the age of lyx-tene yeres/ ¶ But neuertheles he was

well Instruct in lettres Grecke and Egyptyen/he abode and dwelled fadersles and moderles . with one his syster thenne maryed ¶ He seenge the persecucyon of the true Cryste men went in to a towne moche neere fro his cousines/ And from thens in to a montayne full of roches/Att foote wherof was a grete and a merueylous pytte couerd with a stone/¶ The whyche he tobe awaye and loked therin . And founde there a moche kayre fountayne/ Wyth this there was in the sayd mountayne dyuerse habitacons and dwellinges/Wherin he fonde many maners of Instrumentes/ wyth whyche had be made in tyme passed secretly and forged falle money. Lyke as it is wretten in hystories of Egypte in ꝑ tyme that Anthonye was with Cleopatra/¶ Saynt Poul loyed thenne merueylloully the sayde place. Lyke as god hadde gyuen it to hym/¶ And there he ladde a solytary lyfe/ In occupyenge deuowte prayers and abstynences merueylloully/¶ His vesture was oonly of leues of palme/And other mete alſo he ete not/¶ In the same place ou the side of Syrye nyghe by the Sarasyns sawe sayne Jheroym an Hermite the whyche had be there thyrtte & enclosed thyrty yere without to ete ony other thynge thay barly breede & to drynke water ful of ordure & fylthe/¶ And a nother wythin a cysterne. the whyche ete but euery daye .v. fygges for his sustentacon/ & that this is true sayne Jheroym callyth god & his angelis to wytnesse/¶ Thenne for tachieue of sayne Poul/We oughte to knowe ꝑ whan he was come to thage of .C. xxx. yere in lyuynge ay hevely lyf. In a nother partye was sayne Anthonye the whyche had lyued .lxxxx. yeres/And by cause that he was tempted of vayneglory/wenynge ꝑ in the hermytages hadd none be better than he/By the wyll of god it was shewed to hym by nyghte ꝑ there was one more perfyte than he/¶ And allone as it was daye sayne Anthonye departed/ And how well that he was sore trybulyd in his body/he went fourth wyth a staffe in his honde/And putt hymselfe in dylygence for to seke sayne Poul/ ¶ For it was he of whom he had had Reuelacyon/¶ And whan he had walked vnto myddaye/ Not knowynge what waye he sholde take and holde. He founde a Monstre halfe horse and halfe man/ Whom the Poetes name Centaure/ Of whom he was greetly abalshed/ ¶ And he bleſſyd hym wyth the sygne of the Croſſe/ And askyd of hym in what place sayne Poul enhabyted and dwellyd ¶ To this demaunde or askyng the sayd Centaure answerde some wordes/ whiche sayne Anthonye vnderstode not/ And after he shewed hym the waye ou the ryghte honde. and Incontynent as he hadd sayde he vanyshed awaye fro the syghte of sayne Anthonye/The whiche berste lafte Anthonye doubted strongly/for we fynde not whether it was a monstre or a deuyll. Nat neuertheles he wente forth/ And anone after in a valeye full of stones he sawe a lytyl man hauyng his nosethrilles turned outwarde. the forhede full of fronsful hornes/and his fete lyke to the fete of a gheet/¶ To whom sayne Anthonye replenyſſhed with the sheelde of faythe. and wyth the habergeon of hope as a good Champyon adreſſyd hymselfe.

queſtyonynge hym what he was. The whyche anſwered/ ¶ I am layde he a mortall dweller in this hermytage w' the other/Whyche haue be there dyſceyued by many temptacõns/¶ We praye the that thou pray for vs one god one by/ The whyche is deſcended in to the erthe for oure helthe/¶ Thenne layne Anthonye herynge thyſe wordes wepte and alle bywette his face wyth teeres/ ¶ for he reioyced hym of the glorye of god/And of the contraye of the deſtruccyon of the deuyll/¶ Alſo he was more admerueylled how he vnderſtode þ langage & ſpeche of the ſame beeſte/ ¶ And after he beganne to smyte with a ſtaffe vppon the erthe layenge/ Acurſyd be Alexandrye/ The whyche adoure and worſhyppe for theyr god thydolles/ In whyche the deuylles enhabyte and dwelle/¶ Ha Regyon. what mayſte thou laye/ The beeſtes confeſſed the name of god/ And thou worſhyppeſt the deuylles/¶ In layenge thyſe wordes/ The ſame beeſte vaniſſhed away lyke as it hadde flowen in the ayre/ ¶ After this layne Anthonye abode in his enterpryſe. in folowynge the waye of wylde beeſtes/ And not knowynge what waye he ſholde take. ¶ Thus contynued the ſeconde daye/ wythoute to knowe whether it were daye or nyght/¶ And ſynably he founde a vulfe goynge vpwarde towarde a mountayne/ The whyche had grete thurſte/ ¶ And whan he ſawe hym goone vp/ he wente after vnto a folle or a dyche. The whyche he beheelde/ But neuertheleſſe by cauſe the place was tenebroule or derke. he apperceyued noo thynge/ ¶ Alwaye lyke as he had perſyght dyſceyued/ And fered noo thynge/ he went pealyble in to the dyche or hoole/ her kenynge yf there were ony thynge/ ¶ Soo abydynge by feruente charytee Whyche puttynge from hym alle feere and drede/ Wente ſoo feure fourth and ſoo longe/ That he ſawe the doore of a place. In whyche was layne Poul/ ¶ And in approuchynge or comynge nyghe to the ſame/ he knocked wyth his foote ayenſt a ſtone. whyche made a lityll noyſe/¶ The whyche herynge layne Poul Incontynent ſhytte his doore ¶ And whanne layne Anthonye ſawe his doore ſhytte/ ¶ he abode there by the ſpace of fyve houres/¶ And fynably he layde to hym thyſe wordes/Poul my broder/Thou knoweſte by Reuelacion of god whom that I am/And fro whens I come/ And wherfore I am comyn hyther/¶ I knowe well that I am not worthy to ſee the/ But neuertheleſſe I praye the opey to me thy doore/¶ For ſurely my frende I ſhall neuer departe fromhens tyll I haue ſeen þ/ Thou luſteyneſt well þ brute beeſtes Wherfor thenne openeſt not þ thy doore to me þ am a beeſt reſonable. I haue ſought the. & haue foũde þ/And haue knocked to thende that þ ſhold opey þ doore to me/the whiche thyng yf þ doo not I ſhal dey here in abydyng þ/And the tofore þ doore of layne Poul the bleſſyd layne Anthonye ſorowed/¶ Thenne layne Poul anſwerde to hym/O knyght of god noo may threnyth þ/in delyuryng like as þ deſireſt/& thou threteneſt myn wayllynge & layenge that thou ſhalte deye yf I opene not to the þ doore/And thus in ſmylynge layne Poul opened þ doore to layñt Anthonie/& whã it was

apered . that one salued that other by theyr names/And yet hadd they neuer seen eche other/And after that they embraced and kyssed togyder a long whyle/¶ Now lete vs thynke what welcomynges and thankes full of deuocyon were thene betwene theim tweyne. Certaynly it shold be lõge to reherse/¶ After Saynt Poul began to saye/Alas my brod̃ thou haste taken grete labour for to see me/ And I am noo thynge but a wretchyd carayne all rotey for aege/ þ leest a may the whyche anone shall become allbes or duste/But charite endurych.and suffreth all manere traueylle. how grete someuer it be/¶ Now say to me my broder . how mey ben gouerned in the worlde/ Yf ony be deceyued by þ temptacyon of the euyll spirite the deuyll/ & vnder what dompnacion is the worlde gouerned/ And in sayeng suche wordes togyder.came a Lyone or a bryde whiche lete falle a look of brede tofore thise two holy mey/¶ Thene Saynt Poul sayd/Wyth right dere & beloued broder.lete vs thynke on the goodnes of our lorde.the whyche hath sente to vs our dyner/helas he is moche mercyfull & lowely/It is now lyth.lx.yeres that euery daye I haue had halfe a look of brede. but now at thy comyng god hath multeplyed the porcion. and hath sente downe dble pytaunce/Thene by a veile or foll tayne whiche was there.they rendred & gaue thankynges vnto god/And after they were by two houres in doynge honoure that one to that other whyche of theym shold departe the brede/Saynt poul sayd it was Saynt Anthonies parte to doo it.by cause he was his gheste Sayenge that honoure ought alwaye to be gyuen to the gheste/ Saynt Anthonye sayde the contrary/But that it appertayned to Saynt poul / By cause he was more auncyente and more pfyghte/¶ For vnto the pefyghte and vertuous is honoure due/¶ And at laste they holdyng the same brede bytwene theyr hondes/It was departed and deuyded by the grace of god. that tyme ye of theym abode his porcion/¶ And after that they had eten they dranke a lytyll water of the fountayne in rendryng and gruynge graces and thankes to god/¶ That done they putt theym bothe togyder in prayer. And wolde all the nyghte in prayenge to god deuoutely/¶ O deuowte soule. Thynke what prayer euery may now make vpon his partye/¶ They had noo kantalye of þ worlde. Jo thynkynge what they sholde ete or drynke/ Clooth.or to hoole.or shoo theym/¶ Alas we that ben in the worlde canne not laye asyde manyfolde wythoute to haue lettynges wythoute nombre or empellements : Ne euery may knowyth in hymselfe/¶ On the morne whane it was daye Saynt Poul sayd to Saynt Anthonye / It is longe lyth I knewe that thou dwelledest in thyse Regyons. ¶ For god hath promysed to me longe lyther that I sholde haue one his semaunte wyth me/ But by cause that in folowynge the appostles it is longe lyth that I desyred to be wyth Jhũ cryst/ þ art by hym sent hyd to thede. þ thou put my body whiche is but erthe within þ help of his mos whiche is þ erthe/ & with his bredo whiche ben þ wormes þ ben of the erth/Thene Saynt Anthony began to wayle & wepe so habildantly þ none cay write in prayẽge

hym that he myght holde hym compa
nye in this mortall waye of the worlde
Saynt Poul answerde/ Thou oughtest
not to seche that thynge whyche is in
thy possessyon. but the strange thynges/
¶ It is necessary to the to leue thy ca
rnyte and folowe Jhesu Cryste/ And
to thyne other bredern that they gouer
ne theym by the ensample of thy lyfe /
Wherfore thou shalt goo to thyne hou
se/And thou shalte brynge the mantell
whiche the bysshopp Athanase gaaf to
the for to couere my body whan it shal
be deed / And thyse wordes sayde saynt
poul to saynt Anthonye. not for drede
that his body sholde be wythout couer
ture/ for neuer in his lyfe he had not co
uete it. but wyth leues of palmes/ but
he sayd this to the ende/ that saynt An
thonye sholde departe. and that his de
ethe sholde not be to hym sorowfull /
¶ O how grete charyte is soone come
emonge theym that bey perfyghte for
one daye oonly that they had bey togy
der/ ¶ Saynt Poul dradde to angre sa
ynt Anthonye/ His requeste herde. Saynt
Anthonye was meruyelously abasshyd
how he knewe þ saynt Athanase hadd
gyuen to hym a mantell / And by that
he knewe that he had god in his herte/
And therfore he durste not answere but
kyssed hym soo swetly & soo brotherly/
bothe his eyen & hondes in weping gre
te teres. that he myght not well depar
te from hym/ ¶ And after he came aga
yn in to his hermytage / And by cause
that saynt Anthonye was moche feble
by cause of his abstynences. myght not
soo soone come as his courage constra
yned hym/ ¶ And thus as he came in
to his lytyll hous/ two of his dysciples
came metynge hym/ And sayd to hym
¶ Where haste thou be soo longe fader
What haste thou be soo longe from vs
Helas we supposed to haue loste þ/ and
doubted that thou haddest bey deed/
Thou arte ryght welcome/ for the he
uynesse that we had for thy departyng
Thy comynge agayne hath rendred to
vs Joye without melancolye/ ¶ He an
swerde to theym/ helas I am a poore sy
nar vnworthy to be namyd Relygyou
se / ¶ I haue seen Helye and Johan
in desert/ ¶ And verily I haue seen sa
ynt Poul in heuen/ ¶ And Incontinen
te he tooke in his celle the mantell for
to retorne towarde saynt Poul /
¶ Thenne the bredern demaunded of
hym the cause why he was soo heuy &
soo sorowfull/ ¶ And he answerd to
theym/ That there was a tyme to spe
ke And a tyme to be stylle/ ¶ Thenne
he tolde a lytyll mette/ And retourned by
the waye that he came/ Desyrynge syn
gulerly to see the holy Heremyte Poul.
Doubtynge also that he sholde rendre
his soule to god in his absence/ ¶ And
after synably he wente wyth soo grete
dylygence as was to hym possyble/ and
in suche wyse. as that he had not wal
ked but thre houres/ ¶ Whan he sawe
the soule of saynt Poul amonge the an
gelles. Appostles/ prophetes. and mar
tirs pure. clene and white as snowe bor
ne vpp in to heuen/ And Incontynente
he felle downe to the erthe/ And cou
ered his heed wyth sonde in sayenge/
¶ Wherfor Poul leuest thou me/ helas
wherfore goost thou wythoute sayenge
to me a dieu/ or farewell/ helas I haue
ouerlate knowen the/ And ouer soone þ
goost/ Now haue I loste alle comforte

ſhrine if I had not ſeen the me knowen I ſholde not nowe haue the harme me ꝺ⁹ eyll that I haue/¶ O may of god ma be thy requeſte nowe to that hye place / where as the angels haue been the to/ that I maye by very fayethe goo ſoone and folowe the/¶ After ꝑ he had well egerly weped & wayled. he was and ſo vnde hymſelfe alſo lyghter as a byrde or a fowle flernge and not wythout cauſe/ for he beynge arryued at the hermytage of ſaynt poul/ he fonde hym lyng ouer his knees vnmoeuable. his he de beynge lyft vp ouer hyghe and his hō des ioyned to ſuche wyſe as ſaynt An thonye had ſuppoſed as he had ben yet alyue/ But by cauſe he dyrſt noo bre the. he wyſte well he was deed/ he was aboute to burye hym. to ſayenge pſal mes and ymnes / lyke as thenne was the cuſtome to burye ꝑ faders of Egyp te/ he ſuppoſed to haue put hym to to the erthe / But he founde neyther py keys ne ſhouel for to make a pyt or gr aue/ Wherof his herynelle was encrea ced. conſyderyng that he myght not ly ghtly make it/ For it was foure Iour neyes vnto his monaſtery/ And of that other parte. he thought to hymſelf: that wythoute pykoys and ſhouel he myght te doo noo thynge/¶ He beynge malencolye. concluded to hymſelf byde there tyll he ſholde deye nyght to the ſayd body.¶ And thus thynkynge came two lyons ſodaynly. whyche ma de ſaynt Anthonye ſore aferde/ But he anone retourned towarde godly deuo te orilon/ And anone was aſſured. and had noo more fere ne drede/¶ And be behelde the lyons. whyche began to wa yle. and lamente by the corps of ſaynt poul/ lyke as they had had vnderſtan dynge reſonable/ And after theyr wayl ynges / they made a deye pyte of the lengthe of the holy ſayne poul / Th whyche made they came to ſayne An thonye/ and lycked his handes and fee lyke as they had axed his benedycy on for theyr rewarde that they had the te done/¶ Thenne ſayne Anthonye ly prayſynge god ſayd/ O my loude & my god wythout the prouydence of whom one only leef of the tree fallyth not to the grounde/ Gyue to thyſe lyons that whyche thou knoweſt that ought to be gyuen to them/¶ And after bleſſyd the pyt with the ſygne of the Croſſe. to the ende that they ſholde goo theyr waye / And after whan they were departed. he putt the body in the erthe the beſte wy ſe he myghte / And ou the mount cam ngayne/ And as his heyre brought his robe of leeues / the whyche he ware on Eſter daye and Whyſſondaye only/ ¶ Upon this matere for to excyte the pyt that haue ſoo moche payne. for to haue and to aſſemble by neclygent way ſ. caſtelles. londſhippes. and o ther temporell godes in ſoo grete quan tyte. and the whyche ſome tyme begge at the ende of theyr dayes/ Saynt Ih ny knowynge the holy lyfe of the la de glorious ſaynt Poul/ whyche neuer hadde ſuffraunce ne Indygence. ma lyth to theym ſuche ay exhortacyon/

¶ Thynke thou prowe man that drynkeſt and eteſt in veſſelliis of golde and ſyluer. and gayely made fayr and ryche with purpoule ſtones / Thynke that to the deuowte and holy man. Whyche hadd not but only one Robe



Saynt Anthonye bory in Egip te was come of ryght noble pa rentes. as was of nobleſſe of lig nage. as of holy conuerſacyon/ he was nouryſſhed ſoo ſolytaryly that he knewe noo man of the world/ but oonly his frendes. ¶ Whan he was a lytyll grete that is to wyte in his Infancye. he wolde not goo play with lytyll chyldren. but he went in to the chyrche. herynge the lectuce of god/ And notwythſtondynge the chyldren of ryche houſes had a cuſtome to be delicyouſly nouryſſhed with dyuers metes/ Neuertheleſſe saynt Anthonye deſpred them neuer/ but was content wyth ſuche as men gaaf to hym/ ¶ After the deth of his frendes he abode fadles in thage of .xix. or .xx. yere. & whan he dwelled his ſyſter. whom he gouerned & taught in gode dedes & werkes. & the paſſyng the tyme of .vi. monthes. hauſting the chirche. he thouzt how thapoſtles left

ſe knees of paime was hewen opened. And to the prowde is helle made redy ¶ Thynke in lyke wyſe of thy ſepulture compoſyd of ſtones. of marble. or of yuore & gylte/ Or that is couered with veluet. with whiche thou mayſt be brente ¶ Helas the holy man hadd not but a lytyll of erthe/ helas ye worldly men deporte or forbere you/ And take not ſo moche payne to gadre and hepe richeſſes/ ¶ Alas how is a man ſoo moche a fole for to burye a nother in clothe of golde or of ſylke/ For Incontynent and as ſoone as a man whiche hathe lyued cyuyll and lynfully is out of this worlde/ he is but in wepynges and in wayllynges/ ¶ The ſepulcre of golde ne the clothe of parement maye not raunſoñe hym fro the paynes that he ſuffreth/ ¶ Alas poore prowde man. wolt thou deye in thy pryde. that deſyreſt to be buryed ſoo coſtlewe/ ¶ fro whens comyth this folye/ Whan thou haſte be ambycyous in thy lyfe. and that hath be made to the ſoo many vayne honours/ Thou deſyreſt yet. that they yet ſholde be made to thy careyne after thy deth/ ¶ And alle peraduenture ſome haue fayre and ryche ſepulture. of whom the ſoule ſuffreth haide payne/

¶ Here folowyth the lyfe of ſaynt Anthonye Abbot/ Whyche fyrſte was broughte in to wrytynge. and ſente by ſaynt Anaſhale to the byſſhopp of Alexandrye/ And after by ſaynt Enagryon preeſt. tranſlated out of Greke in to latyn. and put it to this preſent boke. whiche is made of holy faders/ And begynnyth in latyn ¶ Igit Anthonius. & c

Capitm .xxxvi.

all theyr substaunce and goodes for to
folowe theyr swete lorde and mayster
Jhesu Cryste/ ¶ Do a tyme he beynge
in the chyrche herde one rede a gospell/
Whyche made mencyon how our lord
sayd to a Ryche man/ Yf thou wolt be
perfyghte selle all that thou haste & gy
ue it to the poore.and come folowe me.
And for that thou shalt haue tresour in
heuen/ ¶ And Incontynent lyke as the
holy scrypture maketh mencyon.he ga
ue ouer all his possessions/And thre hũ
dred mesures or acres of londe.whyche
appertayned to hym. he lefte to his ne
yghbours/to thende that he wolde noo
thynge of theyrs.ne of his syster/Al his
other moeuable goodes he solde.and to
ke the money.and gaue it to poore peo
ple . excepte a lytyll whyche he gaaf to
his syster . whyche was of lasse aege &
more feble of complexcyon thay he was
¶ And after agayne he retorned to the
chyrche/And herde radde in the golpel
that noo man ought to thynke how he
sholde lyue oy the morne / And therme
he distrybuted the rystdue of his godes
to poore peple . And after that he wold
nomore retorne home to his hous/But
recomended his syster to the vyrgynes/
To thende that by theyr good enlam
ples she sholde be the better enfourmyd
in good maners/ ¶ All his delyte was
to enquyre where he sholde fynde ony
holy mey for to vysyte theym to the en
de.that he myghte receyue some fruyt/
Ithe as the bee gooth fro flowre to flou
re for to gadre some thynge for to ma
ke his hony & warre/ ¶ Emonge the o
ther there was one solytary man not
feure fro his hous/ Whom he ofte vysy
ted/After ꝑ he was retorned to his her
mytage. he gate his lyuynge by the la
boure of his handes/consyderynge that
he whiche labourith not is not worthy
to ete/ ¶ Helas he had somoche ryches
whyche he had gyuen for goddis sake/
For the honour of whom.and in obey
ynge his worthy Instrucyons. he was
content afterwarde to labour/& to beg
ge/ ¶ What shal thou doo-thou cursyd
auaricyous man.whyche wolt no thyn
ge gyue for goddis sake/Dreth & woh
grete payne wolden thou nouysshe a
poore persone one hoole daye/ ¶ Take
ensample oy sayut Anthonye/ whyche
lefte al for to be a poore beggar/Yet of
that he wanne wyth his grete labour/
he kepte for hym but brede for his sus
tenaūce/And the remenaūt he gaaf to
the poore/he gouerned hym soo honest
ly.that he was meruelously biloued of
all his bredren/ ¶ Of al theym that he
vysyted he helde to hymselfe some ver
tue/ Of that one he wanne contynence
& chastytee.of an other gladnesse.of an
other meknesse & lowlynesse : of a no
ther studye & pacyence/And fynably he
had the fayr vertue of charytee/whyche
is the maystresse of all vertues/ And in
suche wise he profited fro vertue to ver
tue. that emonge alle his bredren there
was none lyke to hym/ ¶ The deuyll
of hell enuye to mankynde . seynge the
holy lyfe whyche sayut Anthonye be
gan to lede.was enuyous. and entre
prysed to tempte him/ ¶ Fyrst he layd
tofore his eyen to thende ꝑ he sholde de
parte out of his hermytage the noblesse
of his byrth.his sister whom he had lef
te alone. thabūdāce of his godes.& of ꝑ
goodes that he myght gete/the dyuerse
metes that he might ete.& generally he

preuented to hym all thynges playsable to nature/ ¶ And after he shewed hym how it was harde to gete vertue. lefte & consydered the freelte of his body. And yf he myghte yet lyue longe tyme/ Wherfore thenne sholde he be thenne longe in deserte/ ¶ All thyse thynges putte he in his mynde for to haue remoeuyd hym from his good purpoos/ But this notwythstondyng he ouercame alwaye the deuyll by deuowte prayers and ferme constaunce. ¶ Ofteu tymes he tempted hym in the lynne of the flesshe. & that was by cause he was in his ponge aege But by longe fastynges and contynuell abstynences he wythstode it manly/ ¶ Some tyme by nyght the deuyll apperyd to hym in the lykenesse of a fayre womay / But Incontynente for to wythstonde it. he remembred how hys flesshe sholde rote in wormes hastely /

¶ A nother tyme the deuyll moeuyd & styred hym to lyue Joyously in lustes of his flesshe and of the worlde / And thenne anone he wolde bringe to remembraunce the paynes and tourmentes of helle. and the Joyes of heuen / And by this manere he wythstode all the temptacyons of the deuill/ ¶ Fynably whan the deuyll sawe that he myghte not ouercome the good holy may/ he kneelyd downe to hym in the semblaunce of a kenelle of a lytyll horryble chylde blaberde and howlynge/ And also in cryenge sayde to sayut Anthonye/ ¶ I haue deceyued many hermytes and holy men but by the I am ouercome and put vnder fote/ ¶ Saynt Anthonye thenne asked hym what he was to whom he answerde/ I am the grete lolycyour of Lecherye. the deceyuer of ponge peple. cal-

led the spyryte of fornycacyon. whyche ofte tymes haue tempted the. & alwaye thou hast ouercome me/ And whan the gode knight sayut Anthonye herd this answere/ he began to yelde thankynges to god. of this that he had put hym vnder fote. and sayd/ Ay god be thou my ayde and my Protectoure/ And I shall neuer fere ne drede myn enmye. ¶ And Incontynent the deuyll whyche was leuyd by sayut Anthonye as a fantasme. vanysshed away/ and he sawe hym no more/ And thus was the fyrste victory gyuen to sayut Anthonye/ ¶ But this notwythstondynge he was not well assured/ For he knewe by holy scrypture. that the deuyll had diuerse maners for to tempte men/ Wherfore he kepte hym more strongely thenne. and put his body in grete sustraunce. to thende that yf he had victory in ony thynges ayenst the deuill. he shold not be ouercom by other. And for this cause he occupyed his tyme in prayers & orysons more than ony of his brederen hermytes ¶ The moost parte he wolde nyghte & daye/ he ete but one tyme on the day. and that was after the sonne goynge downe/ Some tyme in thre or foure dayes he ete not but ones. and that was brede & salte. & a lytyll water/ his bedde was of Jonches. and his vestyment of hayre/ ¶ Of te tymes he laye all naked vpon ỹ ground/ And how well that he had longe tyme suche abstynences. yet were they to hym noo thynge greuous/ But thoughte alwaye to be att the begynnynge of his penaunce in encreasyng alway his sayd abstynences/ ¶ And for to eschewe vayneglory/ he dyde payne to forgete the ony/ And in dede he forgate al the good

dedes that he hadde doone: And enfor-
ced to doo more thay he had done tofo
re/¶ He remembred alwaye in his her
te the prophete Helye. that layde / My
god leeth to whom we oughte to be cle
ne.and apparayled to obeye him wych
redy wylle/¶ He conliderynge alwaye
allo how he oughte to goueine hymlel
fe euery daye whyle he lyued / And ha-
uynge noo regarde to the tyme palled/
At alle houres he prepared to be in lu-
che eltate as it appertyneth to a very
ry Cryltey may and catholyque/
¶ Saynt Anthonye thene thus lyuyn
ge departed from his hermytage/ And
wente feder from the cyte/¶ And len
te to one his kynnelmay that in certa-
yn dayes he lholde lende hym for to ly
ue for the lultentacyon of his lyfe/whi
che kynnelmay and frende dyde it gla
dli/¶ Oy a tyme it happed that he hy-
lelfe came for to vilyte hym/¶ And af
ter that he hadd vilyted hym. He lefte
hym allone falte lhytte/¶ And the de-
uylles came in grete multytude . why-
che brake vpp the doore/And bete hym
loo moche that he had loste his voyce/
and his herynge/¶ And he beynge lef-
te lo lore hurte and wounded/ that the
payne of his woundes lurmounted all
tormentes of mankynde/¶ whanne he
that broughte hym to ete retourned to
him/and founde his doore brokey.and
hymlelf halfe deed.he tokke hym oy his
necke.and bare hym vnto his houle /
He beinge there.the neyghbours & fren
des came in/and lawe him almoost de
de beganne meruylloully to wepe/
And lo longe endured that fynably for
gryef they felle a lepe . excepte he that
broughte hym/¶ The nyghte beynge
come/layne Anthonye lyfte vp his he-
de and lawe hym that broughte hym
thyder slepte not/¶ Theune he prayed
hym that he wolde bere hym agayn to
his hermytage/ And he lo dyde in obey
eng his grete prayers/¶ And whan he
was in his hermytage.he put hymlelfe
in prayer.the whiche done & fynylhed
He began to cry wych ay lye voys in
lpekynge to the deuylles/¶ O ye cump
es dampned & wicked I Anthonye am
here.and am not fledde / And thoug-
ye doo to me more martyrdom & payn
yet lhall ye not conne departe me fro
loue of Jhelu Cryste/¶ And yet more
ouer he layd yf al the worlde were aga
ynst me. I lhal drede noo thynge/ The
deuyll leenge that he had luffred loma
ny tormentes. meruylled how he was
loo hardy to retorne/¶ Thenne the de
uyll callyd his curled dogges & layde /
Ne lee ye not how this folylhe hermy
te agryth & lcornyth vs.by caule he ha-
the not be ouercome neyther by the lpy-
ryte of fornycacion ne allo by betynge
Ne by the payne that we haue done to
his body/¶ Make ye redy.for he muste
by vs be more pugnylhed thay he was
byfore/He lhall ryght loone fele what
we beo/And Incontinent was made a
grete tempeste. that the hous was bro-
key oy al lydes/And therin entred a in
numerable multytude of deuylles in di
uers formes/Some in lykenelle of bul-
les.and other of lyons. of dragons. of
wulues.of addres.of lerpentes & lcorpp
ons. and the other in other dyuerle for-
mes.as of liepardes/tygres & beres. e-
che of hem cried after his nature/The
lyon cryed in his crye .wyllynge to flee
him/& the bulle thretnynge hym wych

his hornes./and so euery beeste tormen ted hym in his maner/¶As towchynge his body he was moche febled.but as to wchynge the soule.he was constaũt & a bydynge in the loue of god. & mocked theym all and sayd to the deuylles/Yf ye haue strengthe there nedyth but one to assayle me/& yet more ouer he sayde to theym/ Yf ye bey puyssaũt & god ha the gyue you power ouer me.I am redy ¶ ye deuoure me/ & yf he hath peuey to you noo power/ wherfore enforce ye so yourselfe/Knowe ye not well that ¶ sig ne of the Crosse is the sheide of fayethe and a walle inexpugnable for to defen de vs agaynst you/¶And heryng they grunted wyth theyr teeth of the dyspy te that they had of that they were moc ked of hym. wythout to haue ony pow er ouer hym/¶Wherfore our lord why che leuyth not his seruauntes in daun geour/Seenge the victorye of his go de knyghte saynt Anthonye / came for to vysyte hym/Descendynge as a lygh te in to his habytacyon/¶After why che lyghte receyued.all his paynes and sores were heelyd/ And his hous why che was al to broken was Incontynent made agayne¶Saynt Anthonye kne we thenne that god was come to com forte hym/And beganne to crye/O my god/ O good Jhesus where were thou whan I was thus scorged all this daye Why camest thou not atte begynnynge for to heele my woundes and sores/ ¶The voyce answeryd / Anthonye I was here/But I tarved thy victorye/ ¶And now bi cause thou hast strong ly foughten-I shall alwaye helpe the / And shall make thy name be renom myed thorugh oute all the worlde/The whyche voyce herde. he aroos vp.and was more stronge and constaunte to praye god thañe he was tofore/¶And he was atte that tyme .xxxv. yere olde ¶And after whañe his vertues begay to growe / he came to ay aged fader whyche dwelled nye to hym/ of whom is spoken tofore / prayenge hym that they myghte dwelle togyder/¶Neuer theselle by cause that he shold not com playne of his olde aege / And also by cause that he had not be accustomed to be conuersaunt wyth ony persone/ Sa ynt Anthonye desyrynge to lyue solyta ryly/ And takynge example of the lay de holy fader. wente alle alone vnto a mountayne/¶And in gooynge thyder the deuyll whyche cessyd not to tempte hym.layed in his waye a plater full of syluer/¶The whiche saynt Anthonye seenge ouerthwartly.in thynkynge that the sayde plater hadd be layed there by the deuylles crafte/ By cause that in ¶ waye came not but bydes and wylde beestes/¶And thenne sayde saynt An thonye / Goo thou dampned deuyll/ thou and thy syluer in to eternall perdi cyon/ And that sayde the plater vanyl shed awaye. as fume or smoke depar tyth from the fyre/¶And after that he sawe a grete masse of golde/And for fe re therof he fledde to the mountayne / Lyke as he wolde haue eschewed a gre te fyre/¶And after that he had passed a grete flood. he founde a castell in de serte full of venimouse beestes/In whi che he abode as a newe hoost / ¶And Incontynent as he was lodged. all the beestes fledde awaye/¶Thañe he stop ped thentree with stones And layed as moche breed therin as shold suffyse hȳ

ture. vi. Mansiones/¶ Now it was soo þ
the herde of Thebayde endured longe
as the space of a yere or there aboute/
Neuer after he wold not departe me spe
he to may of the worlde but enyes on-
ly in the yere/ And tolde his sustentacy-
on vnder couuerture wythoute to speke
to theym that brought to hym the lay
de sustentacion/¶ Many freres desyre-
ge to see hym. waked all the nyghte at
his doore/the whyche ofte tymes herde
voyces sayēge to sayne Anthonie/Whe
refor puttest thiselfe in our habytacion
Goo out of our bolders/for thou shalt
not mow suffre our temptacyons/And
they had supposed that it had bey men
that hadd entred by ladders/Wherfore
they loked wythin the caue throgh the
creupces/And by cause they saw no per
sone.they estemed that thei were deuil-
les that soo spake to hym/¶ Thenne
they were afrade in suche wyse þ they
cryed for helpe to sayne Anthonye.and
thēne he came nyghe to theym & wyth
his worde he comforted them in sayen
ge/¶ Dieffe ye you and be assured.Le
te the deuylles deceyue themselfe/¶ Sa
yne Anthonye alwaye lyued in encrea-
cyng his vertue & prudence/¶ On a ty
me came some persones to hym.of whi
che some supposed to haue folde hym
deed. but by hymselfe he sayd syngynge
To my wyll god enhaunsyth hymselfe
And all his enmyes bey destroyed/and
al they that hate hym flee'fore his fa
ce.like as smoke is consumyd soone.so
sone fayle they/And lyke as warc mel
teth ayenst the fyre.soo perysshe they þ
bey synnars tofore god/And more ouer
he sayd/All folke haue assayled me in
the name of our lorde.and I haue vain
quysshed theym/ And thus in that wyl
dernesse he was bi þ space of twenty ye
re/¶ And by cause that many desyred
to see hym for to folowe his maners &
his doctryne. came some in to his hous
and brake it by force/ But whan they
sawe hym they were amerueylled how
he was soo hoole of his membres/for
he was not swolley by his longe abi-
dynge enclosed.ne by his fastynges.ne
by tormentes of the deuylis/ And his
vysage was not pale ne chaunged. but
he was as a yōge persone. also clene of
all his membres. as he neuer hadd ony
harme/he neuer laughed/And wyth al
his myght he kepte hym fro synne/he
neuer for ony prayeyng of þ peple was
the more prowde/¶ Many by his pray
ers were delyuered fro deuylis & theyr
power. His wordes were alwaye vertu
ouse.he comforted þ desolate.he taug
hte alway the symple & Innocentes.he
appeasyd alway they that were angry
To all he shewed that no persone shal
de loue ony thynge more thay his crea
tour or maker/¶ To good peple he she
wed the glorye eternall and the mete
nesse of god/And how god þ fader had
noo feere to sende his sone to take our
nature to the ende for to redeme vs fro
the paynes of helle/¶ Also he counsey-
led every man not to leue temporell thyn
ges/

¶ On a tyme in the countrey of Arse
noytayns. as he wolde goo and visyte
his brethern and his felowes/he passed
the ryuer of Nyle/ wythoute hauynge
ony harme of þ crocadrylles and other
bestes that were there/¶ In that pla
ce he confermed in vertue grete nombre
of his brethern. In suche wyse that ma

ny monasteryes were reedyfyed /
¶ On a daye he beynge wyth his bre-
thern / They requyred hym to gyue to
theym some Rules for to gouerne the-
ym in vertue / Wherfor he gaaf to the-
ym many / ¶ Fyrst that they solde com
forte eche other / And that wherfor they
hadde gotey by science. they sholde shew
e eche to other / ¶ Also that they shol
de neuer haue wyll to leue theyr estate
of heremyte: But to kepe it in encrea-
synge of vertues / ¶ For mannes lyffe
was but an Instaũt / as to the regarde
of the lyfe eternall ¶ After that he had
proposed this / he made by a maner of
sayenge a lytyll sclyence / ¶ And after
in meruellynge of the bounte and lar
gesse of god. he begamne to saye agayn
thyse wordes / ¶ O my brethern consy-
der ye that in this mortall life. marcha
undyses and rewardes bey egall / For
the seller receyueth for his marchaundi
se but thynge Juste of the byar / Ne in
lyke wyse the seruaunt but his Juste de
seruynge of his lorde / ¶ But the glo-
rye of the eternalstynge life maye for vp
le and lytyll prycc be boughte / ¶ It is
not wretoy that oure dayes excede not
thre score and tey yeres. or foure score
yeres / And yf we lyue lenger. It is but
labour and sorowe and mysery ¶ For
ty that aege. a man retourneth to the sta
te of Innocencye / ¶ But in that other
worlde we shall lyue perpetuelly / Thẽ-
ne we shall not enhabyte the erthe. but
the heuey / And the body that we shall
lyue corruptyble we shall take agayne
Incorruptyble / Therfore my brethern
be noo thynge greuyd ne anoyed / for
the shorte pallyons of this worlde bey
not condygne ne worthy to the perpetu
elly of heuey / ¶ Yf ye haue lefte ony li-
tyll londe or possellyons / Be not dysi-
playsaunt ne lory therfor / for god shal
relde to you for it ay hundred fold mo
re / ¶ They that shall haue left the go
des of this worde for to serue god. shall
haue ay hundred folde more in that o-
ther worlde / ¶ Also oughte they to con
syder. that woll lette theyr herte in ouer
moche louynge the rychesse of this wor
lde / That in thende they shall lede the
ym in to helle / ¶ We oughte noo thyn
ge to loue. but that oonly whyche we
maye bere wyth vs after oure dethe /
¶ Oughte we not thenne to loue that
thynge that shall cause vs to goo to he
ney / That is to wyt. Sapyence. Chas
tyte. Justyce. fastynge. Prayer. Help-
nesse oy the poore. ferme faythe. Pacy
ence ayenst yre / And generally to loue
god and our neyghbour as ourselfe /
¶ Consydre that we bey the seruaun-
tes of god / and that we owe to hym ser
uyce. as to hym whiche hath created vs
¶ Lete vs not reioyce vs of our lyf. for
yf we bey in helthe in the mornynge /
Yet we be not sure to liue to euyn / And
yf in this maner we bey helpe for our
helthe. we shall neuer synne / ¶ We oug
hte also to flee hate and cupll wyll aga
yn all persones / And aboue all thynges
loue of wymmey / ¶ We ought promp
tly and benygnely to forgyue and par-
donne eche other / ¶ Tofore oure eyen
we oughte to sette two thynges / that is
to wyte the laste daye of oure lyfe. why
che is the dethe) And the nyghe Juge-
ment of god / ¶ And yf for the loue of
god we woll kepe vs from synne / Or
att leest for drede of thyse two thynges
we oughte to abstcyne vs /

¶ Federmore sayd sayntt Anthonye. I praye you my brethern. lobe neuer be hynde you/ But goo alwayes right forth the good wayes/ that ye haue begonne/ ¶ For he that puttyth hys hande to the plough / And lokyth behynde hym/ he is not worthy to haue the Reame of heuen/ ¶ Leue the Grekes why che gone in to straunge londes/ and palley ouer the see. for to gete the scyence & cunnynge of vayne thynges/ ¶ We haue noo thynge to doo .to goo hyther ne thyder/ ¶ For the Reame and regyon that we pretende to haue / Lyke as god wytnellyth in the golpell is wythin vs/ ¶ Ne doubte not that yf our soule be not maculate or spotted.ne defoyled wyth synne / That in her shall be the fountayne of alle vertues/ ¶ Thenne it is of neceslyte that it be good/ For it is created or made of a mayster/ whyche is soueraine good/ that is god oure Creatoure and Maker/ ¶ Lete vs conlydre the wordes of oure Sauyour Jhelu Cryste .sayenge/ ¶ Doo ye loo that ye haue the herte clene to the god of Israhell/ ¶ And in lyke wyse sayth sayntt Johan/ whiche sayth/ ¶ Doo ye loo that your wayes be ryghtfull. pure and clene / Gouerned by the saythe of god/ ¶ Now for to doo loo it byhouyth vs for to kepe vs from the spotte of synne/ ¶ We oughte souerainly and waarly for to kepe vs from yre or wrathe/ ¶ For whanne the may is angry / Wyth ryght grete payne maye he doo ony werke agreable or playsaunt vnto god / By cause that yre or wrathe empeslheth and lettyth vertue/ The whyche is none other thynge but god /

¶ Yet after allo sayd sayntt Anthonye to the Relygyouses/ My lytyll chyldren kepe you from vayne wordes. and fro pryde/ ¶ Some there bey that enterpryce and avaunte theym to doo well/ But they folowe not the dede whyche they enterpryled and purposed / ¶ Other there bey that clothe theim and arraye theym wyth vestymentes of Relygyouses/ and folowe Relygyon/ to the ende to leme and appeere good / But within their hertes they bey wulues enragred/ And bey were thanne deuylles ¶ For vnder the shadow of good / they done Infynyte harmes and euylles/

¶ After ꝑ holy fader sayntt Anthonye shewed to theym some sallaces or disceytes whyche the deuylles done in dyuerle maners and mockynges/ By layenge that oftey tymes the deuyll sheweth him to the holy men in lykenelle of men / By blaundyllhynge theym and flateryngе theym wyth fayre and swete wordes / And in prayenge theyr estate and constaunce/ ¶ And oftey tymes promyseth that/ whiche they may not gyue/ That is the glorye and Joye of heuen/ ¶ For to elchewe luche Illusyons and mockynges / Whanne they bey felte compngе/ Oughte men to enseygne and bielle theym wyth the sygne of the Crolle / And Incontynent it shall tourne in to nought / ¶ For by the meryte of the paslyon that our soueryne lorde and Redemer Jhelu Cryste luffred in the Crolle/ Alle luche Illulyons or mockynges shall dele theyr strengthe and vertue/ ¶ He layde also that some tyme come some Illulyons or deceyuynges. whyche cause terrour & drede to theym that the deuylles admynyltre theym. And that done they for

to take awaye from mey theyr mynde ¶ But agaynst suche Illusions or scor nynges byhouyth to haue stedfaste fay the/And soo shall it be wythstonde ly ghely/¶ For to knowe thenne the dyf ference of good and euyll angellis/Je oughte to be knowen/that whanne the good angell comyth/hys chere and re garde is swete and amyable or louely ¶ And by cause he delyreth but peas/ He maketh none noyse ne clamoure/ And his voyce is not herde/ ¶ He gy ueth Joye and exultacyon to ymnais/ ¶ For oure lorde is with hym/whyche is welle and fountayne of alle good/ Incontynent also as oure soule seeth hym/yf it were to hym possyble.he sho lde breke the membres of the body/and wold goo with the good angell whan he is there presente/¶ The benygnyte of the same aungell is soo grete/that yf he cauled ony drede atte ꝑ begynnynge for his grete lyghte. Incontynent he taketh awaye from the may all drede and feere/¶ Ryght soo dyde Gabryell to Zacharye beynge in the Temple/ & also with the Shepeherdes/whanne he shewed the Natyuyte of Jhesu Cryste. ¶ But of the euyll Aungelles/the countenaunce and chere is crimynell & dredefull/¶ His entree horryble. They re mocyon and waye is Inconstaunte/ As of fooles or of theues/ ¶ And In contynent as they bey tofore mey. the soule leseth and dredyth/¶ Alle the fy ue wyttes bey trowbed/And feere of de the folowyth/¶ Delyre of shrewdnes: Lachednelle of vertue/ And vnkyndelle of courage. ¶ Thenne whanne to the vnderstondynge comyth a thoughte or a presentacõy ty lykenelle of ay angell After the drede. presentyth hym Joye Hope in god.and charyte/¶ We ought te veritably to bylene that this comyth from god/Whyche sendeth to vs his ayde and socoure/ ¶ Jy luche wyle Abraham the Patryarke seruge god.re ioyced him/¶ Jy lyke wyle saynt Jo hay Baptyste beynge in the wombe of saynt Elyzabeth his moder/Whanne the glorious vyrgyne Mary moder of our Saupour Jhesu Cryste came to vysyte her/he whyche was not yet bor ne reioyced hym meruyllously/¶ By whyche it apperyth that the good aun gell atte his comynge gyueth consola cyon and comforte/And maketh the persone to be allured/As he dide whan he shewed the ryght Joyeous Natyuy te of our Saupour Jhesu Cryst to the same glorious vyrgyne Marye. in say enge to her/¶ Marye be not aferde.for thou haste founde grete grace towarde god/¶ And the contrarye by apperyn ge and representacions of euyll angellis haue be many tymes deceyued the gen tyles and Paynems/¶ But we Cryl tey mey bey preserued. By cause that god hath taken awaye from the deuyl the domynacyon and power that he hadde vppon vs. whanne he sayde to hym¶ Goo thou abacke Sathanas/ Jt is wreton that thou shalte adoure and worshipp thy god/and oonly shal thou serue to hym/¶ By thyle same wordes whiche god sayde to the deuyll he tolde his power from hym/

¶ There is also gyuen to vs power to saye to hym whan he wolde tempte vs Goo abacke Sathanas¶ And Incon tynent he shall be vaynquyssshed/And shall departe from vs/¶ After saynt

Anthonye prayed they that they sholde not be curyous to doo myracles / to the ende / That yf they or one of theym by the vertue of our lorde made ony / they sholde not renne for that cause in to dampnable vyce of pryde and of vayne glory / ¶ By lyke wyse he defended to theym : that they sholde not dysprayse that one the other. But exhorted theym that they sholde payne theymselfe to lede togyder good lyfe and honeste /

¶ Also sayde he for to doo and make myracles is not in oure power / But in the power of god / ¶ For he sayth in ỹ Golpell in spekynge to his dysciples / ¶ Glorysye ye not yf the deuylles bey subgect to you. but reioyece ye you that your names bē wrete in heuen. ¶ Here it is to be noted. that they that done miracles and prodygees by arte magyke / Wythoute to haue the gyfte of the grace of god. whañe they shall crye to god ¶ Haue we not dryuen awaye the deuylles in thy name / And many other vertues haue bey done in callynge the / and makynge Invocacyon to god the blessed and bey Judge / ¶ To theym that he knowyth that beryth not hys sygne / he shall answere to theym / Certayne I knowe you not / for ye bare ne uer myn ensegne / ¶ After god shall say to theim / Goo ye abacke from me for ye haue bey alwaye cuyll chyldren of Inyquyte / ¶ Saynt Anthonye sayd afterward / By cause it is harde to knowe the comynge of the good angell or cuyll / ¶ We oughte to praye hym that it playse hym to gyue to vs scyence to conne dyscerne / ¶ For after the scrypture we oughte not byleue euery spyryte /

¶ Oy a tyme the deuylles came to sayne Anthonye / Whyche sayde to hym. ¶ Anthonye we come to shewe to the oure lyghte / And Incontynent sayne Anthonye closyd his eyen. and wolde not see theym / But putte hymselfe to prayer his eyen closyd / And anone the lyghte of the deuylls quenched /

¶ A nother tyme they came and songe tofore hym / And spake togyder of holy scrypture / But that notwythstondyng sayne Anthonye stopped his eeres /

¶ A nother tyme they made his monastery to tremble and shake / But he in his thoughte abode vnmoeuable / And prayed to god contynuelly / ¶ Ofte tymes they came spryngynge and syklynge tofore hym wyth ay hyghe voyce.

¶ But Incontynent as he retorned to god. theyr noyce and tempest torned in to lityll noyce / that vneth sayde sayne Anthonye myghte here it.

¶ Oy a time cam one whiche had his body wonderly grete and sayde he had the vertue of god / The whiche demaūded of sayne Anthonye what he wolde haue of hym / ¶ And whanne he sawe hym soo grete. he armyd him Incontynent wyth prayer / And toke the shelde of fayth / By whyche anone he became as lyteel as half a fote ¶ A nother tyme came the deuyll in fourme of a Relygyous mayde brought to hym and sayd to hym / It is tyme that thou ete / thou haste ouerlonge fasted / Take corporell refeccyon. to thende that thou be not lefte / ¶ Anone after sayne Anthonye beheld hym. and sawe that his face was pale / And putt hymself to prayer / And thenne the deuyll wente his waye by ỹ wyndowe. lyke vnto fume or smoke /

¶ A nother tyme he presented hym gul

re for to dyſceyue hym / But he neuer wolde loke on it/ ¶ A nother tyme ca me the deuyll & knocked atte the doore of his monaſtery. & whan ſaynt Antho nye went out. he ſawe hym loo grete. þ hym ſemed þ his heed raughte to heuen ¶ Thẽne ſaynt Anthonie demaunded hym what he was. and what thyng he ſaughte/ And he anſwered that he was callyd Sathanas / And that he came thyder. by cauſe the Relygyoules dyſpp ſed hym/ And alle Cryſtey men curſyd hym/ ¶ And ſaynt Anthonye anſwerd that it is well righte and requyſyte that all Cryſtey folke deſpyſe & curſe hym/ ¶ for ofte by his temptacyons he bro ughte theym in hate/ the one agaynſte a nother/ ¶ Where vpon the deuyll an ſwered that he dyde not. But they the ymſelf were angry togider/ ¶ And mo reouer the deuyll ſayde to hym/ That the myghte and puyſſaunce of the de uylles was fayllyd by the mercy of the paſſyon of Jheſu Cryſt/ And that they had noo more. noo cytee ne other place for to enhabyte in/ By cauſe the name of god was reclamed and named in al townes and cytees/ And alſo in deſer tes. whyche bey enhabyted by Relygy oules and heremytes / Thenne ſaynt Anthonye haupnge the grace of god with hym anſwered prudently/ ¶ I by leue not that thou wenyſte to ſaye trou the/ for thou arte the capitayne of leſ ẽ ge and of fallaces ¶ Ont thou art con ſtrayned to ſaye this ſentence. whyche is true/ ¶ Certaynly Jheſu Cryſte pry ued the of alle thy ſtrengtheſt and ver tues ſyth the tyme that thou loſteſt thy beawte of ay aungell by the ſpotte of thy ſynne/ ¶ And Incontynent that ſa ynt Anthonye had achyeuyd his pray er/ The ſayde deuyll vanyſſhed awaye

¶ Saynt Anthonie ſayde thenne to his relygioules/ My brethern drede not the Illuſyons of the deuyll/ ¶ For god whyche hathe putt from vs the deuyl les/ And that aydyth with vs/ As lon ge as we bey in grace/ he ſhall kepe vs from theyr dyuerſe temptacyons /

¶ Lete vs ſette our charge to reſyſte & withſtonde theyr tyculacyons and ca uyllacyons as moche as we maye / for whanne they knowe that oure though tes bey vayne. freeyll and Inconſtaunt They putte theym in. to the bodyes of men/ ¶ And as theues. houndes. & wul ues enraged. they rauyſſhe body & ſou le/ ¶ Job by his ſtedfaſte fayth ouerca me the deuyll/ ¶ And Judas was the contrarye/ ¶ The pryncypall thynge and mooſt neceſſarye for to vaynquyſ ſhe and ouercome the deuyll. is to take playſaunce in ſpyrytuell thynges/ and to haue contynuelly his herte to god /

¶ This vertue maketh the deuylles to flee. as the ſmoke vanyſſhyth awaye/ ¶ Therfore my brethern ſayde ſaynt Anthonye yf ony vyſyon come to vs. it muſt hardely be demaunded. who is he that preſẽtyth hym tofore vs/ & whens he comyth/ ¶ And yf it be the aungell of god / The drede that we had ſhall to urne Incontynent in to Joye/ ¶ But & yf it be the deuyll / And yf he be dema unded of a denoute ſoule / Incontynent he ſhall departe/ ¶ After that ſa ynt Anthonye had made his exhortacy ons / Euery one of the brethern was meruey lloully enioyed / And after they enforcyd theym to gete vertues/ ¶ And they that hadd hadde tofore but lytyll

faythe were confermyd and hadd per-
fyghter fayth/ ¶ And the other tokē a-
waye all folysshe opynyons from the
yr thoughtes/ Jn suche wyse that after
they hadde not ony temptacion of the
deuyll/ But were more abasshed how
sayntt Anthonye hadde theym soo high
ly Instrutt or taughe theym to knowe
dyfference of the good aungell and of
the wyckyd and euyll/
¶ Jn the tyme that Maxymyan per-
secuted the Cryssten people/ Sayntt An
thonye lefte his monastery. sayenge to
his brethern/ Lete vs goo wyth our bre
thern martyrs/ To thende that we hey
maytred wyth theym/ Or att leest that
we see theim suffre martyrdom/ ¶ By
the whyche wordes it appyereth many
festly that thenne was sayntt Antho-
nye martyr in wyll/ ¶ And whanne o-
ny was broughte tofore the Judge. He
comforted theym in sayenge/ that they
sholde not feere the dethe/ But sholde
be constaunt or stedfaste in the faythe/
¶ The Judge seeng the constaunce of
sayntt Anthonye & of his felowes. was
horybly ay angryd/ And dyde doo for
bede that noo Relygyous sholde abyde
in the towne/ but yf they sholde kepe ꝑ
lawe/ ¶ Thenne alle the Relygyouses
went away/ But sayntt Anthonie lette
noo thynge of his menaces and threte-
nynges/ And shewed his Scapulayre/
to the ende that he sholde be the better
knowen for a Relygyous man/ ¶ And
oy the morne he shewed hym in a whyt
te vestement tofore the face of the Ty-
raunt/ To the ende that he was delyv-
ryngе to be of the nombre of the mar-
tyrs/ ꝑ whyche by the wyll of god was
kepte and preserued from the yre of the
Tyraunt/ And retorned to his monas-
try in makynge lene and castelynge his
body of more sharpe fastynges & pray
ers contynuelly thanne tofore/ ¶ Next
his fleshe he ware the hayre/ And ther
vpon a vestement of hayre namyd Ro
lon. ¶ He bayned neuer his body ne ny
ther wyllyngе his fete/ But by necessyte
whanne he passed and wente thorugh
the water/ ¶ Neuer may sawe his bo-
dy naked/ but whanne he was deed.
¶ Longe tyme after that sayntt Anth
nye was dwelyd in his monastery. not
wyllynge to speke to ony persone/ ¶ A
prynce of chyualrye. named Maxym-
ay hadde a doughter. whyche was me
ueyllously vexed of the deuyll. ¶ Soo
wolde the sayde Maxymyan goo to sa
yntt Anthonye. for to praye hym that
he wolde make his prayer to god. that
it playsed hym to helpe and guaryssche
his sayd doughter/ The whyche Max-
ymyan arryued there and prayed hym
that he wolde opey his doore/ ¶ But
for what prayer that he cowde make/
he wolde neuer opene it/ But went vp
oy hyghe/ And sayntt Anthonye sayde
to hym/ ¶ O man wherfore demand-
dest thou ayde or helpe of me/ Whanne
I am mortall as thou arte/ Yf thou by
leue in Jhesu Cryste. whom I serue
Praye to hym. And after thy faythe thy
doughter shall be guaryssched and hel-
pyd/ ¶ The sayd Maximyan gyuyng
faythe and credence to the wordes of sa
yntt Anthonye called vnto the name of
god ¶ And Incontynent his dough
ter was helpyd and guaryssched/
¶ Many folkes also whyche went and
slepte tofore the doore of his sayde mo
nastery were guaryssched of dyuers ma-

tadyes ¶ And layne Anthonye seenge that from alle partyes people came to hym/for to recouuere helthe. He wente from thens in to the hyhest partyes of Thebayde/ Where as he was not knowen/ ¶ And by cause that by the occasion of the grete miracles and wonders that he dyde and wrought by the vertue of oure lorde/ he sholde not entre in to the lynne of exaltacyon and vayne glorye/ And also that men sholde not repute nor Judge hym for ony holy man/ he tooke of the breede of his brethern/ for to goo in to the hyghest partyes of Thebayde/ ¶ And wente tyll he came to a grete ryuer. Ou the ryuage or banke wherof/ he herde a voyce comynge from heuen/ Whyche sayde/ ¶ O Anthonye whether goost thou/ ¶ Sayne Anthonye as accustomyd to here suche voyces/ Anuered. that he wente from hys monasterye/ By cause that the people lefte hym not in peas/ ¶ And the voyce anuered vnto hym/ ¶ Yf thou goo thyder as thou haste enterpryed for to goo. thou shalte haue more payne by the halfe thanne thou haste hadd ¶ But and yf thou wolte haue peas/ Goo in to the deserte whyche is here wythin/ ¶ Sayne Anthonye anuerid that he knewe not where it was/ And thenne the voyce sayd to hym. that there were Sarralyns: whyche haue ben accustomyd to lede marchaundyses in to Egypte ¶ Anone after sayne Anthonye apperceyued theym. And prayed them to lede hym wyth theym in to the sayde deserte/ The whyche they dyde gladly/ ¶ And whanne they had goon thre nyghtes/ they fonde a moche hygh mountayne/ Atte the foote wherof was a fayre well and fountayne/ And about the same was a lytyll felde in whyche were palme trees in lytyll quantyte ¶ And whanne sayne Anthonye sawe that place/ he knewe well that it was the place. whyche was shewed to hym by the voyce ou the ryuage or brynke of the Ryuer. ¶ Thenne he tooke the brede of his felowes/ Ju recommaundyng theym to god/ And abode there alle alone/ ¶ After that his brethen hadd knowlege of the place where he was/ Theu sente hym alwaye his pytaunce/ And by cause he sawe well that it was grete payne for to brynge to hym his sustentacyon/ Sente to one of his Religyoules that he sholde brynge to hym a shouell or a spade. wyth two forkes of yron. and some whete/ ¶ The whyche brother soo dyde ¶ And anone after he founde conuenable londe to laboure in the mountayne/ The whyche he sewe wyth whete/ ¶ And it multeplyed soo gretly/ that he gadred ynough for to sustayne his lyfe/ Wherof he was moche Joyeous and gladde/ Seenge that he myghte lyue. wythoute gruynge to ony persone ony payne or trauayle/

¶ And bi cause that some folkes came thyder/ he augmented and encreacyd his laboure in the lytyll londe for to gyue Refeccyon to the comers to hys hermytage/ ¶ And whanne the corne was grete/ The beestes that were there ete it ¶ he dyde soo moche that he tooke one/ ¶ And in spekynge to all the forsayd beestes he sayde to hym/ ¶ Wherfore doo ye to me displaysure. syth that I doo none displaysure to you/ Goo ye fourth in the name of our lorde Jhesu Cryste/ and come noo more hyther/

To the whyche wordes the layd beeste and all the other obeyenge departed all fro there abowtes / Thus lyued layne Anthonye long wythin the pytte & fol lowed ye same mountayne / ¶ And whā somtyme his brethern sente to hym oli ues. or of the oyle. or other fruyte. for to sustayne his olde age / he wolde none /

¶ In ye mountayn he had many bata yles. not onli ayenst the fleshe. but al so ayenst the deuylles whyche ofte bro ughte to hym suche tempeste. that it se med that all the mountayne were ful of men of armes / ¶ Who well consydreth the wonderfull lyfe of sayne Anthonye he is worthy of grete prayenge / Seeng his perseueraunce in abydyng so lon ge tyme in one place solytary without seenge ony persone / But oy that one si de wylde & cruell beestes and the deuyl les oy that other syde / whyche came to bete & tormente hym / ¶ And neuerthe lesse he was neuer in wylle to leue hys hermytage / But abode alwaye in hys ferme purpoos to serue god consydryng ye sayeng of the prophete Dauyd / Who someuer shal haue very fayth & stedfa ste hope in god. shal neuer haue empe shement ne lettynge ye may noye hym /

¶ On a nyghte as he wolde in sayeng his prayers came aboute hym al ye wyl de beestes of the deserte. whyche enfor ced theym for to byte hym / Thenne la yne Anthonye sayd to theym. Yf ye ha ue lycence to noye me / come to me & de youre me / And yf ye be come hyther. by thentylement of myne aduersarye / goo fro me. I am the seruaunt of god / And Incontynent lyke as they had ben hun ted they fledde awaye /

¶ A nother tyme as sayne Anthonye made a trelle for to make a lytyll bal ket / for his custome was to gyue some thynge to theym that brought to hym of theyr goodes / A beeste hauynge the face of a persone. and the resydue of ye Aller drewe from his bondes the sa yd trelle / And Incontynent as he sawe that / he bielyd hym with the sygne of the Croslle / And sayde I am the seruaunt of god / yf thou be sente to me in his name / I shall not flee from the / & anone he vanyllhed awaye / ¶ Other moo grete thynges dyde sayne Antho nye. as it shall appeere here after /

¶ His brethern oy a tyme prayed hym that he wolde come and see them / And by cause that vppon the waye betwene his hermytage and the place where as were his brethern was noo water / he dyde doo charge mete & wa ter vppon a Camell for to sustayne the necessytees of hym and theym that we re with hym / ¶ Whanne they were at the myddyll of the waye / theyr water sayled / ¶ And they had soo grete thur ste. that they were well nyghe derd / by cause of the grete heete that there was / ¶ And lete theyr Camell goo atte the aduenture of god / ¶ And the good sa yne Anthonye mouyd with pyte wen te behynde his felowes / And put hym selfe to prayer / The whyche done / so dayenly apperyd a fountayne / of why che they were alle refresshed and esed ¶ And anone after they sechynge the yr Camell for to gyue to hym drynke fonde hym cruelly bounden with his corde to a grete stone / ¶ Theyr waye accomplyllhed & at ende / sayne Antho nie & his brethern came to the monaste rye where as were his brethern / ¶ And

anone they came hastely to hym. Jn en
treynge and kyllynge hym / Lyke as
he dyde be theyr owne fader / Anone
after he begaune to comforte theyr sou
les/Jn prayenge the auncyentes and
aged/And in exhortynge the yonge to
vertuous lyuynge/¶ And amonge o
ther thynges he sayde to theym they
shulde offre rede the lyues of the good
auncyent or aged faders/ To the en
de that by their vertues they myghte be
enyred and fyred to lyue well. And to
withdrawe from dooynge ony maner
euyll/

¶ One named Froncho þ whiche was
of Palestine was tormented of a deuyl
in suche wyse that with his teeth he de
trenched and bote his tonge/And with
that he enforcyd hym to put out his ey
en/¶ He was brought to sayut Antho
nye: to the ende that he myghte recou
uer his helthe/ Sayut Anthonye sayde
vnto hym that he shulde goo in to Eg
ypte/ And anone he shulde be guaril
shed and heelyd/¶ He gaaf noo fayth
to his answere / But abode. prayenge
that he wolde heele hym¶ Thenne he
sayde that there he myghte not be hee
lyd/¶ Froncho byleued in his wordes
And as soone as he came in to Egyp
te he was guaryllhed and heelyd/

¶ A vyrgyne of the regyon Trypoly
tane was sehe of a sykenesse the moost
horrible that hath be seen/ fro her nose
thrylles. her eyen. & her eeres came oute
Incessantly humours & ordures so styn
kynge. that it was an horryble thynge
to beholde and see/ for the sayd fylthes
as soone as they felle on the grounde
they tomed in to wormes/¶ Her frend
des and parentes desyrynge her helthe
and hoping to obteyne the same by the
moyen of sayut Anthonye. putt theym
on the way for to lede her to hym/ And
in gooynge they founde some some re
lygyouses. whyche wente for to see sa
yut Anthonye/¶ And soo they prayed
theym that they myghte goo with the
ym/¶ And soo longe they wente togy
der þ they came vnto a good man na
myd Paphonce/ to whom Maxymyen
had doo pulled out his eyen for the na
me of Jhesu Cryst/¶ They beyng the
re arryued. the relygyouses made þ pa
rentes & the mayde to abide there with
the good holy man/ And they went for
the to sayut Anthonye. & recounted to
hym the caas of the poore mayde/ Jn
prayenge hym that she myghte come &
entree in to his monasterye / ¶ Sayut
Anthonye wolde in noo wyse that she
sholde entree. but sayde to the relygyou
ses/¶ Goo ye forth thyder. yf the may
de be not deed. ye shall fynde her all ho
le & guarilled/¶ And yet he sayde/ no
ne ought to come to me for to recouuer
helth/¶ For to giue helthe to sehe men
appertayneth to the Sayuoure of the
worlde/ Neuertheles he sayd. As J pray
ed vnto god. the helthe of his doughter
was shewed to me/¶ Thenne they wen
te where as þ mayde was with her frē
des in the house of sayut Paphunce/ &
there founde her alle guaryllhed/

¶ Two brethern walkynge for to goo
see sayut Anthonye. in walkynge that
one deyed for thurste. & that other laye
stratched on the erthe. & abode the dethe
¶ Sayut Anthonye that knowynge bi
Reuelacyon of god. callyd tweyne of
his brethern / whyche were comen thy
der to hym / And sayde to theym thus/

¶ Goo ye hastely ty the waye that le-
dyth mey ty to Egypte/ And also take
wyth you a bottell wyth water / For ye
shall fynde a brother dede for thurste /
and a nother nyghe expyred/ ¶ The
space of the waye was wel a Journeye
thens/ ¶ Incontynent they wente and
foumde alle true that sayne Anthonye
hadde sayde/ ¶ They buryed the dede
may / And broughte that other wyth
theym/ ¶ Yf ony demaūde or aske wher
refor sayne Anthonye shewed not the
Reuelacyon tofore the dethe of the bro-
ther/ Je maye be answered that the quel
tyon is inpropre/ ¶ For the Jugement
procedeth of god. and not of sayne An-
thonye/ Jy soo moche that god wolde
that the one sholde deye/ And that other
sholde by sayne Anthonye be restored
to his helthe /

¶ Du a tyme as sayne Anthonye was
prayeng to god sawe the soule of sayne
Ammon religyous ty Nytrye borne ty
to heuey by many angellis . syngynge
melodyously/ ¶ A nother accompany-
ed wyth a good may namyd Theodo
re wolde passe the ryuer called Licum/
And by cause they myghte not passe ꝑ
ryuer wythout they sholde doo of theyr
clothes & be all naked/ Sayne Antho-
nye prayed the sayd Theodore. that he
wolde goo abacke . to the ende that he
sholde not see hym bare/ That notw-
stondyng sayne Anthonye beyng asha
med for to vnclothe hym . by the grace
of god. he was sette ouer ay that other
syde of the ryuer/ Theodore passed the
ryuer after hym. & was moche admer-
ueylled how soo hastely sayne Antho-
nye was passed ouer/ And toke hym by
the fete. & swore that he wolde neuer le
ue hym. tyll he had tolde to hym how
he had passed wythout to be wete/ Sa-
yne Anthonye answe that sayne The
odore constrayned hym. and made hym
to swere that he sholde neuer shewe to
none byfore his dethe/ ¶ Thenne he sa
yd to hym. that by the grace of god he
had be soo sette ouer the ryuer myracu
lously/ ¶ A nother may namyd Arche
laus a knyghte requyred hym to praye
god for one namyd Polycratie dough-
ter of Publius. a deuowte vyrgyne. the
whyche had a passyon ty the stomache
and ty the raynes comey to her by ouer
moche fastynges & longe orysons. Sa-
yne Anthonye prayed god for her. and
Incontynent she was guaryshed & ho
le/ ¶ A nother tyme he was prayed ty
goo ty a shyppe wyth his brethern. Ty
whiche he alone felte a fowle stinkyng
stenche/ All the religyouses sayd that ꝑ
infeccyon procedeth of fylthe and rotty
fygges that were ty the shippe/ But sa
yne Anthonye sayde that it was a no-
ther thynge/ ¶ And thus as they spake
beganne a chylde to crye . whyche was
hydde wythin the shyppe / hauynge a
deuyll wythin his body. ¶ Anone ty the
name of god by sayte Anthonye he was
chacyd oute of his body / ¶ Thenne
knewe alle the religyouses that it was
the deuyll that he felte soo stynkynge /
¶ A nother was broughte to hym soo
seke. that he ete his superflue digestyon
And he wyste not whether he was to-
fore sayne Anthonye or not/ ¶ Sayne
Anthonye made theym to goo to pray
er that had broughte hym/ And he hym
selfe also prayed alle the nyghte vnto
god for the helthe of the poure pacyent
The whyche seke may at ꝑ begynnyng

of the daye for the grete payne that he felte/ Smote and bete fowle layne Anthonye. whyche alle the nyghte hadde pas compaſſyon nyghe by hym in pray er/ ¶ The Relygyouſes beynge therof moche angry. reprouyd ſharpely theym that had broughte hym/ ¶ But layne Anthonye ſwetely and meklely anſwerd/ that the pōge may whyche was lyke hadde not done it/ ¶ But the deuyll whyche by the cōmaūdement was ſoo conſtrayned to departe from hym/ had ſo mocked hym/ ¶ Anone after the ſame perſone was alle hoole. and gua ryſshed/ And came and embraced & kyſſed layne Anthonye/ ¶ A myracle.

¶ On a tyme layne Anthonye beynge in prayer lyke as he was alwaye accuſtomed to doo. tofore that he toke his refeccōy was rauyſſhed of angels/ & was born more hye thaw the regyon of thayr/ The deuyllis folowyng after/ ſtroue by cauſe he was born hyer thay the layde regyon/ And the angellis ſeenge the layd contradyccōy. aſked of the deuyllis wherfore they enforcyd to lette hym ſey that in hym was noo ſporte of ſyn/ ne/ ¶ Thenne the deuyllis began to recounte the ſynnes that layne Anthonie hadd done in the tyme of his yonge age/ Incontynent the angellis made the yn to be ſtylle. in ſapenge þ they ſhold noo thynge ſpeke of the ſynnes of hys yongthe. but yf he hadd done ony ſych that tyme that he was relygyous and profeſſyd & conſacred to god. that they ſhold ſaye therin and none other/ The deuyllis accuſyd hym of many fals accuſacyons and lyes/ ¶ And the angellis ſeenge that the deuyllis accuſid hym ſoo ly of fallace. bare vpp layne Anthonye more hyghe thañe the deuyllis were/ ¶ And anone after they broughte hym agayne to the place where they had taken hym/ ¶ Thenne layne Anthonye conſyderynge the multytude of enmyes that we haue in this worlde. & loo many in the ayre. as in the erthe/ The whyche alwaye awayte to hurte vs. beganne to waylle and wepe/ And ſoo contynued all the nyghte wythout to ete or drynke/ ¶ And to this purpoſe ſayth layne Poule thappoſtle/ We haue not oonly bataylle agaynſt the fleſſhe onely/ But alſo agaynſt the deuyllis. dwellynge in the Regyons of the'ayre. ¶ Lete vs thēne take the armes of god To the ende that we maye reſyſte and wythſtonde oure enmye whan he ſhall aſſayle vs/ That is for to ſaye/ That we lyue wythoute ſynne/ And ſoo the deuyll ſhall not mowe accuſe vs afore god/ ¶ The nyghte after folowynge layne Anthonye herde a voyce the whyche cryed. Anthonye. Anthonye come oute/ and ſee what that I woll ſhewe to the/ Incontynent he arooſe/ ¶ And whanne he was oute of his Celle. lyfte vpp his eyen to heuen/ ¶ And ſoo doynge he ſawe in the ayre a Monſtre ſoo horryble grete/ that his heed ſemyd ſtretchyng vp to the clowdes/ ¶ He ſawe alſo ſome hauyng wynges the whiche wolde flee vpwarde on highe/ But þ grete Monſtre ſmote theym downe with his hondes. & threwe theym to the erthe. of whom ſome he brake all in peces/ And other apenſt his wyll flew vp in to heuen/ ¶ And anone as he had ſeen this. the voys ſayd to hym þ he ſholde conſidre wel what this viſion ſygnefyed/ ¶ Anone he knewe well þ it was

the deuyll whyche made theym to falle that had sinned ip this worlde/ ¶ The other were gode soules whiche lyued vp ip to heuen. whom the deuyll myghte not greue/ ¶ Sayne Anthonye seynge the sayde vysyon and many other moo encreacyd and augmented alwaye hys lyfe from good to better/ ¶ And how be it that he shewed thyse Reuelacions to some ryght good persones / he dyde it not by noo vayne glorye/neyther for auauntage/ But was soo mekke. That ip exhortynge the clerkes.the Deakens and the preestes to praye god/ ¶ he desyred to lerne of theym/ And to that entent ofte tymes he demaunded or axed of theym counseylle/ ¶ To alle Vysshops and preestes/ip bowynge his hede by humplyter he demaūded theyr benedyccyon/ ¶ And lyke as it is comynly sayde/ from a Joyeoule herte proceedeth a Joyeoule vysage/ he had a playsaunte vysage and aggreable to euery man/ Ip suche wyse that amonge an hundred Relygyoule persones . by his honeste maners he sholde lyghtly haue be knowen/ Though a man hadd neuer seen hym/ ¶ His face was alwaye ip one astate . as well ip prosperytee as ip aduersytee/ ¶ Aboue all other thynges he hated the conuersacyon of Wanychyens/heretykes .scysmatikes/and Arryens/ As to theym that were enmyes and aduersaryes of the fayth of god ¶ And yf of theyr secte came ip to the mountayne/ he made theym to be chaced thens sayeng/ That they were werse thanne the serpentes of the deserte/ ¶ Also the companye of lyghte / that is to saye of Cryston men/ ought not to be accompanyed wyth derkenesse. that is to wyte wyth heretykes and Jnfydelis/ ¶ A woman came on a tyme to hym/ Requyrynge hym that he wolde praye to god for her doughter/ whyche was trauesyled wyth a deuyll/And Jn contynent that he had made to god his prayer/ the deuyll lefte her doughter pesyably/ ¶ A nother tyme came to hym two Phylosopheris on hyghe on the mountayne/ The whyche by subtyll dysputacyons supposyd to haue ouercome hym and dysceyued/ ¶ Whan he sawe theym .he Judged theym to be Paynymes.and sayde to theym/ J wonder of you that bey soo wyse how ye come to me from soo ferre/for to see a mad folysshe / To whom they answerde that he was noo foole/but he was ryght wyse/ ¶ Sayne Anthonye answerred to theym that he was a fole/by that they had loste theyr labour and waye/ And yf it soo be that J be wyse lyke as ye saye/ And for to loue wysdom it is vtylyte & prouffyte/ Folow ye that ye alowe and prayse And soo ye shall doo your duete/ ¶ for thoose men bey to be prayed whan they ensywe the good and wyse men/ Yf J had goon to you. J wolde haue folowed your lawe/ Thenne syth ye bey come to me ; Come and folowe my fayth and be ye cristened/ Thenne the Phylosopheris wente theyr ware/ ¶ Other came to hym ip mockynge hym by cause he was noo clerke ne lettred / To whom he answyd the whyche had be fyrste or the wytte or the scripture/ And yf the scryptures were by the wytte and vnderstondynge / Or yf the wytte and vnderstondinge came of the scriptures/ ¶ They answered hym that alle the scryptures procedd and ben

made by the vnderstondynge/Thenne
sayd sayut Anthonye/he that hath vn
derstondynge good and hoole, nedyth
not to be lettred by scrypturs/ ¶ And
in this manere he delyuered theym all
confused/

¶ Constantyn the Emperour and his
two sones. Constante & Constancius
wrote to hym on a tyme in saiewynge
hym. To the ende that it myghte play
se hym to wryte some thynge to theym
for theyr comforte & consolacõn ¶ Sa
yut Anthonye seenge þ lettres was not
abasshed/ ne chaunged noo thynge for
the salutacyon of soo grete lordes/But
as Inmobyle & constaunt. not wyllyn
ge to beholde the sayd lettres. called to
hym alle his brethery. and after sayde
to theym/ ¶ The kynges of thys worl
de sende to vs lettres. whiche semeth to
be thynge meruellous: And herof we
maye be gladde/ ¶ For alle mey not
wythstondyng they haue dyuers dysgy
ses & lordshyppes bey borne and deye
the one wyth that other/ ¶ And therfo
re we oughte to honoure the scryptures
& lettres pryncypally suche as god ha
the wryten to mey/as bey the cõmaun
dementes of the lawe/And bi cause the
re is none conuenyence amonge kyn
ges and Reiygyoules/ I woll not ta
ke the lettres that the kynges sende to
vs/for I knowe not the sygence & ma
nere to saiewe theym be lettres/ ¶ In
the ende the brethery prayed hym that
he wolde wryte agayne to the sayd kyn
ges/ In admonestyng theym to flee the
vyces. and to enstewe the vertues/ And
soo he wrote to theym in this manere/

¶ Ye kynges I counseylle you that
ye kepe the Cristen lawe/But I praye
you/Wene ye not that your puyssaunce
temporell be grete/ For that is but a ly
tyll thynge to the regarde of the puyssa
unce of god/ ¶ And therfore ye oughte
not to be prowde/ ¶ Esteme of yourscl
fe. that ye be noo thynge more thanne
other/For alloone and as well shall ye
be Juged of god. as the mooste poore of
the worlde/ ¶ Wyth this I praye you þ
ye bey pyteuous and debonayr toward
your subgettes/Hauynge cure and bely
nesse to doo Justyce. as well to the poo
re as the ryche/ ¶ Consydre ye that the
re is a kinge aboue you eternall. not o
only vpon you but vpon al mankynde
¶ Thise lettres seey by the sayd pryn
ces tofore namyd. thei were gretly com
forted. ¶ And the fame & renõmee of
sayut Anthonye was ouer all the coun
tree publyshed and knowey/

¶ After that the paynems & Genty
les were confused of theyr argumentes
And the kynges comforted by his let
tres/ He retorned in to the mountayne/
in whyche he had many vysyons/by þ
whyche he knewe and by reuelacõn all
that was done in Egypte/And sent to
the bysshopp of Egypte. namyd Sera
pyon/ Emonge the whyche he sawe a
moche pyetable caas/and worthy of so
rowfulnes/whiche was this/ ¶ He be
ynge wyth his brethery sette/lyfte hys
eyey vpp to heuey wayllynge and we
pyng/ ¶ And a lytyll whyle after that
he had seey the reuelacõn. whyche was
shewed to hym/ ¶ He sette hym on his
knees. prayenge to god that it sholde
not come ne happey/ ¶ And soo doyng
he shedde oute grete terres in meruey
lous habundance and plenter/ ¶ Wher
fore þ brethery that were there presente

trembled and quoke/ ¶ And quellyned
ſayd what reuelacyon he hadd hadde/
¶ Ha han my chyldren ſayd ſaynt An
thonye/ The fayth of criſtendom ſhall
in ſhorte tyme be ſubuerted/ The men
ſemblable or lyke to beeſtes/ Jumentes
or fooles/ Whiche ſhall deſtroye the go
des of the chyrche/ ¶ J haue ſeen the
auiter of oure lorde enuyronned or clo
ſed wyth muletes/ The whyche wyth
theyr fete haue broken the auiter / And
ehyle thynges ben cauſe of my wayl
lynge/ ¶ Two yeres after was pub
lyſhed and ſhewed the curſed ſecte of
the Herettykes Aryens / The chyrches
were pylled/ And the ſacred veſſellis vi
lyppended or dyſpoyled wyth the Sacra
mentes of the chyrche/ by the pollute or
deſpoyled hondes of the Ethnycyens &
Jnfydelis/ And paynems dide and ma
de in Alexandrye ſacrefyces to ydollis/
made wyth theyr hondes/ Jn makyng
to theym adoracyon and prayer . as to
theyr goddes/ in offrynge to them bow
es of palmes/ whyche ben in the ſayd co
untree a ryghte grete ydolatrie/ ¶ And
the Criſten men were conſtrayned to
dood in lyke wiſe ſuche Inſolences with
the Aryens/ Jn ſuche wyſe that there
was noo dyfference betwene the one &
the other/ ¶ The courage ſayd ſaynt
Anthonye ſholde haue abhomynacyon
and horrour to rehercyſe the horrible and
deteſtable ſynnes that were done/ ¶ Is
it not a thynge well abhomynable afo
re god. that þ vyrgynes and matrones
were ſhamed and dyſhonyed / and were
not aſhamed to leſe theyr vyrgynyte /
¶ The blood of criſten people was by
cruell occyſion ſhedde wythin the chyr
ches/ Jn ſuche wyſe that the auiters we
re alle deyed and ſprynkeled wyth the
blood /

¶ A lyteyll whyle after this heuy and
deſolate Reuelacyon . ſaynt Anthonye
had a nother Reuelacyon ryght Joyo
us/ Of whyche he comforted his Relyg
gyous ſayenge/ ¶ My chyldren be not
ſorowful/ For after this perſecucyon of
the chyrche of god/ The cryſten people
ſhall be releuyd/ And the chyrche ſhall
be broughte hoole in his honoure/ And
all they that ſhall hope well the fayth.
in this perſecucyon. ſhall be cofort god
more ſhynynge than̄e the bryghtneſſe
of the ſonne/ ¶ Falſe ſatellyteers perſe
cutorys of þ faythe of god ſhall be cha
ced aware/ And Relygyon ſhall be en
creacyd and augmented/ ¶ And there
re my brethey and frendes take to you
and haue ſtronge and grete faythe / to
the ende that ye be in ony wyſe ſub
uerted/ ¶ For theyr doctryne is not of
the appoſtle/ But of the deuyll ſembla
ble or lyke to Jumentis or fooles & ben
te beeſtes/ ¶ Soo many Reuelacyons
were ſhewed and made to ſaynt Ancho
nye/ And ſoo many men guaryſſhed &
heelyd by his prayers/ that wyth grete
dyffyculte maye not well be put in wri
tynge/ ¶ And therfore we ought well
to conſydre the grete fayth that he had
to god/ Whanne he ſuffred by hym ſoo
grete quantyteē of myracles to be ma
de/ ¶ Jt is wretchy yf we haue ferme
faythe/ and we ſaye to one mountayne
That he departe and meeue out of his
place/ Jt ſholde remeeue and doo it/
¶ Noo thynge is to vs Jmpoſſyble .
as ferre as we demaunde or aſke thyn
ges lawfull and helthful/ ¶ Neuer for
ony prayer was it of duke or ony prin

er / Sayne Anthonye abode not longe oute of his monastery / ¶ And he sayde to his Relygyouses / That lyke as fyl shes vpon the drye erthe . anone deyen Ryght soo the Relygyouses by longe a bydyng wyth the Seculers. anone shal be dede by dedely synne ¶ Sayne Anthonye wrote to Valencius Heretyke Aryan / the whyche was gouernour of the countrer of Egypte vnder Nestor / that he sholde not trowble ne vexe the Cristen people. But to cease of his tyrannye / ¶ Valancius dyspysed his letres / And dyde many outrages to the messager / ¶ And wyth that he commaúded that he and his Relygyouses sholde receyue his dyscyplyne / ¶ Anone after he bepnge wyth the sayde Nestor in the prynceypall towne of Alexandrye . called Cherium. Ay horle the moste meke of all the other / And vpon whyche the sayde Nestor . whyche was lorde of Egypte rode moost vpon. smote the sayd Valancius downe to the grounde / and ete his thyghe / And thre dayes after he deyed. Wherof alle they of Alexandrye were admeruey lled / And sayde that it was by cause he had dyspysed the enseynementes and techinges of sayne Anthonye ¶ Some other knyghters came to hym / the whyche he admonested to leue the honoure of the worlde / And that they sholde goo wel feste for to gete blessydnesse and honour eternall whiche neuer shall haue ende /

¶ He counseylled the Judge / that for loue ne hate they sholde not Judge / But they shold haue alway the drede of god tofore theyr eyen / In consyderyng the comyn Prouerbe / ¶ Suche Jugement as they Juge . Lyke Jugement sholde they haue / ¶ Thenne who that shall Juge ryghtfully after Justyce / He shall haue the rewarde of Justyce /

¶ Sayne Anthonye after that he had lyued an hundred and fyue yeres. shewed his dethe to his Relygyouses / Whyche were therfore so heuy and sory that they begaune to wepe in kyssynge hym and enbracynge by grete charyte / And after he begay to enforme theym with many eseynementes & doctrynes / And emonge alle other / that they sholde not be ennoyed ne greuyd to haue begonne the estate of Relygion / ¶ But alwaye sholde be constaunte . and persseuere in vertues / ¶ Secondly he sayde to them that they sholde haue alwaye in theyr entendement and remembraúce the honr of dethe / For by that they sholde dyspyse the worlde / ¶ Thyrdly whanne they sholde see the Aryens persecute the chyrche / Lyke as it hathe be shewed by Reuelacõn / That they shold haue stedfaste fayethe . in folowynge alwaye the tradycyon and lyfe of holy faders /

¶ After he returned in to a place solytary wyth one his frende / And toke leue of his Relygyouses. in saluwynge them / and gyuynge his benedyccyon /

¶ And it is to wyte that he deyed not in Egypte / Where as was the custome to burye the dede bodyes in clothes of noble martyrs and other persones. wythout to put theyr bodyes in therth ¶ Of whyche custome sayne Anthonye hadd ofte reprouyd the bysshops of the countrer / To the ende that they sholde correcte theyr subgettis. In sayenge to them / That our lorde had be buryed vnto the thyrde daye in a Tombe closed / ¶ For whyche sayne Anthonye dredin

ge that they wolde not soo doo to hym wolde not obeye in the layde countree of Egypte/ ¶ He seenge the houre of hys dethe to be nyghe/ he callyd two of his Religyouses.and layde to theym/ My chyldren/ God hathe late bodey me to come to hym/ Wherfore I goo the waye that owe to goo/ That is to the dethe/ ¶ It is longe tyme syth I desyred to see the heuenly thynges. I recōmende me to your prayers/ ¶ After he admonestled theym in this maner/ Knowe ye the estate that ye haue taken/ Ye haue seen many temptacyons of the deuyll/ And they maye be ouercome/

¶ Delire ye alwaye to be with Jhesu Cryste. ¶ Remembre ye of myn admonycyons and doctrines/ And flee ye the cursyd Heretykes/ For they ben enmyes of Jhesu Criste/ ¶ Helpe ye yowself to kepe the commaundementes of god

¶ And see ye wel to yt ye loue me. that my body be not borne in to Egypte to the ende that it be not kepte vaynly in honoure/ ¶ For. for this cause I am comen to depe with you/ But ye shall couere my body soo prycely in the erthe/ that none knowe my sepulture, but ye oonly/

¶ After he made his Testament & renouncē of his laste wyll/ By the whiche he lefte to saynt Athanase bysshopp a vestyment of heyre namyd Melote/ whyche couered hym from the sholdres vnto his thyes/ ¶ Vpon the whyche he had ofte tymes lyen with a mantel. in maner of a sclaueyne/ the whyche the sayd bysshop hadd gyuen to hym all newe/ ¶ Serappon a nother bysshop had that other vestyment lyke to the other/ And the brethern Religyouses had the heyre/ ¶ His Testamente accomplysshed he layde to theym/ Fare well my frendes/ Anthonye gooth his waye/ he shal be no lenger with you in this worlde/ ¶ And thyse wordes layde/ alle his brethern Religyous beynge there present. And weppynge bytterly for the occasyon that they sawe his deth soo nye hylled him/ ¶ And Incontynent he rendred his spyryte to god/ The aungelles that were there receyued it singyng melodyously/ ¶ And notwythstondynge that euer he hadde frequented or vsyd by the space of ay hundred yere. or there abowtes the deserttes/ And neuer had be bayned ne washed/ And that he had not ete ony delycate metes/ Yet neuerth eelle his flesshe and skyne was as precyous & as fayre/ and more clene than ony myghte be seen/

¶ By the enlample of him ye see how god enhaceth theym. whyche deuowely serue hym/ ¶ Notwythstondynge that he hadd dwelled in deserte his fame & renommee was soo grete in Yrtalye. in Spayn. and in Fraūce. that none was lyke/ ¶ And in hym hathe be verifyed the worde of our blessyd Sauyour and Redemer Jhesu Criste/ Sayenge that he that meketh hym. shall be exalted/ As he hath be thorugh alle the worlde/ In whyche in dyuerse partyes and regyons hey yet done myracles without nombre. to the prayesynge and exaltacyon of his gloryous name/ As well vpon the bodyes of mankynde/ As vppon the brute beestes and vnreasonable/ In suche wyse. that emonge alle the other gloryous sayntes/ he is ryghte deuowtely adoured and prayed vnto/

¶ Lete vs thenne praye hym deuowely

that it playse hym to praye to god for vs myserable synnars/ to that that his worthy playsure be to gyue vs ferme & constaunt wyll and affeccyon. to dyspple by his ensample this present worlde in suche manere/that fynably we may obteyne the reame of heuey/

¶ Thus endyth the lyfe of the blessyd sayut Anthonye. And after folowyth ꝑ lyfe of sayut Hylaryon heremyte/ And begynnyth in latyn ¶ Hilarion ortus Lapsm .xxvii.



SAynt Hylaryon was borne in the countree of Palestyne. in a towne namyd Thabatha fyue myle fro a cyte called Galazor ther aboutes/ ¶ He was as a Rose flourysshynge emonge the thornes/ For his fader was a Payneym and serued thydolis/ But Hylaryon serued god ¶ His fader sente hym in to Alexandrye. for to lerne the science of Gramaire/ In the whyche he was luckylaunchly Instructe after his ponge aege/ But that more is of valewe he lerned the very sycence of the fayethe of Cryste/ ¶ For he bylcuyd in Jhesu Cryste/ ¶ he beynge a scoler fledde all vyces and synnes. delpplyng generally alle the vanytees of the worlde/ And occupyed hymself oonly to serue god and holy chyrche/ ¶ Whañe he herde the renõmee of sayut Anthonye/ whyche was strongely spradde in alle Egypte/ he wente to see hym/ And he beinge there arryued/ chaunged his habyte/ And was there. ij. monethes wyth hym in contemplacõy. and Joyeng the grete humplyter of sayut Anthonye/ ¶ And as he receyued humaynly ꝑ bretheryn that wolde be Relygyous wyth hym/ In lyke wyse as he was hymself harde and sharpe to correcte theym & loo he was redy to admonesh theym ¶ he was sobre in metes/ And he was neuer syke for what someuer abstynence he dyde/ ¶ Whanne the holy fader Hylaryon had seen his holy conuersacyon/ he retorned wyth some Relygyouses in to the houle of his fader/ whom he founde and his nyece also deed and departed oute of this worlde/ ¶ And incontynent as towched of the holy ghoste. he distrybuted his parte of theyr goodes to poore folke/ and releued no chyge for hymself/ In consyderynge the scrypture that sayth/ That he whyche renouncyth not alle that he possellyth. maye not be dysciple of Jhesu Cryste ¶ And how well that he was not but

fyftene yeres olde/ ¶ Neuertheleſſe he
wente alle naked aboute leuen myles
feere from the forſayde cyte of Gaza
ry to a place full of theues. And whan
his frendes told hym the peryll/ to whi
che he wente to/ ¶ He anſwered. that he
that wold eſchew the dethe perdurable
oughte to dyſpyſe the dethe naturell/
¶ Alle men merueyled of his life. con/
ſyderynge his age/ whyche was yet ſo
tendre/ And neuertheleſſe endured ſomo
che payne/ ¶ His clothynge was oonly
of a ſacke and a mantell of pellycoy.
whyche ſayne Anthonye had gyuen to
hym/ ¶ The deuyll ſeenge the lyfte of
this childe. by cauſe he myght not caſte
hym agayne to the worlde/ Tormen=
ted hym ſtrongly. to the ende to ouerco=
me hym. and brynge hym vnder his ru
le/ ¶ He bete hym wyth fyſtes oy his
breſte. ſayenge to him/ ¶ Lytyll Alle I
ſhall well kepe the from gooynge bac=
ke/ Thou ſhalte not haue oonly barley
breede for to ete/ but ſhalt deye for hũ=
gre and thurſte/ ¶ Iy Homer I ſhall
make the to haue colde/ And I ſhal put
the iy ſuche aſtate that thou ſhalte not
remembre but for to ete and dryn=
ke. wythoute to thynke oy god/
¶ The holy chylde ete not iy thre or fo
ur dayes. but a lityll herbes and frygges
¶ Yet for to augmente & encreace hys
p enaunce iy faſtynge. he laboured the
erthe/ And made fyſcellis wouey wyth
Rede and Jonkes/ Iy conſyderynge
that he that taketh noo payne to labo
ur is not worthy to ete/
¶ Oy a nyghte he herde many dyuerſe
voyces. lyke the voyces of a chylde/ the
bletynge of ſhepe/ the lowynge of oxen
the clamour of wymmen. the crye of li=
ons. and many other dyuerſe voyces/
¶ And all this dyde the deuyll whyche
ſuppoſed to haue broughte hym out of
his wytte by the feere of the herynge/
And after by his eyen/ ¶ And he ano=
ne knelyd downe. and marked his fo=
hede wyth the lygne of the Croſſe/ And
after he lokyd oy that one ſyde & that
other/ wenynge to haue ſeen the beſtes
and the other thynges/ Wherof he had
herde the voyce/ And Incontynent he ſa
we theym iy a carte whiche horſes dre=
we tenuynge as they hadde ben wood/
¶ Thenne he begane to crye and calle
the name of Jheſu/ And anone the er
the opened/ ¶ And alle the companye
loo cryenge and howlynge ſonke dow=
ne iy to the pytte of helle/ ¶ Thenne
beganne he to ſaye thyſe wordes wre=
ſtey iy the Cantycle of the curſyd Pha=
rao. whyche ſayth thus/ ¶ The horſe &
the may that was vpon hym/ God ha
the throwen theym iy the ſee/ The de=
uylles goon iy the lykeneſſe of horſe &
charriottes/ But we ſhall be borne iy
name of our lorde/ The enmyes of hel
enuyous of our Redempcyon preſent to
vs loo many of dyuers and curſyd tem
ptacyons/ that wyth grete payne it is
poſſyble to recyte theym/ ¶ Oftey ty=
mes whanne the bleſſyd chylde Hylary
oy ſlepte/ The deuyll iy lykeneſſe of a
womay all naked ſhewed hym to him
¶ Whanne he ete he preſented to hym
the remembraunce of dyuerſe metes/
¶ Some tyme whanne he was iy pra
yer he paſſed byfore hym lyke a wulfe
howlynge/ A nother tyme lyke a fore/
A nother tyme lyke a bataylle of men
armed. Iy ſuche wyſe that one lete hym
ſelfe falle tofore hym: iy demaundyng

hym sepulture/ ¶ On a tyme as he lay ye flatte vpon the grounde . makynge his prayers to god/ came the deuyll be hynde hym/ whyche smote hym on the heles.and on the backe.and on the here de sayeng/ Aryse thou Hylarion/ Wher fore slepest thou/ ¶ But not for alle þ he mocupd hym noo thynge / He was soo moche trauyllyd in his prayers/

¶ Frome that tyme as he was syxtene yeres olde.he withdrewe hym in to a ly tyll houle made of Jonkes and bowes Where he endured tyll he was twenty yeres olde.colde and heete.Rayne .and snowe.and other grete necessyteres/ And after he dwellyd in a nother lytyll hou les whiche was foure fote brode and fi ue fote hyghe/ But it was a lytyll len ger thanne his body/ ¶ This lytyll ho us semed better a sepulcre thay ay hou se/ ¶ he clipped of his heres ones a ye er/ That is to wyte tofore the solemp nyte of Estes/ ¶ he laye bare vppon a bedde of Jonkes/ and soo contynued to the deth/ And neuer was he couered but wyth one sacke/ The whyche he neuer walshed/ Sayenge that in ay hayer o ught not to be sought clennesse/ ¶ He neuer chaunged Robe ne cote. tyll thol de was rotyd/ His fripcyter was to re membre holy scrypture/ ¶ And emon gst his orysons he longe deuowte plai nes to god as he hadde be presente/

¶ After that he was.xxi.yeres olde. vn to.xxvi.he lyued soberly/ ¶ And in thre yere he ete not but onely a lyxter of wor tes meyled in a lytyll colde water / In the other thre yeres he ete but breede & salt wyth a lytyll water/ ¶ After seuey and twenty yeres tyll fyue and thyrty. he ete not but fyue vnces of hauy breede And for his potage a lytyll coole wor ters without oyle. ¶ But whay he lauce his body by straytnesse of lyfe became scabby and ronyous/ Alytyll for to re comforte hymself/ he putt a lytyll oylle in his potage ¶ And he lyued in this li fe soberly vnto charge of thre and fou ty/ without etynge apples ne other fru tes/ ¶ Whanne he came vnto the aege of thre score & foure yere. and the deth drawynge nyghe He ete noo more bre de tyll he was foure score yere olde.but oonly ete meele and scooles brayed/

¶ Alle that he ete and dranke weyed not all but fyue vnces/ ¶ And thus fy nyshed he his dayes in suche abstynen ces/ ¶ Alas we that ete some more thā thyrty.other more thay foure score on ces of weyghte.fyue or syxe tymes ou þ daye.yet bey not well contente/ And he that ete not but oonly whanne att the sonne was gone downe one tyme ou þ daye/ And all his mete & drynke wey ed not but fyue vnces/ Yet he lyued vn to the aege of foure score yeres/ ¶ Lete vs thenne be sobre .vnto the ende to be chaste by the ensample of the good ho ly fader Hylarion. whyche in his lyfe wolde suffre . and endure soo moche e uyll and payne/ for the honour of Jhe su Cryste /

¶ He beynge in the aege of.lviij.yeres Theues came to hym. wenynge to af frape hym. by cause of his ponge aege. Or for to robbe some thynge fro hym/ ¶ And how well they made grete dyly gence to fynde his lytyll houle. Neuer theelesse they went rounde abowte it ay hoole daye and a nyghte : & cowde not fynde it/ And on the morne they fonde it and hym therin/ ¶ And they dema

vnder of hym this queſtyon/Of the the
wer came to the. what ſholdeſt thou do
thou lyeyll may/He anſwered to theym
What maye they demaunde or aſke.le
ey that I am all naked.and haue none
mocuable goodes/¶ Thenne they ſay
de to hym/ Thou myghteſt be ſlayne/
¶ The chylde anſwered/ I maye well
be ſlayne truely/But for that I diede
not/for I am redy for to deye/¶ The
theues were moche admeruey lled.And
recounted to hym how they had ſough
te him/¶ And after they amended the
pr lynes¶ He was not yet but two and
twenty yeres olde/whanne his fame &
renommee ſprange ouer alle the coun
tree of Paleſtyne. by cauſe of the holy
nelle of his lyfte/¶ And in that tyme
was a womay in the towne of Lentro
polytane.whom her huſbonde diſpyſed
and hadde in hate/ By cauſe he cowde
not conne haue of her in fyftene yeres
ony chylde/¶ Wherfore ſhe came to ſa
ynt Hylaryon demaundynge of aryng
counſeylle of hym how ſhe myghte doo
¶ And by cauſe that at the fyrſte tyme
he wolde not ſpeke to her.but ſpyttc.by
cauſe he wolde not ſpeke / Thenne ſhe
fell downe on her knees.layenge to hē
¶ Fader Hylaryon lete it playſe the to
here me/ & torne not awaye thyne eyen
from me/But beholde me not as a wo
may but as one vnhappy and curſyd
¶ Aet laſte he ſpake to her. in demaun
dyng her the cauſe of her ſorowe/The
whyche by her receyted and opened/ ſa
ynt Hilaryon ſayd to her. that ſhe ſhol
de goo home and haue alwaye ſtedfal
te hope in god/¶ And after for the pu
re that he had in her.he prayed god of
ten tymes in grete habundaūce of tee
res. ſoo effectuouſly that in the ende of
the yere.ſhe had a chylde/and that was
his fyrſte myracle /

¶ The wyfe of one namyd Elpy
dius comynge to ſe ſaynt Anthonie.a
bode in the towne of Gaza. with that
of her chyldren and her huſbonde; In
whyche towne deyed the ſayd thre chil
dren¶ The moder beynge in the myd
die of theym thre ſoo deſolate. that ſhe
wyſte not whom moſt to bewaylle/
¶ And aduyſed her of ſaynt Hylaryon
whyche was nyghe by/ And tooke the
waye with her Chamberers. and lefte
alle her aſſaute for to come to the place
where he was¶ To whom ſhe ſayd. I
requyre and adiure the in the name of
our lorde Jheſu Cryſte/Of his glory
ous paſſyon.and of the effuſyon of his
precyous blood. þ it playſe the to praye
for my thre childern.that they maye by
him be reyſed from dethe/To the ende
that his name be prayſed and magny
fyed in the cyte of Payneme/¶ And al
ſo I adiure the in lyke wyſe þ for thys
cauſe thou come oute of thyne hermy
tage.And come in to the cyte of Gaza
¶ Thenne anſwered ſaynt Hylaryon
that he wolde neuer come oute of his
celle/ne alſo wolde entree in to townes
ne citees.¶ She noo thynge content of
his anſwere fell downe proſtrate or flatt
to the groūde. and begaune to crye/
Hylaryon reyſe my children by thy pa
yers/the whyche ſaynt Anthonye hath
ſoo longe kepte and gouerned in Egy
pte/ To the ende that of the they ſholde
be kepte in Syrye/¶ All they that we
re thenne preſente wepte/ ¶ And how
well he dyſſemyed his gooynge.neuerthe
leſſe ſhe ſayd to hym:that ſhe ſholde nt

ure departe/But he ſhold fyrſte prompe
ſe to goo wyſyte her chyldren wyth her/
¶ And ſoo he was conſtrayned by her
wordes for to goo thyder/¶ He beynge
comen thyder/And ſeenge the chyldren
all colde. as they whyche had noo ſyg
ne of lyfe/ Jn the preſence of grete mul
tytude of people thyder comen.by cauſe
of hym/ He made his prayer deuowtly
to god/¶ The whyche made the layde
chyldren caſte oute grete habundannce
of water oute of theyr bodyes/ And af
ter knewe theyr fader and moder/and
thanked humbly the good fader Hyla
rion/And beganne to drynke and ete/
lyke as they hadde had neuer grefe ne
hadde loſte the lyfe/¶ This myracle
was ſoo ſpradde. and renommed open
ly in all the countree of Egypte & Sy
rye/ Jn ſuche wyſe manyfeſted or kno
wen that the pepie came to hym from
all partyes/Of whom many wente in
to Reipgion for to lede ſolytary lyfe/

¶ A woman namyd Fatydya bor
ne of the cyte of Rynocorne in the co
untree of Egypte. whyche had be blyn
de by the ſpace of xxy yere/came to hym
in layenge that ſhe had dyſpended alle
her hauour to leches for to recouure her
ſyghte/¶ The holy man ſayde to her
Yf thou haddeſt gyuen for goddys ſa
ke that whyche thou haſte gyuen to Fi
ſiciens and Leches. thou ſholdeſt mo
che ſooner haue recouerred thy ſyghte/
For god ſholde haue gyuen it to the a
gayne/¶ Neuertheleſſe ſhe beganne to
crye mercy / And anone by his prayers
her ſyghte was reſtored to her/

¶ Ther was a man in his tyme na
myd Helleas born in Jheruſalem. the
whyche was ſtronger thanne ony other
of that countreye/¶ For by his bodyly
ſtrengthe he bare alſo grete a burthey
or more thanne ay Alle/¶ And ſ bur
they that he bare was eſtemyd or tho
ughte at fyftene Muys of the meſure of
that countree the burthey that he bare/
¶ Jt happed by the ſuffraunce of god
that he was poſſeſſyd of a deuyll / And
became enraged and madde/ Jn ſuche
wyſe that he muſt be bounde wyth chay
nes by the ſtrengthe of many men/and
yet cowde they not holde hym ſoo mo
che for his ſtrengthe and gretneſſe.that
for the vyolence of the deuyll whyche
tormented hym that he by extreme wo
odneſſe rented of theyr noſes and other
membres.¶ Whanne he was brought
te to the chyrche.he foomed att mouthe
and tormentrd hymſelf as a wood bole
¶ His parentes and kynnefmen.to the
ende that he myght recouer helth.they
broughte hym to this holy man Hyla
rion/¶ And thus as they were tofore
this holy man . where as his brethern
trembled for drede of his merueyllous
gretneſſe and woodneſſe/The good ho
ly fader commaunded to vnbynde hym
And that noo man ſholde be afrayde of
hym/Soo it was done/¶ And myracu
louſly there where tofore he myght not
beholde/ He became ſoo ſofte that ſwet
ly he kyſſed the fete of the layde layne
Hylarion / And the ſeuenth daye after
he was alle hoole and guaryſſhed/

¶ A nother namyd Dryon the mo
ſte Ryche and chyef in auctoryte of the
cyte of Achylle by vnto the Reed ſee /
was alſo in lyke wyſe tourmented of a
legyon of deuyllis/¶ Wherfore he was
ſtrongly bounden wyth chaynes by all
the membres of his body/¶ Thus as

layne Hylaryon wente wyth his her-
tomy/The same Demonyak with his
two bondes bounden wyth ryen cordes
hyng.and lyke hym wos alle on hyghe
from the erthe/wherof the people bey-
ge preseñt begonne to crye/Doubtyn-
ge that some Inconuenyent myghte co-
me to hym/By cause he was moche fe-
blyd and werke by fallynge and strayt
nesse of lyfe/¶ But the holy man be-
ganne to laughe and straynе the bon-
des of the lefte may/whom he helde so
subget.that he myghte not greue ne e-
noye hym/¶ And after by aduiracy-
one he moeued the deuylles that were
wythin his body/In suche wyse. that
by the mouthe of the lefte may.the peo-
ple herde horryble and dyuerse voyces
cryenge and howlynge. lyke straunge
beestes/¶ And after the lefte may be-
ganne to crye/O good Jhesus vnbyn-
de me that am thus poore and soo mes-
chaunt.and vnhappy/And I shal saye
thynges whyche were neuer herde/
¶ Anone he was alle hoole and gua-
ryllyed/¶ And a lytyll tyme after he &
his wyfe put theymselfe to goo vnto the
monastery of layne Hylaryon. to than-
kynge hym/ And in offrynge to hym
grete gyftes and treloure for the helthe
that he hadde recouered by his mery-
tes/¶ To whom the good fader layne
Hylaryon sayde/ Haste not thou radde
what Giezy and Symon magus suf-
fred some tyme/¶ Giezy solde the hel-
the made to Nabay by his mayster he
lifer/¶ And Symon wolde haue gyue
moche money to layne Peter for to ha-
ue hadd power to gyue the grace of the
holy ghoste/¶ Thenne Dryon all we-
pynge sayde to hym/ Fayre fader take
that I offre to the/And gyue it to poo-
re people/¶ And Hylaryon answeryd/
Thou shalt dispende and deale it bet-
ter thanne I / for thou goest thorugh
the cytees.and knowest better theym
bey poore thanne I doo / ¶ It sholde
not be a thyng propre ne well beseyn-
ge.that I that haue renounced all tem-
porell thynges. sholde take the goodes
of a nother / ¶ Dryon fylle downe to
the grounde prostrate & flatte. and be-
ganne to wepe for the displayssance y
he hadde of that. that layne Hylaryon
wolde not receyue his offre/¶ But la-
yne Hylaryon comforted hym sayenge
My sone and frende be not wroche for
that I haue refused thy money / It is
for thy prouffyte and myn/for yf I to
be it I sholde offende god/ Thou shalt
be yet tormented of the deuylles. whyche
shall reentre in to thy body / But thou
shalt take it in pacyence/And in soo do
ynge.theyr tourment shall be to the hel-
thfull. Wherfore content thyselfe.and be
fromhens forth good and Juste/

¶ A Mallonne nampd Zazanus in
herynge stones was taken with a pa-
lesye/And by his seruauntes was bro-
nghte to layne Hylaryon / And anone
was heelyd and guaryssched/

¶ A ponge may amorous of the do-
ughter of his neyghbour. whyche was
vyrgyne/ The whyche by noo wyse of
atowchynge.ne otherwyse cowde dery
ue her/¶ And desyrynge to accomplyssh
his Inordynate wyll on her. wente to a
cyte nampd Memphyn for to enquyre
& wyte of a Magycyen dwellynge the
re.how by arte Magyque he myghte de-
ceyue the layde mayden/¶ And for to
bryngе this aboute he was a yere and

Esculapius Magycyen/ By the mo-
ycy of whom were soules wythout nom
ber dampned/ ¶ Fynably this ponge
may after the Instruccyon of the sayd
Magycyen wente to the houses of the
sayde vyrgyne/And put vnder the celle
ar entre of the yate certayne ymages of
Loper. sayenge certayne wordes of the
deuyll. whyche he byleued sholde serue
to his cass/¶ And forth wyth the say-
de mayde became alle folysshe/ And by
grete woodnesse she tooke of her kerer-
chef of her heed-and drewe her here/
Scraynyng her teeth.and callynge the
sayde ponge may/¶ She was brought
to the holy may/In the presence of
whom. Incontynent the deuyll whom
she hadd in her body begay to crie and
howle/ In declarynge how by force &
arte Magyke he was entred in to her/
¶ After that he hadh sayde thyse wor
des/he sayde to saynt Hylaryon/Wher-
fore cõmaundest thou Hylaryon to me
that I sholde goo hens and departe/
Knowest thou not well that I am hol
den vnder the zelle and entree of the ho
us of the mayde/And I am by art ma
gyke bounden wyth chaynes/and may
not departe/but yf the ponge may that
louyth her whyche by his arte hath bo-
unde me.vnbindeth and leeth me goo
¶ The holy may sayde to hym/Thy
force is not grete.syth that thou arte bo
unden wyth soo lytyll bondes/Saye to
me falle enmye how thou arte soo har
dy to entree within the body of this vir
gyne/¶ The deuyll answered.to the en
de that I wolde kepe her a vyrgyne/
¶ how sayde sayne Hylaryon. Sayest
thou thyselfe Conseruatour of vyrgy-
nyte. And thou art traytoure to chastyte

¶ Now saye to me wherfore haste not
thou entred in the bodi of the ponge fo
le amerouse. ¶ The deuyll answered.
By cause that ay other deuyll my fe-
lowe nampd the deuyll of loue is there
¶ Thyse wordes sayde sayne Hylary-
on commaũded the deuyll to voyde ou
te of the body of the sayde mayde/The
whyche Incontynent and by cuydente
myracle was heelyd and guarysshyd/
¶ After this sayne Hylaryon repreuyd
the ponge may of that he hadde gruey
sygne of loue to the ponge mayde/ By
the whyche he destruyd to be possessyd
of the deuyll/

¶ A nother nampd Landydalus. ꝑ
whyche was Judge vnder the empero-
ur Constantyne of ꝑ prouynce of Ger
manye/The whyche after the hystory-
es stondeth bytwene the countreyes of
Saronne and of Almayne/ And was
brought to sayne Hylaryon in to the ci
te of Gaza in Syrye. for to be delyue-
red from the puyssaunce of the deuyll.
of whyche he was tormented euery ny-
ghte/ ¶ And Incontynent as he was
tofore sayne Hylaryon he was hoole &
guarysshed/¶ This was a thynge wel
meueyllouse.how in soo ferre countree
was knowen his renommee/¶ That
is to wyte in Syrye. Palestyne. Egyp-
te.and Germanye/¶ Whanne the say
de Landydalus was heelyd/ he wolde
haue gyuen to sayne Hylaryon ten po-
unde of golde/But he tooke but oonly
a loof of barley/Consideryge that who
someuer sholde be nourysshed of suche
mete. sholde conslydre golde and syluer
for dounge and ordure/ ¶ The holy
may heelyd not oonly the beestes reso-
nable/But also brute beestes/

¶ A merueylous grete Camell/ þ why che hadde slayne many persones / And ¶ the ende he was take by thyrty men whyche brought hym boundey to la ynt Hylaryon / ¶ His eyen were reed as fyre. and leumed ¶ suche wyse. that men were gretly afeide to beholde him ¶ But the holy man cõmaunded hym Incontynent. that he sholde be loosed and lete goon/ ¶ And anone they that were there fledde moche ferre from the Camell/ Excepte one that abode by hȳ ¶ Theñe he beganne to saye to the deuyll that was wythin the Camell / O dampned deuyll. thou makest me noo thyng afeide/ For lomoche as thȳ art ¶ a grete beeste/ ¶ For thou arte as myghty ¶ a lytyll Fore. as thou arte ¶ a grete Camell/ ¶ After he layed his honde tofore the sayde Camell/ whyche came alle wood and enraged/ ¶ And anone he bowed his heede vnto the erthe / Wherof eche man was abaysshed. how ¶ soo lytyll whyle the sayde beeste soo enraged or wood was become soo myl de and tame/

¶ Ju effecte sayntt Jherom sayethe that he wolde not wryte alle the dedes of sayntt Hylaryon/ For the tyme sholde not be shorte/ As he wolde saye that they were Innumerable/ ¶ Whanne some of Syrye came to sayntt Anthonye he sayde to theim/ ¶ Wherfore come ye fro soo ferre/ Haue ye not my sone Hylaryon wyth you/ The whyche shal ayde and helpe you by his prayers /

¶ Ju the name of the same Hylaryon ¶ Palestyne were many chyrches made ¶ His humylyte was merueylouse grete. ¶ And for ¶ the same and ¶ al other vertues to gyue and shewe goode enlample to the holy and deuowte Re lygyouses/ Ofttey tymes he went to vi syte theym ¶ theyr hermytages / The whyche knowynge his grete vertues so lowed hym well ofte ¶ soo grete nom bre. that they were ofttey tymes wyth hym nyghe by a two thousande men/

¶ Thus as the holy man went vysy tyng the desertes of Gades/ ¶ He came ¶ to Helule a cytee. where alle the peple were assembled for to doo sacrifyce to the Temple of Venus / ¶ Ju that Temple were many Payenems / The whiche had ben delyuerred of the deuyll by the Intercessiõ ¶ prayer of the holy man Hylariõ/ ¶ And whanne they apperceyued hym to passe tofore ¶ temple aforsayde. They and theyr wyues sprange oute of the Temple/ and sayd to him ¶ langage Syryaque/ Barreh/ Whiche is as moche to saye as grue be nedyctcyon to theym that prayey the/ Meekely he heede theim/ And prayenge theim that they sholde not adoure hym by prayers/ but one god oonly eternell/ ¶ Merueylous grace of god happed to theym/ For by his comynge and by his prayers they were ¶ suche wyse enlyghtred that from that hour they made theym Crysten. And helde hym for theyr Bysshopp/

¶ A nother tyme as he wolde departe for to goo vysyte the Religyouses ¶ hym subgettes / he sente his lettres ¶ some Religyouses ¶ to lodgys. ¶ whi che he wolde lodge/ ¶ And amonge the brethern there was one. whiche was merueyllously scarse and nygardouse/ And wolde noo thynge gyue/ ¶ Wher fore the other prayed to the holy man. that he wold lodge ¶ his hermitage ¶

the ende to correcte this cursyd vyce/
¶ He answered to theym/ What wolde ye I shold be done to hym/ he shold stra
nger vs/ And we shold but trauayle
hym/ ¶ Ty dayes after the Reiygy
ouses had knowlege.that the holy may
shulde passe by hys vyne yerde/ Sente
hepars to to the vyne yerde/ ¶ Jo coms
maundynge theym that yf ony wolde
assaye to do it/ That they shulde caste
stones atte theym/ The holy may this
lernge and knowynge what there shol
de come therof. beganne to laughe atte
the folye of the layde Reiygyous/ And
went in to the houle of a nother moche
lyberall.nampd Sabbas/ The whiche
by cause it was Sondaye/delyred the
yn al to goo ete of the grapes and ray
sons in hys vyne yerde/ And that they
shulde take theyr refeccyons/ ¶ But
saynt Hylaryon letted theym to soo do
Sayenge cursyd be he of vs that eteth
tofore that he hath hadde refeccyon spi
ryuell/ ¶ Lete vs serue god fyrste. And
after ye shall goo in to the vyne yerde
And soo they dyden/
¶ Now was there thouland that entred
in to the vyne yerde/ ¶ And after that
they had etey after theyr appetytes/ the
re was thenne eftsoyns fruyte ynough
for to gadre xv hundred mues. or ton
nes of wyne/ ¶ But twenty dayes af
ter.the lyberall reiygyoules gadred the
re thre hundred/ ¶ And that other that
was sharet and nygardous gadred not
halfe soo moche/ And yet what he had
gadred.it tourned in to vynaygre/And
soo loste it/
¶ Saynt Hylaryon thenne reprouyd
all Reiygyoules that were curyous of
thynges transytorye/

¶ Jo lyke wyse a nother Reiygyo
us auarycyous dwellynge nyghe by the
space of fyue myles to saynt Hylaryon
hadde a lytyll gardyne/ Whyche he cau
sed a may to kepe ¶ This Auaricious
man.for to take the benyuolence or go
od fauoure of the holy may.came ofte
to vysyte the brethery/ And pryncypal
ly one nampd Elicius. To the ende to
haue habytude and famylyerter wyth
the sayde saynt Hylaryon/ ¶ And bro
ughte on a daye emonge other thynges
grene cooles. whyche he had gadred in
his gardyne/ And delyuerd theym to
the sayde Elicius/ The whyche presen
ted theym to the holy may Hylaryon
beynge atte table/ ¶ And whanne he
sawe theym/ Incontynent he comma
unded that they shulde be takey awaye
Sayenge that they were soo slynkyng
that he myghte not fele the sauoure/
¶ And after demaunded or asked who
hadde broughte theym thyder ¶ Elici
us nampd to hym the brother/ Smelle
ye not theym sayde the holy may/ how
auarye is roted in thyse cooles/ Yf the
beestes hadde theym tofore theym. they
wolde not ete theym/ ¶ Anone Elicius
bare theym to the orey & kyey/ whyche
wolde not ete theym/ ¶ The holy may
had this grace/ Whanne oonly he sawe
the vesselymentes of a may. Or that he
had towched it/ he knewe what synne
that may hadde commyted/
¶ Whan he was.lxiij. yere olde in con
templynge the multytude of bretheren þ we
re come to him in delect & also that by
hym Inhymyte seke men were heelyd &
guaryshed/ ¶ He began to wepe sayen
ge to his brethery/ Alas my brethern I
haue wel loste my rewarde. I suppoyd

to haue renounced and forsaken the worlde/and I am retorned.consyderyd the multytude of you that be wyth me. ¶For I ought̃e to be allone in a pytte or folle for to doo penaunce/ And to lyue solytaryly/¶ In this lamentacyon he was by the space of two yerres/The whiche passed/he hadde reuelacyon of the dethe of sayntt Anthonye. ¶ The whyche deth he shewed to the good woman of Arystene/ Of whom here aboue is made mencyon/ And that it was true/Two dayes after the sayde Reuelacyon came messagers.whiche wytnessyd the sayde dethe. ¶Whyche happed at the houre that he hadde shewed it to the sayde woman/¶ His lyfe was soo holy.that euery man merueylled/ ¶As well for reason of his myracles. As of his abstynences/Scyence.and humylytee/¶Bysshops.prestes.Clerkes Religyous.Matrones.and other Crysten people/ As well nobles as other in grete multytude went to hym/And held theymselfe well happy/whanne they hadde of the breed and of the oyle that he hadde blessed with his honde/¶By cause and aboue alle thynges he desyred solytude/And hadde appetyte to be allone/

¶ Du a tyme he purposyd to leue hys hermytage. and to goo fere from hys brethern/¶ And he declared to some of theym/ The whyche accordynge to his wyll.and to the ende that more att hys ease he myghte passe by the feldes. brought̃e to hym an asse for to bere hym/ But with grete payne myghte he syttе on hym/by cause of his debylite and of the grete abstynences that he made/

¶And whanne he begamme to passe by the deserts of palestine moo than ten thousande persones enforcyd theym to haue supposed to taryе hym/ þ he shold not goo/ But neuertheles they cowde not lette ne taryе hym/¶ And in lyftyng ayenst the grounde wyth his staffe sayde for to conforte theim/¶ I knowe me well that my god is noo lyer/¶ Also I maye not lee for to destroye þ chyrches ne to shede the blood of my chrysten

¶Al they that there were present knewe by his worde.that he had had some reuelacyon. whyche he wold not shewe But alway they wold haue taryed hym

¶Thenne he sayde to theym that he wold neuer cese tyll they wolde lete hym goo¶ Seuen dayes after he toke his leue of his brethern. In commaundyng theim that they sholde retorne in to their monasteryes/And after he wente in to Bethirion/¶ Fyue dayes after he came in to Pelulus.and there vysyted all the brethern dwellynge in Lychone/

¶And thre dayes folowynge he went in to a place named Thobastoy.for to see Dracone bysshopp and Confessour The whiche hadde ben sente thyder in exyle/¶ Whanne the sayde Bysshopp sawe him/he was strongely comforted wyth his presence/

¶Thre other dayes after he wente in to Babylone.for to see Physyon the bysshopp/¶ Thyse two bysshops hadde be sente in to exyle by the kynge Constancyus. The whyche gaaf fauour and good will to the Aryens Heretykes. ¶ He departed from thens. And two dayes folowynge he came to the castell of Affrodyton/Where he founde Hylario drakey/the whiche had be accustomed to carie water vpon camells

and Dromedarrys ly to deserte to la=
ynt Anthonye. By cause there was no
ne ly the place where he abode/ ¶ He re
counted and shewed to the layde Hyla
ryon how att houre that laynt Antho=
nye shold depe/it was commaunded to
hym how he sholde wake alle the nyg=
hte/ ¶ Saynt Hylaryon and the layde
Dylano were by the space of thre day=
es walkynge by ouerle places/ ¶ And
ly the ende came ly to ay highe moun=
tayne/ Where they founde two Relygy
ous men/ That is to wyte Plaac and
Pulyano/ ¶ his Plaac had wretey the
lyfe of laynt Anthonye/ ¶ The good
holy may Hylaryon. wente there from
place to place/ To the ende to vylyte þ
places where laynt Anthonye had con
uersid and bled. and prayed to god. and
had done other vertuoule werkes/ And
ly vylytynge thole places. he founde a
gardyne. Ly whyche laynt Anthonye
had planted and sette many trees. and
also hadde made many pilcynes for to
water theym whanne it was nede/
¶ He foude also the place where he lay
for to slepe/ Whyche was noo gretter
thanne the body of a persone ¶ And af
ter retorned laynt Hylaryon wyth two
of his brethery to the nexte hermytage/
callyd Affrodyton/ Ly whyche place
laynt Anthonye lyued a space of tyme.
saytcaryly/ ¶ Now hadd it not rayned
ly that londe ly thre yeres/ Lyke as the
elementes sholde haue complayned the
deth of laynt Anthonye/ ¶ But at the
Requeste of laynt Hylaryon they hadd
thenne grete habundance of Rayne/
¶ After the whyche a multytude of ser
pentes and venymoule beestes roce vp.
agaynst the peple/ Of the Infeccion of
whom they deyed ly dyuerssly wyth=
oute remedye. yf Incontynent they had
not be brought to laynt Hylaryon. wh
che gaaf theym ayle bleslyd. Of whiche
anone as theyr woundes were touched
were hole & guaryssed/ ¶ And by that
cause that ly thole partyes he was soo
moche knowen/ And that there was do
ne to hym ouermoche grete honour. He
went ly to Alexandrye. and came ly to
a monasterye namyd Dalon/ ¶ Ferd=
more bi cause he had not dwellid ly no
towne walled syth he had be religyous
he went to Brynchion by Alexandrye
wyth some of his brethery that he kne=
we. where he was receyued benygnely/
¶ But anone after by cause that they
sawe the disciples of the holy may ma
ke redy his alle for to departe/ they pra
yed hym wyth Joyned hondes that he
wolde abyde/ for they hadd leuer haue
deyed than he sholde departe fro theym
¶ Thenne the holy may for to comfor
te them. sayd that he was constrayned
hastly to departe/ To thende that by his
ouerlonge tarynge there wyth theym.
he sholde be cause of heuynelle/ ¶ Say
eng to theym ferdermore that for some
thynges that they sholde see after come
They sholde well know that not with
oute grete cause: he sholde not departe
soo hastely from theym and theyr mo=
nastery/ ¶ And the day after it happed
that the Pryncypall of the cyte of Ga
za/ A cyter nyghe by wherly dwelled
Paynems and enmyes to the lawe of
oure lorde Jhesu cryste/ Whyche were
aduertysed of the comynge of laynt Hy
laryon to the sayde monastery/ Know
ynge that their lawe was ly waye and
daūger to be all destroyed by þ moyen

of the layde layne Hylaryon/ And for to eschewe the same concluded to goo to the layde monastery. for to putte hym to dethe/ ¶ And soo Incontynent they wente thyder. ¶ And they fyndynge that soo hastely was departed from thens/ And wythoute to be aduertysyd̄ ne warned of theyr enterpryse and put pole/ Impoled and put to hym that he was a Magycyen/ Sayenge emonge theim that þ they myghte clerely knowe. that he sawe before thynges that co mey after/ ¶ Now it ought̄e to be vnderstonde that whanne layne Hylaryon was departed from Palestyne/ They of Gaza demaūded of Julyan whyche thenne was emperoure lycence for to slee his dysciple Elicius/ ¶ And for more lyghter to take hym/ they had wretoy to alle the londes there abowte ¶ His chyrche was thenne dystroyed & beteyn downe/ And his Relygyouses slayn/ ¶ The whyche thynge he had perceyued by reuelacyon/ wherfore he was departed. by cause he wold not see that dystruccyon/ Lyke as tofore is layde/ ¶ Sayne Hylarion soo departed from Bruchyon and the desertes retournyd in to Dalon / Where he was a yere or there abowte. ¶ But by cause his renōmee and fame was thrugh that londe spradde. he wold goo to places where he sholde not be knowe/ ¶ And went for to passe ouer the see/ and to dwell in yles where he sholde not be knowen

¶ In that tyme Adryan whyche was his dysciple comynge from Palestyne arryued to hym. sayenge / That Julyan the Emperour was slayne / And that in his place regned an Emperoure that was Orysten/ ¶ Whanne the holy man herde his purpose. he blamyd hym/ ¶ And neuertheles he wolde not retorne/ But he and Zazanius one his dysciple went in to a shippe for to come in to Secyle / ¶ And whanne they were in the myddill of the see / the lorde of the maronner was rauysshed of a deuyll. Whyche entred in to his body ¶ And by cause that layne Hylaryon by force of conuiracyon wold haue constrayned hym to departe oute of the lond̄e. he sayde to hym. ¶ O seruaunt of god why suffrest thou not me to be in peas wythin the water/ Gyue me spase to goo to the londe / ¶ For yf I departe here/ I sholde falle in to the abysme/ ¶ The holy man answered to the deuyll : Yf my god hath gyuen to the puyssaunce and power to abyde/ Abyde thou. And yf thou hast noo myghte. I shall cast the oute/ ¶ Anone after the chylde was hoole and guaryshed/ ¶ After this layne Hilaryon to the ende that he sholde not be knowen made the Maronners to swere. & other that were there. that they shold not shewe his name/ ¶ And whanne he was arryued in an hyghe mountayn in Secyle named Pachynium. he wold haue gyuen to the Maronner for his solaire a bokr of the gospellis. whiche he had doo make in his yongthe for hym and his dysciple Zazanius/ ¶ The Maronner seenge that he had none other thynge wolde noo thynge haue/ ¶ And to thende that he wold not there be knowen of the Marchaūtes of the Estl partyes/ he wente ferre in to the myddyll of the lond. well twenty myle from the see/ ¶ And there in a desert he made of the brokyn bowes and wode fagottes.

and brethren/and charged and layd ye
the mocke of his dyscyple for to bere to
the market ye nexte towne/To the
ende that he sholde beynge bredde for
theyr sustentacyon/

¶Alas lete vs consydre the powerte
of this holy may/and how moche cupi
he suffred for to come to heuen/we that
haue soo moche good/how suppose we
to haue it/ I beleue ꝑ it shall be wyth
grete payne/¶And how well that the
holy may was goon ye to a straūge co
untree. by cause he wolde not be know
en/¶Neuertheleelle anone after by the
mercy of his merueyllous workes. Hys
fame was grete thorugh alle the coun
tree of Cecylle/¶And the fyrste know
lege of hym was by a a may. whyche
had a deuyll wythin his body/ the why
che may was broughte ye to the chirche
of sayne Peter of Rome/¶And oo a
daye amonge the other/ the deuyll cry
ed by the mouthe of the seke may. with
ye shoute tyme Hylaryon shall entre ye
to Cecylle. the whyche wenyth to hyde
hym/But I shall goo to him.and shal
manyfeste and shewe him thorugh out
the londe of Cecylle/For suche is ꝑ pla
sure of god/¶Anone the same may
wyth his seruauntes wente to the ser. e
came a londe ye Pachumium/¶And
lyke as the deuyll broughte hym tofore
the hermytage of sayne Hylaryon. And
Incontynent was alle hoole/¶The
whyche curacyon was the fyrste myra
cle that he made ye Cecylle/¶And af
ter came to hym Innumerable seke pe
ople/Of whom he refused many grete
gyftes whyche they wolde haue gyuen
to hym/¶Consyderynge by hym that
whyche ourt Sauyour sayd to his dys
cyples/¶I haue gyuen to you grace/
wythoute ony thynge to gyue therfore.
Gyue ye in lyke wyse wythout takyn
ge of ony thynge/

¶Elicius dyscyple of sayne Hylary
on soughte hym in dyuerse places/And
was there thre yere in desertes and mo
untaynes for to seche hym/¶And dy
nably in a cyte named Mathone he fo
unde a Jewe/the whyche sayde to hym
that there was descended in to Cecylle
a Prophete whyche dyde Infynyte my
racles. In suche wyse that he was re
puted and taken for an holy heremyte
¶Elicius alked hym of his habyte.of
his tongue/and of his aege/Wherof he
cowde noo thynge saye to hym/For he
had not seen hym/But he sayde soo by
heryng saye/¶Elicius came by aduen
ture in to Pachumium in a vylage/In
whiche he demaūded and enquired for
the holy may/Whom euery may tolde
where he was/ For he was knowen of
theym alle.for the grete myracles that
he dyde/ Wherof they hadd grete won
der/ And neuer toke ony thynge of the
ym but a ppece of brede/¶Elicius by
grete dylygence founde hym/And kne
yld downe tofore hym / weppnge and
kyssynge his fete/¶Sayne Hylaryon
toke and releuyd hym vpp/And a lytyl
whyle after they wente in to a castell/
named Epidarium in Dalmacye. whe
re by in a felde there beynge. he dwel
lyd a lytyll tyme/¶But he was In
contynent knowen. As he byfore hadde
ben in other places and countrees. whe
re he hadde conuersyd and dwelled/

¶In the sayde place was a dragon
merueyllously grete/ The whyche con
ly dystroyed not the goodes.but also he

deuoured and slew the herde men that kept beestes/ ¶ Thenne the holy man caused to be brought a grete herpe or stacke of woode/And caused to be sette fyre therin/ ¶ And after made his prayer to god. The whyche made. the same dragon in the presence of alle the people came and brente hymselfe wythin the sayde fyre/

¶ In that same tyme. and anone after the deethe of Julyan the Emperour all the londe trembled/ ¶ And ꝑ cees sprangen oute of theyr places. In such wyse that it was supposyd that the worlde shold perysshe. and be drowned by a seconde deluge or flood/ ¶ And ꝑ shippes were lyfte vpp to the mountaynes/ ¶ And this seenge the Eppdanytayns. came for refuge and socoures to the holy man/And broughte hym to ꝑ ryuage or coaste of the see/ ¶ The whyche Incontynent after that he had made thre lygnes of the Croffe in the londe/Sodaynly the see defended and became lowe/ And came in to his vsuall custome/ ¶ Here ought we to note the wordes that oure lorde sayde to his Appostles/Whyche bey thyse/ ¶ Ye ye haue very fayethe/And ye commaunde to a mountayne. that it goo in to the see Infallibly and wythoute taryinge it shall goo/ ¶ Hylaryon dyde noo lesse myracle/ Whanne the see that was in the partyes soo haunted. that it couered alle the londe/ Incontynent was wythdrawen and becomen lowe/

¶ Of whyche myracle alle they of the cytee were admerueyled/ ¶ But by cause that men begannne to honoure hym there/he departed by nyghte in a lytyl vessell of the see/ ¶ And two dayes after he fonde a grete shyppe whiche was ladey/By the ayde and helpe of whyche he wente in to Cypre/ ¶ But so as they of the sayde shyppe wolde haue arryued and comen ay hauen/ ¶ The Mayronners sawe comynge two shyppes well garnysshed wyth men of armes/Whyche men called Rouers of the see/Whyche enforcyd theym to approche or to come aborde to theym/ In entencõy to robbe and pylle theym/Wherfore the Mayronners and the dyscyples of sayntt Hylaryon beganne to tremble and quake for feere/And the holy man dyde noo thynge but laughe/And sayd to his dyscyples/ ¶ Ye bey of lytyll fayth/Thyse theues here whyche comen agaynst vs/bey not in soo grete multytude as was Pharao/ ¶ And neuertheselle he and his companye were drowned in the see/ ¶ And whanne the shyppes of theues were as nyghe as the caste of a stone/The holy man sayd/Hosa/Hola/Ye bey nyghe ynough/ ¶ And Incõtynent happed a merueyllous thyng/for the shyppes of the sayde theues retourned bacwarde. wolde the Patrones and Mayronners or not/

¶ After he entred in to a cyte namyd Paftuy beynge in Cypres a noble cytee and moche flowrysshynge in Poetrye/ Of whyche the edefyces and buyldynges were some tyme fallen downe. by cause that the londe trembled ofte/

¶ There were moche people tourmented of deuylles. whiche were within theyr bodyes/ ¶ But the holy man hadde not bey there enhabyted twenty dayes but that they cryed with ay hyghe voye/Hylaryon the seruaunt of Jhesu cryste is in this londe/To whom we must

all goo/ ¶ In lyke wyle there was in the cyte of Salommocurium Laphyte/ and many other whyche also cryed lay engt/ That they muste goo to the holy man Hylaryon / But they knewe not where he was/

¶ Thyrty dayes after or there abou te came to the holy man Hylaryon ma ny seke men / unto the nombre of two hundred. Whiche were guaryshed and heelyd in eyghte dayes/

¶ He dwellyd two yeres in that pla ce there in abydynge Elicius his dysey ple/ Whom he hadde sente in to Palei styne for to vysyte the brethery of the monastery/ ¶ After that Elicius was come agayne to hym / he retourned in to Egypte. in to a place nampd Bo tholya/ By cause that there ne dwelled ony Cristen man / And the place was soo enhabytable/ that vneth ony man myghte goo there a foote/ ¶ And was dystaunte or beynge from the cyte two myles or there abowte/ ¶ There were many trees and fayre gardynes / But of fruyte of theym he neuer ete ¶ The re was also an olde monastery. the whi che was alle in Ruyne or falley in de stroye/ by the whyche was herde the voy ces of some spirytes/ Lyke as there had ben a grete exercyte or Rowte of men of Armes/ ¶ Wherof the holy man Hy larion was ryght Joyeous/ Conslyde stynge the meryte that he myghte gete/ in Reslysynge and wythstondynge the spyrytes that were soo nygh hym / ¶ There dwelled he fyue yeres/ Whe re fewe people wente for to see him. for the grete asprete or sharpnesse of the pl ace. And for the dyffycultee or doubtful nesse of the waye to goo thyder/

¶ On a daye the holy man Hylari on comyng in to his gardyne apperey syd a man paralytyke or taken wyth the palsey beynge tofore the gate/ ¶ Thenne Elicius axyd hym what he was/ And who had broughte hym thy der/ ¶ He answerd that he was the Pro curour of the towne/ to whom the gar dyne in whiche he was apperteyned vn to/ ¶ Thenne he toke hym by the hon de and sayde to hym/ ¶ In the name of god my frende aryse thou and wal ke/ ¶ A meruellouse thynge in sayen ge thyse wordes. the membres of the se ke man were restored in theyr strength and helthe/ In suche wyse that he wen te vppon his fete/ ¶ Of whyche thyn ge and myracle the fame sprange and spradde there alle abowte/ ¶ Wherfo re the holy man Hylaryon wolde noo lenger abyde there / Not for to departe from thens for ony mutabylyte or cha ungynge of thoughte/ But by cause he desyred to lyue solytaryly. wythoute to haue knowlege of ony persone/

¶ Whanne he was foure score yeres olde. he felte himselfe moche feble/ And by cause that Elicius his dysciple was thenne absente/ he made a cedule or let ter of his honde/ By the whyche he let te to hym alle that he hadde/ ¶ That is to wyte his Robe. Whyche was ma de of a lake/ His frocke. his Pelycon . and his Golpellis/ ¶ Alle thyse were noo gretehyches/

¶ Many deuowte Relygyous of the cyte of Pafuy. And wyth theym a notable woman named Constance. att prayers of whom he hadd heeled her so ne and her doughter/ Came to hym. by cause he was in dyspolicyon to deye

to/And spoken with hym as he hadde
To whom he requyred. and neuertheles
lesse commaunded. that Incontynent
as he sholde be dede. They sholde putt
hym vp to the erthe in a gardine nyghe
to his hous/¶ And tofore that he depar-
ted. there as he hadde noo more charyte
he layd to his soule/What dredest thou
my soule/Goo oute of my body/Wher-
fore arte thou afrayde/¶ It is now go-
ne thre score and ten yere. lyth thou ser-
uedest Ihesu Cryste/ And now thou
dredest to dye/¶ And thus layenge he
rendred his spyryte to god/ & Incontyn-
nent they buryed hē wythin ꝑ gardyne

¶ Anone after his dyscyple Elicius
whyche was in Palestyne knew his de
partyng/And thenne he came in to Cy
pre/¶ And whanne he was in the gar
dyne where as he was buryed/He lay-
ned that he wolde dwelle there/¶ To
the ende that they that kepte hym shol
de haue noo suspeccyon ne myssdemyng
that he wolde transporte and carye a-
way the body of sayntt Hylarion/But
he wroughte soo pryuely. that two mo-
nethes after that he stele hym awaye.&
transported or caryed hym to Mayumi
ay his auncyen and olde chyrche. in the
whyche the same Elicius. and also all
the men and Relygyouses there abow-
te buryed hym in his frocke and his pe
lycon/Whyche as it is sayde is there al
hoole/¶ And sayntt Hylarion is yet as
he was in playne lyfe/ Sprynge out a
doures & sauours meruayllously smel-
lynge swete/

¶ The good woman Constaunce/
whyche hadde be accustomyd in cursou
se walkinges to passe ꝑ tyme in makin
ge her prayers. there as he had be bury-
be alyue/¶ Whanne she knewe that he
was transported and taken fromthens
She wynge the grete loue that she had
to him: Rendred and gaaf Incontinen
te her spyryte vnto god/¶ And yet pe
stily by this occasyon is there grete que
styon betwene theym of Cypre and of
Palestyne/¶ By cause they of Cypre
sayen. that they haue the spirite/¶ And
they of Palestyne sayen to haue the bo
dy/¶ Neuertheles in Cypre atte this
daye ben done to the prayenge of hym
moo myracles. thanne in Palestine/
¶ And peraduenture for almoche as he
loued more the place¶ Or by cause o-
nely that it playsyth god that soo it be
done/

¶ Thus endeth this Processe of the
ryghte holy and deuowte man sayntt
Hylarion/

¶ Here folowyth the lyfe of sayntt Ma
lachye/And begynnyth in latyn¶ La
tomus/Capim .xxx. viii.



Aromas is a cyte in Syrie dil taunt or beynge of fermelle fro Anthyoche abowte thyrty my le/In the whyche dwelled Malachye. a may loo named/¶ Malachye is a la ryng Syryaque/The whyche in latyn tongue is almoche to saye. as kynge/ ¶ This same Malchus or Malachye was ay holy may borne of Syrye. w' hym was alwaye ay olde womay. the whyche was so olde. that she sempd al waye redy to deye¶ Thei two were so contynuelly in ỹ chirche that they my ghte be lyknyd to Zacharye and Ely sabeth in deuocõy/¶ Saynt Jherom beyng in Syrye. some cyteyzyns of the same cyte. ared yt the sayd Malachie. & same woman were maryed. or kynnes folke/By cause he sawe theym soo con tynuelly togider/¶ To whom was an swered that they were holy and deuoute persones towarde god/ Thenne saynt Jherom went to vysite the holy may for to demaunde and enquyre of his li fe/¶ The holy may Malachyas sayd to hym. that he was borne of a place na myd Nyzibam/and oonly heyrtour of his fader and moder/¶ The whyche for to contynue their lygnage. wold ha ue constrayned hym to take the Sacra ment of Maryage/ And notwythstondynge that he was by his fader strong ly menaced and threteuyd/And of hys moder affectuoully requyred for to ma rye hym/¶ Neuertheleste he loued better to chese the state of Relygyon. and to re nounce and forsake the world/¶ After he sayde to hym. that for doubte of the Romayns that made watche vpon the passages. and of other men of the lay de countree/he durste not goo in to the Este/ But wente hym in to the Weste ¶ He sayde to hym also that he had be in ay Hermytage. whyche was nampd Calcidos and stode towarde the Sou the bytwene Mynas & Heroas/¶ And that he had founde there good Relygy ous vnder whyche werkynge and labo rynge he had lyued longe tyme.¶ Af ter he was in wyll to retorne in to hys countree/ By cause that he wyste well that his fader was deed¶ And for this cause he wold haue the goodes that we re lefte for to gyue a parte to poore pe ple/A nother parte to make a chirche. & the Relydue for to sustayne his lyfe/ ¶ The whiche thinge he had declared to his Abbot as he sayd/And he Incon tynent blampd hym/sayenge ỹ it was temptacyon of the deuyll/¶ And alle ged and shewed to hym for the same many fayre hystoryes of some Relygy ouses. whyche in lyke caas hadd be de

repued/ ¶ For the deuyll vnder the co-
lour of good thynge. tempteth alwaye
the perlone for to make hym to accom-
plythe and doo some euyll/

¶ He layde federmore that his Ab-
bott hadde layde to hym/ That he re-
lembled and was lyke the houndе. the
whiche after he hadd made his vomp-
te. Retourned and receyued it agayne/
¶ And for prayer that the Abbot cow-
de doo. he wolde not consente to abyde
¶ How be it that he kneiyd downe oy
his knees tofore hym/ prayenge that
he sholde not goo/ but abyde wyth him
in prayenge and shewyng that he that
putteth his honde to the plough. That
is to saye. that entreth in to Relygyon
And he lokе backewarde/ Is not wor-
thy to haue the kyngdom of heuen/
¶ Alas layde Malachye to sayнt Jhe-
rom. I was well melchaunte and vn-
happy/ Whanne by his exhortacyons I
wolde not abyde wyth hym/ ¶ Whiche
thynge I wolde not doo/ Wenyng
he layde soo for none other thynge. but
for to holde hym companye/ & for hys
ryght singuler prouffyte/ ¶ And to me
departynge and takynge of hym leue.
He layde to me/ ¶ Ha a my soule I ou-
ghte well to be angry/ For I see the de-
uyll whyche marketh the wyth the lig
ne of dampned men/ ¶ And lyke as ꝑ
shepe that lepith oute of the folde. is of
the wulfe rauyssched/ Ryght soo was I
and my companye/ ¶ For in comynge
from Heroa for to goo in to Egypte we
were robbyd of theues/ And we were bi
twene thre score & foure score in a com
panye/ ¶ Emonge whom was takey
a wyfe of one of my companye/ ¶ And
we were caryed vpon two camelles vn
to the house of a lorde/ ¶ And in goyn
ge thyder we ete noo thynge but raw
flesshe. And dranke milke of Camelles
¶ Finably we arriued and came to the
house of the layde lorde/ Where I was
constrayned for to laue my poore lyfe
to adoure hym wyth his wyfe and his
chyldren/ ¶ And soo dooynge I made
lenele downe oy my knees tofore the-
ym/ ¶ And after for to encreace my la
bowres I was putt for to kepe his she-
pe. The whyche I kepte in suche wyse
that they multeplyed in grete foyson/
¶ There I ete noo thinge but lokе che
se and mylke/ ¶ But alwaye I pray-
ed to god and layde suche psalmes as I
haue lerned. wyth the Religiouses that
I hadde lefte/ ¶ The lorde of whom I
hadd kepte the shepe for to rewarde me
by cause that I hadd kepte theym so
well. wolde haue constrayned me to ta
ke in mariage this woman. the wyf
whiche was prysoner wyth me/ ¶ And
by cause I wolde not take her/ But in
excusynge me I layde that I was Cri-
sten and not she/ & also that her husban
de was yet lyuynge. whyche was pryso
ner with a nother lorde/ ¶ He dyde ma
te a swerde. and wolde haue slayne me
If Incontynent I had not promysed
to espowse the same woman prysoner
¶ That nyght we were shytte bothe
in a grete pytte/ In whyche I sayd to
myselfe/ ¶ Alas what hathe it prouffy
ted to haue lefte fader and moder/ and
also my countree/ for to eschewe mar
age. yf now I marye myselfe/ ¶ I sup
pose this aduersyte is comen to me. by
cause I haue desyred to retourne in to
my countree ¶ Ha my soule what shal
we doo/ Alas I shall slee myselfe/ If

to better that I slee myselfe and be sa=
ued.thanne for to take a wyfe ty mary=
age and be dampned ty helle euerlal=
tyngly/¶ After I had sayde thise wo=
des I tolde a swerde/ And sette the po=
yat agayuste my stomache. Jo sayenge
to this sayde womay/¶ O poore wo=
may take me now maryed ty maryage
Otherwyse shalt thou neuer haue me
to husbonde/¶ Thenne the good wo=
may prisoner kneled downe oy her kne
es tofore me/and beganne to crye/ Ha
my frende. I praye the ty the name of
god slee not thyselfe/ To the ende that
thy blood be not cause to lese myn/ O
yf thou wolt slee thyself/ Slee thou me
fyrste/ And soo as Martyrs we shall be
maryed/¶ I saye to the for trouthe
that whanne my husbonde shall be fro
hens forth wyth me he shall neuer tou
che me/¶ For from this houre forthon
I make a promyse to kepe Chastyte
¶ Wherfore thenne wolt thou slee thy
selfe. yf thou take me ty maryage/ Yf
it soo were that thou woldeste haue me
otherwyse/ I sholde rather slee myselfe
thanne to consente to be thy wyfe/
¶ But I praye the that thou take me
as to thy wife/ And I shal take the as
my husbonde ty clennesse. ty soupnge
my soule. and hatynge my body/ They
shall lyghtly byleue that we bey mary=
ed/ And also we shall hastely be mary=
ed. whan they see vs soue that one that
other/
¶ Thenne was I moche admerueyl=
led of her constaunce and wildom. and
loued her better/ thanne yf she hadd be
my propre wife/¶ And how well that
we haue lyched lyued as husbonde and
wyfe togyder longe tyme/¶ Neuerthe
lesse I sawe her neuer naked. ne she me
Ne neuer touched the one the other/
¶ The sayd Malachye recyted and
tolde also to sayne Jherom. that oy a
tyme amonge the other like as he wen
te to pasture and fede the bestes/ he sa
we a Wolle hylle full of Auntes/ And
longe tyme I toke hede to the maner
of theyr lyuynge/ Jy consyderyng how
some of them bare for to susteyne and
to contynue theyr lyfe more gretter pas
te. and more heuyer by the halfe thañe
they were theymselfe/¶ And he sawe
some drawe after theym. that whyche
they myghte not bere/¶ Consyderyng
also how they were neuer ydle/¶ And
whanne one of theym came out of his
hoole for to bere to ete/ That other wol
de neuer parte vnto that he hadde hol=
pen to dyscharge and vnlade his felo=
we/
¶ The condycõy of the Aunte is su
che/ That whanne he beryth ony her=
be hauynge grayne/ Dy cause it sholde
not growe wythin the hoole ty the erth
he takyth awaye the sayde grayne. for
ty the Garner it shold be Incontynent
grene/¶ Wyth this consydered Mal=
chus the sayeng of Salamon/ the why
che sente the slowthfull to the formices
or Auntes/¶ And ty thynkynge oy thi
le thynges/ He sayde to hymselfe/ lyke
as sayne Jherom reherceyth/ That he
was the moost slouthfull of alle man=
kynde/¶ And by this cause he ymagy
ned how he myghte escape from the ser
uytude where he was ty. for to fynde so
me monastery/ Jy whyche he myght
te ty seruynge god prouffytably fynysh=
she his dayes/¶ Wppon this purpoos
he retorned home/ And cowde not hyde

from his wyfe this heuynelle of his co
rage/ The whyche after that he hadd
declared and shewed hyr his caas/
¶ Admonesshed and counseyled hym to
flee by nyghte¶ Thenne sayde the sa
yd Malachyas. that he had in his floc
he two beeres. the whyche he wold fyrſt
flee/¶ And of theyr two shynnes he
made two saches for to bere the flesshe
of the two beeres/¶ And whanne thys
was done / he and his wyfe awayted
that alle they of the howle slepte/ And
thenne departed and went theyr waye
wythoute makynge grete noyse / And
after that they hadde gone ten myle or
there abowtes/ They founde a Ryuer.
the whyche they passed prudently /

¶ For whanne they were wythin the
Ryuer. They wente wythin the same.
in delcendynge well lowe fro theyr fyr
ſte waye for to take ayenother/ To the
ende that yf ony came for to seke them
that they sholde not fynde the stappes
of theyr fete/¶ And by cause that they
dradde the depnesse of the sayde Ryuer
they passed the water vppon theyr sac
hes. whyche were full of theyr beeres
flesshe/ The sayde flesshe was soo huy
ge .that they myghte kepe it noo lenger
thanne thre dayes. But they recompen
sed it in drynke/ ¶ For in that water
thei dranke for the thurste that was to
come/¶ After that they had passed the
sayde water/ They ranne in beholdyn
ge alway behynde them. for to knowe
yf ony folowed them/and more by nyg
hte thanne by daye/ By cause they fe
red the Sarasyns/ And also for to es
chewe the grete hete of the daye/¶ Yet
whanne he tolde thyse thynges to la
ynt Jherom/ he sayde that he was not
yet well assured of the grete feste that
he that tyme hadde/¶ And after that
he and his wife hadde gone thre dayes
They sawe two men come towrt the
pyt. Rydynge on two Camelles / And
supposyd as it was true/ That it was
the lorde that they had lefte/ Of whom
they were soo aferde . that they abode
noo thynge but dethe/¶ Thus as they
were in this anguysshe. they sawe a gre
te pytte by theym/ To whyche they wen
te to hyde theym/ ¶ But wenynge to
eschewe a grete peryll. they putte theym
selfe in a gretter/ For in the same pytte
were Innumerable venymouse bestes
The whyche hadde putt theymselfe in
for the hete of the sonne/¶ And there
they sayd yf god helpe vs vnhappy we
shall be sauf/ And yf he dispyse vs dy
nars/ we shall deye here /
¶ After sayd Malachyas to saynt Je
rom / Now thynke fayre fader what
drede we hadde: whanne we sawe the
lorde & his seruaunte vppon the bryn
ke of the pytte/ The whyche we hadde
by aduenture thus founden/¶ In pro
cedynge ferder to the ende of his caas/
Malachyas rehercyth that Incidyment
as the lord & his sayde yomay were co
men thyder vppon the brynke of the sa
yd pytte/ The lorde made his seruaunt
to goo downe in to the pytte/¶ And bi
cause he was troubled in his syghte. bi
cause he was come oute of the clerenes
of the sonne/ he cowde not knowe the
myn wythin/¶ And whanne he was en
tred wythin the beyghte of thre Cubi
tes/¶ he begonne to crye. come oute yt
meschaunt theues. ye shall anone be sla
yn/¶ But Incontynent he was taken
of a lyoncelle by the throte and strang

hys hyrd/¶ The lorde seenge that hys pomay caryed longe/And strongly en-angred came to the sayd pytte/¶ But anone after he was entred therin/ he was in lyke wyse strangled of a lyon/

¶ After recyted and tolde Malachy as that whanne he and his wife lawe the lorde & his pomay loo slayne. they were afrede that the beestes sholde slee them/And durste not meue fro thens ¶ But they were armed of the waile of clene conscyence/¶ A meruyllouse thinge/ The brute beestes were more re dy to defende them. thanne they were themselfe/¶ On the morne tofore day the sayde beestes departed from them And lefte Malachyas & his wyfe ther to/¶ But that notwythstondyng they durste not goo oute for the grete drede that they hadde/¶ And whanne the e-uey came they wente oute of the pytte a-forsayde/And founde the two camel-les on whyche the lord and his pomay rode rode vppon/¶ And loo they bothe anone lyghte vppon them/¶ And the truthe daye after they came to Rome/ There they beynge comen thyder/reco unted alle their caas to a Trybune ro mayne/¶ And after they were sente to Sabinian duke of Melopotampe/and there they solde their camelles/¶ And by cause that the Abbot Malchus was derd in the towne of Caromas in Sy rye/he dwelled wyth the Relygyouses And sette his wyfe after wyth the vyr gynes/

¶ Thynke ye now ye that bey chas-te and vyrgines.oblemynge and kepin ge chastyte and vyrgynyte/ That ne uer in that estate ye shall not longe be in captyuyte/¶ Ne also wylde beestes mowen not noye ne grieue you/¶ And knowe ye for certayne that how well that we bey alle mortall/ Neuertheles ye shall neuer see chaste persone and cle ne of herte to be ouercome ne put vnder of his enmyes/

¶ Thus endyth this prenlent trea-tyse of saynt Malachye/

¶ Here folowyth the lyfe of sayne Po-ul the symple heremyte/And begynnyth in latyn ¶ Fuit quidam. et cetera Capm .xxxix.



Sayne Poul surnamyd the sym ple was one of the dilcyples of sayne Anthonye/made hymsel fe an heremyte.by cause þ his wife had

gyuen herselfe to a nother mans thanne hym / Of whyche thynge whanne he was admeruyled/ he was meruyllously troubled/ ¶ Neuertheselle he tolde it to noo body / But wente in to the deserte ¶ And after that he hadde longe gone in the same/ he rendred and putt hym selfe in to the monasterye of sayntAn thonye/ ¶ To whom in arryuyng there/ he demaunded and alred hym the waye by the whyche he myghte be lad uyd/ ¶ Saynt Anthonye sayde to hym That for to gete his saluacyon it was of neceslyte that he sholde doo and accomplysshe alle that sholde be commaunded to hym/ ¶ The whyche answerd that he sholo doo doo/ ¶ And thenne sayntAnthonye wyllynge to preue his constaunce sayde to hym/ ¶ Abyde here atte this doore vnto the tyme I haue prayed god in myn Oratory ¶ Saynt Anthonye was there a nyghte and a daye all hoole/ But neuertheselle sayntPoul departed not ne remeued not/ but he beheelde ofte by the wyndowe what he dyde wythin/ And knewe that contynuelly he prayed wythoute mocuyng hymselfe/ ¶ On the morne sayntAnthonye preched to hym of many enseygnements and techynges/ In shewinge to hym how some tyme he muste laboure and refresshe his spyrytes/ Wherby he sholo after be more prompte and redy for to praye to god/ ¶ Also wyth alle his thoughte and strengthe he oughte to kepe the commaundementes of god/ ¶ And ate euyn in takynge his refeccyon he sholde ete and drynke lytyll And he sholde drynke but water/

¶ After this that he hadd Instructe and taughte hym in alle techynges necessary for his helthe ¶ He delyuerred to hym a lytyll Hermytage stondyng thre myles from hym/ to whyche sayntAnthonye wente ofte for to vysyte hym ¶ And alwaye he founde hym in feruente deuocyon. In obseruyng and kepynge the rules and commaundements that he hadde sayde to hym/

¶ On a daye came to sayntAnthonye some brethern ryghte perfyghte and of moche strayghte lyfe/ ¶ Emonge whom was sayntPoul the symple/ ¶ And as in ay euetyde they spake of the holy scripture. In recytynge & telynge the dedes of Jhesu Cryste. and of the prophetes/ ¶ Saynt Poul bi his symplenesse demaunded/ yf god hadde be tofore the prophetes/ ¶ Saynt Anthonye lerned his Imbecilyte and symplenesse/ commaunded that he sholde holde his peas and departe Incontynente. ¶ Soo he departed by obedyence wythoute to answere ony thynge/ ¶ And whanne sayntAnthonye sawe that he was soo humble and obeyssaunt/ ¶ He was moche admeruylled/ ¶ And after he cõmaunded hym that he sholde speke/ And that he sholde saye wherfore he spake not/ ¶ To whom he answered that he hadde soo done by cause he hadde soo commaunded hym/

Thenne sayntAnthonye was moche Joyeuse and gladde of his answere ¶ And yet agayne he admonested hym tabyde alwaye and persewere in obedyence/ ¶ And ofte tymes he commaunded hym to doo thynges agaynst reason/ ¶ As to drawe water oute of a depe pytte alle daye a longe/ And to caste it on the erthe / And soone

tyme to vnlowe his gowne/ And after to lowe it agayne/And loo of many o= ther thynges/ ¶But ly all he was mo the obeyllaunte and lowely/ ¶ And by that maner he came to perfeccyon/

¶And therfore layde layne Anthonye Who lome euer woll be perfyte/ he ou= ghte not to be mayster. ne obeye to hys owne wyll/bey they reionable or none ¶for oure Sauyour layth that to fo= ur alle thynges/one oughte to renounce his owne wyll/ ¶ And wyth that he la yth ly a nother place/ ¶ I am not del ended and comey ly to this worlde for to doo and fulfylle myn wyll . but the wyll of hym that hath lente me/That is my god almyghty/ ¶ Neuertheleile the wyll of the lone was neuer contra = ry to the wyll of the fader / ¶ Allo he that was Doctour of obedyence whan he hadde done his wyll.he hadd not be Inobedyente/

¶ Alas thenne lyth that god wolde not vle his owne wyll/But was lomo the obedyente/ ¶Wherfore bey not we obedyente to hym / Wychoute to obeye to our lenlualyte/Ly leuynge all thin ges contrary to equyte and traloy / ¶ The vertue of obedyence is more a= greable to god thanne ony lacrefyces ¶for this vertue god shewed moo gre ter myracles for layne Poule than for layne Anthonye/ ¶ From alle Regy= ons came lelke folkes to hym/for to re= couuer helche/ ¶ The whyche thynge layne Anthonye leenge. And dredynge that he lholde be ouermoche lette / For that cauſe he made him to goo ly a no ther lecrete place / Where as he myghte not be founde/ To the ende that layne Anthonye lholde receyue theym that lholde come/ ¶ And yf ony layllyd to recouere theyr helche by the prayers of layne Anthonye/ he lente theym to la= yne Poul/ And anone they were hoole and guaryllhed/

¶Emonge other there came one to the whyche was madde. and loo fere from himlelfe/That by the traloy of his maladye he bote alle theym that ca me to hym/ ¶ Saynt Poul beganne to praye to god/And commaũded the de= uyll whyche tourmented hym / that he lholde departe oute of his body. ¶But by cauſe the deuyll departed not.& wen te not oonly Incontynent after he had commaunded hym/ ¶ Saynt Poul be ganne to lpeke to god as lytyll chylðy done/ layenge / ¶ Truely my god/ I lhal not ete this daye/yf thou heele not this leke man/ ¶ And anone he was heelyd/ ¶ Alle the myracles that he dy de. god hadde graunted to hym the po wer . for the grete obedyence that was ly hym/ ¶ Thenne ought euery perlo ne to enforce him to be obedyent to god ly obleruynge and kepynge his cõma = undementes /

¶ Thus endeth the lyfe of layne Pou= le the lymple Heremyte.

¶ Here folowith the lyfe of layne Pau la or Paulyne/ And begynnyth ly la= tyn ¶ Si cuncta corporis mei membra &c. Caplm .xl.



Saynt Jherom sayth / Yf alle my membres were torned to to tongues / And alle they songen thynge worthy of praysynge / Yet cowde they not saye suffysauntly of the venerable saynt Saynt Paula / She was noble of parentes / but moche more noble of holynesse of lyfe / Ryche of patrymonye / But more ryche for as moche as she had renounced and forsaken the goodes of this worlde / ¶ All the dayes of her lyfe she complayned to god sayenge / ¶ Alas poore synnar what shall I doo / My lyfe is lengthed / I dwelle ouer longe in this corruptible worlde. in whyche is no thynge but synne and fylthe / ¶ And for almoche as she sayd herselfe a pylgryme in this worlde. Ofter she desyred dethe / and to be with Jhesu Cryste / ¶ The moost parte of her tyme she was syke by the grete abstynences that she made / ¶ Neuertheles armyd with pacyence she sayde / I chastyse my body. and putt it in seruytude / To the ende that by myselfe I be not repreuyd / Whanne I repreue other / ¶ And in this grete pacyence she lawe heuey opey for to reseyue her / And sayde / ¶ Who shall gyue to me wynges that I maye flee. and reste myselfe in paradyse / ¶ She loued alle the tyme of her lyfe the lure allate of pouerte / ¶ For whanne she deyed she was more pore thay they whom she gaaf her almesse / ¶ Her fader was called Topocius / The whyche was of the lygnage of Agamenon / Whyche tey yeres during held siege tofore Troye the grante / And att laste by hym it was destroyed / ¶ Her moder was namyd Basylle extracte of the lygnage of Scypyons Grekes /

¶ This whyche saynt Jherom recyseth and spekith of. No thynge for that he woll saye that the may nt the woman bey to be prayed. for almoche as they bey comey of grete parentele and lygnage in worldly honour ¶ But for almoche as whanne some bey come of hyghe byrthe and of grete place / And they dyspyse the Rychesses of this worlde / They shewe theymselfe in soo doynge to be of the very lygnage of Jhesu Cryste / And to haue towarde hym greter loue / thenne to theym whyche haue nought or lyeyll thynge in value ¶ And say that they renounce and forsake alle / ¶ As some done whyche putt theym selfe in to Religyon. for to haue prouysion & sureté of theyr lyuyng ¶ Withoute to haue Regarde to oure Lauour Jhesu Cryste / Sayenge that who that shall leue alle for the loue of

gyd. he shall haue an hundred tymes more in the ende / That is to saye the Reame of heuen / The whyche is true in sayne Paulyne/ ¶ For for the cyte of Rome whyche she lefte wyth all ry-chelles and vayneglorie of the same cyte/ ¶ She is right meruyllous renom-med as emonge many precyous stones the moost precious and in excellent ver tue shynynge/ ¶ Lyke as the sonne gy-ueth gretter lyght thanne the mone. in lyke wyse sayne Paula emonge al ho-ly wymmen moost excellently she shy-neth/ ¶ She sterue and eyghewynge the glory of this worlde/ ¶ And therfo re it is to be noted that after the deth of her husbonde Toroctius/ She dystrybu ted and dealed that one halfe of his go des vnto the poore people / Of whyche some were nourrished. and other clothed And other after theyr dethe buryed/

¶ And whanne a poore body was sul tryned and holpen of a nother thanne of her/ Anone she was sory .as though she hadd loste moche good /

¶ Whan she had longe tyme ladde suche holy lyfe/ She wolde not endure and suffre the prayse of the worlde ¶ for by the occasyon of that she was of noble lygnage many lordes came to dyne her/ ¶ Thenne she beganne to dyspyse the honoure temporall/ In de syrynge to goo to delente for to doo pe-nance/

¶ In that tyme it happed that the bysshoppis of the Est and of the Weste came to Rome for the decrelion and dyete of some chyrches. ¶ Emonge whom sayne Paula sawe a notable & a good man nampd Paulyn Bysshop of Antyoche/ ¶ And a nother nampd Epyphanus bysshopp of the cyte of Sa lamonye in Cyprus/ The whyche cyte now is called Constance ¶ And the sa yd Epifanus was lodged in her howle ¶ And for the grete vertues of the sa-me Bysshoppis .she was enflammed wyth loue of god more thanne tofore / ¶ And concluded in herselfe to leue her houle in suche maner/ That for chyl dren ne for the noblelle of her howle. ne for possellyons that she had. she my-ght neuer be wythdrawen from her ho ly purpoos/

¶ And after that the Wynter was pal led. The same Bysshopps putt theym to the see for to retorne to their chirches ¶ Thenne she wente wyth theym for to goo to the hermytages of sayne An-thonye. and of sayne Paule Heremytes ¶ After that she hadde sayled by the ser/ She descended atte a Porte nampd Fratre / And there came to her alle her parentes and frendes / ¶ And that was more pieto⁹ came thid̄ her child̄. & whyles they arryued and came a lond The shyppes beyng thenne redy for to sayle and take the ser/ her chyldren we re atte Ryuage or hauen/ ¶ The lytyll Toroctius helde vpp his hondes to hys moder sayne Paula/ And her doughter Rufftine whiche was redy to be maried wepte. and prayed her þ she wolde tarie & abyde tyll the weddynge were done / But þ good lady garnilshed w^t^ ferme constaunce helde vp her hondes and ey en vnto heuen/ In haupnge more gre-te ppte oy her soule. thanne of her chyl dren/ ¶ To whom she shewed noo mo re affectyon/ thanne yf they hadde not ben her children/ Ne she theyr moder/

¶ Now oughte it here to be noted that

Nature ought to be strongely moeuyd to pyte and compassyon whanne she sawe her chyldren thus strongely wepe after her. ¶ But neuertheles she was constaunt and stedfaste and retourned not / ¶ Alas there is noo martyrdom more sharpe than to departe from frendes / ¶ Alas is this not a werke agayn ſ ynst nature. To leue. forsake and abandonne thus her children. Ye maye well thynke that she hadd grete fayethe/and synguler loue to god/ ¶ And it maye well be beleuyd that she was soo wyse and prudente that she louyd theym of a feruente loue well ordeyned/ ¶ For to fore or she departed she hadde gyuen to theym alle her good / ¶ Alas she was dysperyted in this worlde. for to make her ryche in a nother worlde/

¶ The shyppe thenne sayled not to Sayille . for ony prayer that her children made/ ¶ But by cause she myghte not see theim wythoute some beynefice. She comed her eyen from theym/ and from the Ryuage or coaste where as they were/ ¶ In effecte the shyppe sayled soo feire that after many dayes they aryued and came a londe in thyles of Pounce/ ¶ And by cause the wynde was not grete . but ouer calme amonge the stony see and many peryllous passages Of whiche that one was namyd Cyla/ A nother Caribdis. An other Adriaticus . whyche bey daungerous in the see. for the roches that bey there/ They descended and came a londe And in goinge a londe. she frete her members soo wery and ouermoche trauayled as she sholde haue dered. ¶ There she tolde a lytyll refection for to comfort her/ ¶ After that she had be in Lithaine. in Rhodes. and in other many yles. She came in to the yle of Cypre/ In whyche place she soiourned bi the space of ten dayes wyth the sayd Epithopp Epyfanius/ ¶ Thenne whanne she hadde vysited alle the monasteryes there she tolde the see. and came on londe in Seylence ¶ After she came in to Anthyoche . & there she was a lytyll tyme wyth ſ bysshopp Paulyne/ ¶ Alas the good lady whyche wened to be borne wyth .i. Emuches. had not in walkynge all thyse wayes . and other here tofore declared but a poore Alle. Upon whiche she satte ¶ And she vysited not oonly the holy places in the yles tofore declared. but also she was in theym of Syrye & of Fenyce/ ¶ How well that of theym sayne Jherom maketh noo mencyon/ ¶ For he hath wretten oonly that whyche hath be founde in holy hystoryes/ ¶ After that she had passed Jherico. Romayn and Colongne/ She entred in to a lytyll towne namyd Saarepta bytwene Tyrye and Syrye / ¶ And by cause she wente abowt alle that londe. it were a longe thynge to recounte what she dyde in that vyage/ ¶ Fynably she came in to Jherusalem. the whiche eyter hath thre names/ That is to wyte Jebus. Salem. and Jherusalem/ Whan she was comen thider/ The pryncypall of the cyte/ hauynge the office of Peresonsull made to be arayed for her a lytyll place like an hermitage/ ¶ But tofore er she soiourned there she wente to vysite the holy places/ and to worshipp the holy Crosse. whereon oure lorde was crucyfyed for the Redempcyon of mankynde/ ¶ Now thynke we how many yeres she lete there thenne falle-

whanne she byheldē by a meruyllouse
compunccyon/As yf oure lorde had yet
ly there/¶ Ry lyke wyse she came to
the Sepulcre/whyche was not wyth-
out lyghtynge and worshyppynge deuo-
utly/¶ After ry to the mount of Sy
on/whyche Dauyd reedefied/where she
sawe the pyler bysprente wyth the pre-
cyous blood of our lorde/ To the why-
che he hadd be bounden for to be bette
byfore pylate /

¶ There also she sawe ry the place .ry
whyche after the prophecye of Joel .þ
holy ghoste descended vppon lyxe leo-
n persones/ ¶ After she wente to Be-
thleem/ And ry the ryghte syde of the
waye she taryed to see the Sepulcre of
Rachel ry the place where Beniamyn
was borne /¶ After she came ry to the
place where oure lorde was borne ry the
stable/Where she begaune to be ry con
templacyon/ And remembred how the
chylde was layed and wrapped ry ly-
tyll clothes by his blessyd moder/

¶ And lyke as she had be there draw-
ynge oute her pappes or tetes to gyue
hym soukē/¶ She sawe also ry her fa
ce the thre kynges worshyppyng the
lytyll chylde/ And the steme that condu
cted and ladde theym/¶ Also she con-
templed and bywayled the Innocen-
tes there slayne/¶ And how the blessyd
vyrgyne Marye fledde ry to Egypte
wyth her swete sone Jhesus . Whyche
Joseph and she bare/ And ry thile con
templacyons she wepte sayenge/¶ O
cyte of Bethleem.sayde cyte of brede
Ry whiche is borne the brede whyche
is descended from heuen / That is the
sone of god/¶ And of whom Michees
the prophete hathe propheryed/ Thou
Beth leem howse of Eufrates thou ar
te not the lytyll cyte/But the noblest
of the cytees of Juder /

¶ Also sayne Paula sayde to herselfe
Ha vnhappy synnar that I am . God
hath shewed to me more thanne apper-
teyneth to me/¶ Whan̄e now I maye
kysse the Crybbe wherin my lorde god
laye after he was borne¶ Also to pray
ry þ place where the vyrgyne bare.and
was delyuered of a chylde/¶ Here shall
my body reste perpetuelly.lyke as Da-
uyd sayth ry the Plaulter ry the hun-
dred and one and thyrty plalme /

¶ Thenne after this sayde sayne Pau
la /Now I am ry the cou̅tree where the
Sauyour of the worlde hath chose for
to make Redempcyon of manhynde /
¶ My soule and alle my lignage shall
serue hym/ ¶ And after she descended
to the Toure of Ader. Nyghe by to the
whyche/Jacob dyde doo pasture hys
shepe/¶ And the Shepherdes also her-
de the aungellis synge att the Natyuy
te of oure lorde sayenge(Gloria ry ex-
celsis deo.et cetera) That is to saye
Glory be to god ry heuens/And ry the
erthe peas to men of good wylle/

¶ From thens she went to Gaza and
tolke the waye oy the right honde.and
came to Bethlur and to Elchol/¶ Af
ter she wente to Hare/And from thens
she came ry to Ebron.whyche is callyd
Cauatharbe / Whyche is as moche for
to saye as the castell of foure men/ A-
braham.Jsaac.Jacob.and Adam the
Graunt/ For after that whiche is wre
ten of Jhesus name the Ebrewes saye
þ they were there buried/Nowythston-
ding þ many say þ the fourth mā was
called Caleph¶ She came after to the

place where that Lazare was eryed by
to the howe of Mary Mawdeleyn and
Martha / ¶ Ihy folowynge the same
waye to Iherico / Wenynge yet to fynd
de the good man whyche was hurt w^
theues / Of whom is made mencion in
the Golpell / And the whyche hadd be
lefte of the preestes and Leuites as de-
de / Wythoute haunge pyte on hym /
¶ But a Samarytane putte hym on
his beeste. And broughte hym in lauc-
garde / ¶ Johanne she came to Iheryc-
co she sawe there the cyte whyche Apel
founded in Abiram for his tyralle chyld
de / She sawe also the castellis of Gal-
gala. And the mystery of the Lycum
licpoy / ¶ The twelue stones broughte
from thoy Jordan. lygnefyeng the fo
undement of the twelue Appostles / In
lyke wise the fountayne of Tabr. whi
che some tyme hadde be soo bitter that
noo man ne persone mighte drynke of
it / The whyche by Helyse was torned
in to swetenesse / ¶ Tofore the nyghte
was passed she came to Jordan the ry
uer / Uppon the ryuage or brynke wher
of she arested / ¶ And att the sonne ry-
synge she remembred the Sone of Jul
tyce / And how the preestes passed the
same flood / ¶ How also by the comma
undement of helye and Helyser þ wa
ters caryed for to make to theym v aye
¶ She remembred also the purifyca-
cyon of waters made by the baptym of
oure Sauyour Jhesu Cryste. Ihy caus
se that alle the waters were fowle and
stynkynge of mankynde / ¶ A longe
thynge it were to recounte the myster
es of the valeye of Achor / In the why
che were Auaryce and theefte condemp
ned ¶ And of Bethel for the sinne. and
also for thoration of the howse of god
where Jacob slepte. hauynge a stone
vnder his heed / ¶ She passed by Sy-
lo. and came to Sychem / And after to
the syde of the mountayne of Gaazym
nighe to the pytte of Jacob / And the-
re she entred in to a chyrche. where god
taryed / And demaunded drynke of the
Samarytane / ¶ After fromthens she
departed. and went for to vysyte the se-
pulcres of the twelue patryarkes. and
Sichalley namyd Samarye / Whyche
londe was called Auguste by kyng He
rode to the honoure of Auguste the em
perour / ¶ There were helyses. Abdi
as the prophett. and sayntt Johñ Bap
tyste / ¶ In that place sawe sayntt pau
la meruellous thynges / ¶ For she sa-
we deuyles tofore the sepulcres of Ey
syser and Abdyas tourment men. The
whiche men howled as wulures / barked
as doggys. brayed as lyons. Syfled as
serpenters. cryed lyke bulles. and therre
theym to the grounde / ¶ And fynally
she sawe many myserable & wretchyd
wymmen inhumanyly hange by the ha
re / ¶ Thenne she hauynge pyte and
compassyon of theym beganne to wepe
tenderly. In prayeng for theym the di
nement and mekenesse of our Sauyour
Jhesu Cryste / ¶ And how well that
she was moche very. she wente vpp in
to the mountayne. And sawe the ru-
folles. in whyche in the tyme of persecu
cion and of famyne Abdias the prophe
te nourysshed an hundred Prophetes
with brede and water ¶ And after she
wente feder and came in to Nazareth
where oure lorde was nourysshed / Also
to Canaan and Capharnaum / whe-
re god shewed many myracles / ¶ And

in the lake of Thyberiadis halowed bi
ne londe/ Whyche lapiled ouer the la
ne in to deserte/ ¶ In whyche wyth fi
ue loues & two fyllhes were fyue thou
sande men fedde and sustayned/ ¶ And
eueche hallowes weren fylled wyth the
fragmentes and Relydue/ ¶ And af
ter he wente vpp in to the mounte of
Thabor/ In the whyche god transfy
gured hymselfe/ ¶ And from thennes
he sawe the mountaynes of Hermon
and Hermonium/ and the countreye of
Galylee/ Where the Exercyte of Sise
ra was by Barath vaynquyllhed and
put vnder/ ¶ She sawe also the Tor
rent of the flood of Cyson/ The whi
che deuydyth alle Galylee/ And the ca
stell by Nayin/ In whyche was reysyd
the sone of the wydowe/ ¶ She came
also in to Egypte and in Sochot/ whe
re Hamplon made to sounde or spryn
ge a fountayne oute of a grete tooth of
a Jawe/ And after she came to the flo
de of Syor/ Whyche is to saye trowble
And to the sepulture of Micheas ỹ pro
phete thenne beynge there a chyrche
¶ She passed also by Thoreos. Gethe
os. Maiesa. Mounteuny. and Lachis/
¶ And generally by alle the deseртes of
Egypte/ ¶ By the fyue cytees of Egip
te/ In whyche is spoken the langage of
Chanaan/ And by Sychem and Cha
naan/ Where as god dyde merueyllou
sle thynges/ ¶ And to the cyte of Noo/
whyche after is called Alexandrye/
¶ In that longe vyage sayne Jlodo
ue Confessour accompanyed with Innu
merable Relygyouse people came and
mette with her/ ¶ And how well that
she reputed or Judged her Indygne or
vnworthy of soo grete honoure/ Neuer
theleſſe she enioyed for the honoure of
god/ ¶ She was soo feruent in charyte
and in the loue of Jhesu Cryst. that
she and her vyrgynes were contente to
abyde togyder wyth alle the Relygyou
les of deserte/ ¶ And peraduenture she
hadde abyden there ne hadd be the gre
te affeccyon and desyre that she had to
see the holy places. and for the grete he
te that was thenne in the countree/
¶ She toke after the see And fro Pelu
sio came anone after in to Bethleem.
and tooke her lodgynge/ Where as she
dwellyd thre yeres/

¶ O glorious Paula/ Marye & Jo
seph cowde fynde noo lodgyng. & thou
founde it well/ ¶ God dooth more ho
noure in this worlde to his seruauntes/
thanne he dyde for hymselfe/ ¶ There
dide sayne Paula doo make many cel
led and monasteryes for to lodge the
pylgrymes/ ¶ Hyther to is wretey of
her pylgrymage.

¶ Here folowyth of her dedes and
vertues/

The fayrest of whyche is humyly
te. whyche was in her soo perfyg
hely. that she helde and reputed herselfe
in vertue lasse thanne her chamberers/
And nothwythstondynge that she had
by her many vyrgynes/ Alwaye in clo
thynge. in langage. and in walkynge
she was the leest of alle other/ ¶ After
that her husbonde was ded. vnto her
last daye she ete neuer wyth may. what
some euer knowlege or ymagynacyon
that she hadde of his holynesse or dyg
nyte approued/ ¶ Ne neuer she bayned
her but for necessyte of syknesse/ Ne ne
uer hadde she also ony softe bedde. for

what some euer fewer or sikenesse she endured/But laye on the grounde. layenge vnder her the hayre. or her Robe made of lynnen/ ¶ And she conspyrynge the plaimyste/ that sayth in his eyghte plaime/ ¶ I shal wasshe al the nightes my couche and my bedde with teeres/Ryght soo dyde she/ For nyghte and daye contynuelly she was in prayers/ ¶ And whanne she was enforcyd to reste from prayer. by cause of huntinge of her lighte/by cause she wepte contynuelly/ ¶ She answered layenge. It byhouyth well to chastyce and to defoyle the face/ The whyche I haue soo curyously made fayre/ ¶ Is it not wel reason that I chastyce my body by penaunce/ The whyche hath ben soo moche nourysshed in worldly delytes and sleshly playsaunces/ ¶ Longe laughynges and Joyefull games owe to be chaunged in to weppynges and waylynges ¶ And for the clothes of sylke that I haue worne/ I shall clooth me alle my lyfe wyth the hayre/ ¶ And in soo moche as I haue played my pulbōde and the worlde. I delyre now to playse god

¶ For to declare her chastytee and ꝑ vertues of her. It sholde neuer be possible/ Therfore it byhouyth to weyte of other.

¶ There was neuer none more debonayr nor meker thanne she was. Ne more lofte to cheyn that were meke & humble. She fledde from them ꝑ were myghty and ryche ¶ And yf she sawe a poore body. she was by her sulleyned and holpen/ ¶ Yf she knewe one that was ryche. she admonested and delyred hym for to doo well/ ¶ And neuer the poore departed from her. but if he hadd her almesse/ ¶ To haunyge alwaye in her remembraunce the worde of our lo uyoure sayenge. That well happy and blessed ben they that accomplisshe and fulfylle the werkes of mercy/ For they shall fynde god mercyfull/ ¶ And als lyke as the water quenchyth the fyre. Soo dooth almesse the synne/ ¶ Who that euer shall doo almesse. he shall be made clene from alle sylthe/

¶ Daniel the prophete admonesshed and warned Nabugodonosor. sayenge thenne to hym/ ¶ Dyre thy synnes by almesse/ her money was not atarchyd not putte to dyre precyous stones for to make rynges of golde to put on her fingres/As now done dongeyles wyues/ But she torned it in to sayre mangeryes. That is to saye in to vertues. makynge sayre the soule. and noo chynge the body/ ¶ It sufficyeth not oonly to doo almesse/Many there ben that doon grete almesses/And semen wythout fro the lyke people full of the grace of god But they ben ofte ouercomen and vaquysshed by the temptacōn of the fleshe/And wythin forth in soule they ben rotes and moseryed/ ¶ It behouyth not oonly to gyue houses golde syluer/ ne other Reuenues for the honour of god/ But also it is of neceessyte to gyue his synne/ ¶ The good Job was not oonly persecuted in his gooders and his chyldren. but also in his body/

¶ Right soo dyde the denoute lady Paula/ for with this that she gaaf her goodes for the loue of god/ She gaaf and abandonned her body to penaunce by fastynges and prayers. and to were the hayre. and other maceracyons of the flesshe/ ¶ Wherefore and wyth grete

payne but yf it were a daye of grete feſt. wolde ſhe take ony oyle for her meſt and Refeccyon/ ¶ As the thonder & tempeſte is moche enclyned by his nature to tormente and caſte downe hyhe places and moũtaynes enhaunſed and reyſed on heyghte/ ¶ Right ſoo is enuye of his cuſtyd Inclynacion more acyſ and obſtynate to quenche and bryngr to noughte the loos and good fame of vertuous perſones and wel renõmed ¶ The whyche thynge happed to the holy and deuowte Paula/ ¶ Noo thyngr to the detriment and hurte of her tayr vertues/ But to the exaltacyon and ſouerayne perfeccyon of theym/

¶ She thenne fructefyenge in good werkes was enuyed of ay cuyll Papeſtat and Ypocryte/ ¶ Whyche by enuye contynuelly tempted and detracted her Wenynge to brynge her to Impacyenſe/ ¶ But ſhe dyde ryght prudẽtly and wyſely her vtylyte and prouffyte/ For ty gaderynge and heppynge vertue vpoyn vertue agaynſt the layde detraccyons. ſhe meked and humbled herſelf as moche as ſhe myghte/ Lyke as ſhe had be grettelt lynnar of alle the other wõmen/ ¶ And whanne ſhe was counſeyſled ỹ ſhe ſholde goo her waye. lyke as Dauyd. by cauſe Saul purſewed hym And as Jacob for his brother Elau/ whyche wolde haue ſlayne hym/

¶ She anſwered I knowe that the deuyll gruyth alwaye batayles to the creatures of god/ Jn what ſome euer plaſe that they beo ¶ And therfore yf I ye de awaye. yet he ſholde gyue ty other places empellhemens or lettynges and bataylles. peraduenture gretter thanne thyes that he gryeth me now/

¶ Dy that other ſyde. by cauſe that I knowe well/ that there is noo countrey ſoo holy. as this is of Bethleem/ ¶ I haue concluded not to departe fro the place wherin I am/ ¶ The enmye is ouercome by pacyence/ And by humplytee. pryde/ ¶ Sayth not the holy ſcrypture/ That who that ſhal be ſmetoy on that one cheke. he ought to profre that other/ ¶ The appoſtles alſo went Joyenge whanne they ſholde be martred. for the honoure of Jheſu Cryſte/

¶ Oure ſaupour meked hymſelf ty takynge our nature. whan he tooke man kynde/ ¶ Yf Job hadd not bey ty pacyence ty his aduerſytees. he hadde not herde the voyce of oure ſaupour ty layenge to hym/ ¶ Thynke Job that I haue ſente the perſecucion and trowble but to the ende that thou ſholdeſt be reputed and holden Juſte/ ¶ They that endure trybulacyon bey repnted & thoughte well happy ty the Goſpell/

¶ She cõſyderynge thyſe thynges/ and for to fructefye her pacyence. ¶ Whan the enuyous Adad ſome tyme bote her by wordes Jniurious and wrongfull/ She layde wyth the plaimpſte/ Whan the ſynnar adreſſyd hym to me for to doo me wronge/ I haue reſtrayned or hydde my worde. as I hadde be muette or dombe/ As a deef may I herde noo thynge/ And as a dombe may openo not my mouthe/ ¶ The temptacyons come not to the perſones but for to preue theym yf they loue god wyth all theyr herte. and wyth alle theyr ſoule/

¶ She reduced and called to her mynde the worde of Playe. whyche ſayethe/ ¶ Ye that bey now oute from the papes. that is to ſaye ty aege/ Abyde tryb ii

bulacyon vppon tribulacyon/ ¶ Hope vppon hope ought̃e to be hadde agayn ste ay euyll and serpentyne tongue full of venyme/ ¶ For pacyence is proued in tribulacõ/ ¶ By pacyence is gotey strengthe By that vertue is gotey hope ¶ And who that hathe stedfaste hope/ shal neuer be confounded/ ¶ Who that is in aduersitee. he ought̃e to arme him wyth strengthe. wyth pacyence. & wyth hope/ ¶ But some tyme they that bey Impacyent sayey/ I endure ynough/ and take the beste wyse I maye in pacyence/ ¶ Neuertheselle god helpyth me not/ ¶ I haue hope he shall helpe me/ But it is longe er it come/ ¶ Suche murmurers done grete wronge. and be not pacyent. But full of alle Impacyence/ ¶ For god hath sayde In tyme due and oportune I haue enhaunced ꝑ And in the daye of heithe I haue holpey the/ ¶ Ie behouyeth not thenne to drede in ony wyse the venymoule and wycked tongues/ ¶ But we ought̃e to reioyce yf we bey wrongefully blamed in requiryng alwaye the helpe of god ¶ Yet what some euer aduersitee that we haue. Yet we bey not worthy to haue the glorye of heuey/

¶ Whanne sayne Paula was moche seke. she sayde that she was more stronger thanne whanne she was hole/ For by aduersitees and maladyes/ her body gate Immortalitee/ ¶ And yet she sayde/ Lyke as the passyons of Ihesu cryste abounded in me. In lyke wyse by Ihesu Cryste. in aboundance cometh to me consolacyon and comforte/

¶ They that bey felowes of passyon/ shall also be felowes of consolacyon.

¶ In heyneselle. weppyng and waylyng lange sayne Paul sayenge/ Why retor artc thou heuy my soule/ Wherefore troublest me/ Haue hope in god. For yet I shal confesse hym as my god and Sauyour of my soule/

¶ Whanne she was in peryll she sayd wyth oure lorde/ Who that woll kepe his soule. and saue it. he muste lese it And who that woll lese his soule for ꝑ loue of god. he shall saue it/

¶ Whanne it was sayde to her that she was ouer liberall/ And that by this moyey alle her patrymonye was dyspended. She answered/ ¶ What prouffyteth to wynne alle the worlde. yf one lese his soule that it be dampned. what marchaundyse maye a may take in recompence of his soule/ ¶ As yf she wolde saye/ Lyke as the Rychesses of thys worlde bey cause of the dampnacõ of the soule ¶ She sayde also I am borne in this worlde alle naked/ And alle naked I shall retorne/ ¶ Neuer ought̃e to be delyted ony thynge in this worlde/ For alle that is in the worlde is nont other thynge but fleshely delyte/ And the euyll concupyscence of oure eyen/

¶ And in the ende alle shall passe/ but the good vertues that we gete in thys mortall worlde shalley be contynuelly wyth vs and tofore the dethe/ And in lyke wyse shall accompanye vs oure euyles and fowle synnes/

¶ On a tyme came to the sayde gode lady sayne Paula a good Religyouse may. The whyche sayde to her that for the ryght grete aboundaunce of her good vertues/ And that for the ryghte grete loue that she hadde to god/ she seemed to moche people to be as a foole & Ydyott/ ¶ And that for that cause/ it

ge full necessary and grete nede to ha
ue medycynes for her brayne / ¶ To
the wordes and propolycyons of why
che good Relygyous may the good la
dy answered/ ¶ My brother in god we
bey alle semblable and lyke / That is
to saye in a place comyn where as alle
the men in this worlde shall be assem
bled ¶ And we all bey called fooles for
the loue of Jhesu Cryste/ ¶ By cause
that we haue in hym sette our loue and
deuocyon/ ¶ And therfore I recomfort
me in the sayenges and wordes of god
our maker / whyche sayth to his appol
tes/ ¶ For this cause the worlde hateth
you/ for ye bey not of the worlde/ And
yf we were of the worlde : the worlde
sholde loue you/ ¶ The Jewes sayde
to oure swete Saupour and Redemer
Jhesu Cryste: that he was a Samary
tane/ And that he hadd a deuyll wyth
in hym in his body/ ¶ And that in the
name of Belzebub. whiche is the pryn
ce of deuyllis. he chalsed and caste oute
deuyllis of the bodyes of creatures. the
whyche ought to requyre of hym hys
mercy/ ¶ After whyche wordes the go
de and deuowte sayne Paula adressyd
her wordes to god oure Saupour and
Redemer Jhesu Cryste. In sayenge to
to hym in this manere/ ¶ Ha my god
my Saupour and Redemer Jhesu Cri
ste/ thou knowelle the affeccyon and de
syre that I haue towarde the / And the
grete loue that I bere /And how I am
redy and apparayled to obeye and ac
complysh wyth my lyeyll power al thi
commaundementes/ ¶ Thou wotest & knowest alle the thoughtes of myn her
te/ ¶ By that other syde thou seest wel
and knowelle alle the Jniuryes why
che haue bey done to thy seruauntes /
¶ And neuertheselle they remembre al
waye the/ ¶ Yf we kepe alle thy com
maundementes / And haue our hert on
ony other thanne on the / We bey lyke
and semblable to beestes. the whyche be
broughte to sacrefyce/ ¶ My lorde god
I counte noo thynge in suche fryuolou
le wordes and deceyuable/ ¶ For I ha
ue hope that thou shalt be alwaye myn
helper in alle myn affayres and dedes/
¶ And for that cause I drede noo thyn
ge that ony may doo to me. ¶ For eue
ry man that shall honoure the. shall al
waye be comforted/ ¶ And also there
oughte noo persone of the worlde be a
dradde of what auctorite or estate that
he be of/ But oonly thou/

¶ The sayde good lady sayne Pau
la also obserued and kepte good pacy
ence in all her tribulacions vnto her de
the/ ¶ By consyderynge that alle they
thenne enforce theym to doo displayslu
re to theyr enmyes in delyrynge venga
unce/ They done agayne theymselfe/
And alle theyr ferocyte and wodnesse
retournyth agaynst theymself/

¶ Here after folowyth of the order of the monasterye of the good lady sayne Paula / And also of the contynence of the deuowte good and holy Relygyous ses/ As well of theym as came to vysy te her as of other/ And how she labou red and dyde payne in the acquysycy on and purchalynge of theyr helthe of theyr soules/



The layd good and ryght deuou
te lady layne Paula had ryght
greete vertues in her / And soo
ryght greete charytee that she gaaff for
the loue of god alle her goodes / and a-
bandonned and forlore alle temporell
thynges / for to gete heuenly thynges.
¶ Her vrygynes were moche noble. be-
nygne. lofte. gracious. amyable. and de
bonayr or meke mercyfloully / the whi
che she hadde allembled of dyuerle pro-
uynces / Whom the deuowte lady layne
Paula hadde deuided in to thre compa
nyes / And ou euery compaunye she had
ordeyned a mayſtreſſe ouer theym /
¶ And notwythſtondyng that they we
re ſeparate and alone towchynge theyr
etynge and drynkynge / Yet were they
togyder for to praye to god / ¶ They
hadde amonge theym a lygne to lynge
Alleluya / And Incontynent as it was
longe / She came the fyrſte herſelfe for
to mouue the other vrygynes to come to
prayer / ¶ Ou the mornynge att houre
of Tyerce. att Sixte. att None. at Ue
neſonge. and att Mydnyght. That is
to wete att houre of Matynes they lon
ge the lawter / And they were alle con-
ſtrayned to come to it / ¶ And euery
day they lerned lomwhat of holy ſcryp
ture / ¶ Ou the Sondaye eche compa-
nye of the layde vrygynes . wyth theyr
mayſtreſſe came to the chyrche to praye
and ſerue god att alle the houres afor-
layd / ¶ And all the other dayes of the
weke they laboured . and wroughte to
make robes and other veſtymentes for
poore people. or for theymſelfe / ¶ And
yf ony were that came late att the hou
res for to plaimodye. or ſlouthful to to
their werke. She corrected them by ſof
te meanes / ¶ And yf ony of her layde
vrygynes were hafty or wroth / Ou go
od loue and ſwetneſſe ſhe correcte the-
yn and broughte them in the waye of
helthe / ¶ And yf ſhe were lofte. hum-
ble and pacyent . Alwaye notwythſtan
dynge ſhe ſhewed and corrected her by
good maniere. noo more ne laſſe thanne
yf ſhe hadde fayled herſelfe / ¶ In fo-
lowynge the wordes of layne Paul the
Appoſtle layenge / What woll ye that
I doo to you / Shall I correcte by rodde
or bi fayrneſſe and debonayre / Alle we
re egall / for they had none other thyn
ge but theyr lyuynge and clothynge /
¶ And yf emonge them were moeuyd
ony complaynt or debate / Bi fayrneſſe
ſhe broughte theym agayne in to loue /
¶ She conſtrayned the vrygynes to fa
ſte to chaſtyſe the fleſſhe / ¶ And whan
they ſawe they hadde payne in the ſto-
macke / She anſwered to theym that it

were assayled to theym to be cupll dil
gyd /thanne that theyr soules sholde
be lore by the lyste of the flesshe ¶ Yf o=
ny were more worldly or more curyo
usly arayed thanne the other/ ¶ She
reproued her in sayenge/that the curyo
us araye of the body was the fythe of
the soule / ¶ And that neuer from the
herte of a vyrgyn ought to procede o=
ny folde worde/ ¶ Yf ony were a Jan
glar.a Lyar.or Lyther/ She warnyd
her for to amende her ¶ And yf she a=
mended her not/She made her to abi=
de tofore the chyrche doore for to pray
to god / And to ete and drynke oute of
the companye of her systers/To the en
de that she sholde correcte herselfe by
shame/ ¶ She defenderh eschte as Ha
ylegt/ And that whyche the worldly
men layde to be venyall synne/ She re
puted and helde it a ryght grete dede
ly synne/ ¶ For to recounte of her cle=
mence and lowelynesse. It is a thynge
meruyllous/ ¶ Yf her systers were lyke
she serued theym / And gaaf to theym
to ete flesshe/ ¶ But whanne she was
in lytenesse she ete none / And in that
principally she was not lyke to other:
¶ She that was olde dyde more abste
nences.thanne her ponge vyrgynes/

¶ On a tyme in the monthe of Ju
yll for the grete hete of the sonne. She
hadde the feuers or ares/ ¶ The phyly
cyens counseylled her that she sholde e=
te metes more nutrytyf thanne she had
be accustomyd/And also that she shol=
de drynke wyne/ ¶ For the water that
she dranke myghte cause her to haue ꝑ
Perspelye/ ¶ But neyther for the dyl
lyppy Epifanyus.ne for ony other she
wolde not ete ony other thynge thanne
she hadde ben accustomyd/ ¶ Helas yf
we take hede to her lyfe/ we shall fyn=
de that she made good commutacyons
and marchaundyses/ ¶ And she wepte
in this worlde.to the ende that she my=
ghte laughe in that other/ ¶ She ware
the hayre / to the ende that she myghte
haue fayre vestymentes and precyoule
in heuen/ ¶ She fasted deuoutly for to
haue spyrytuell Refeccyon.And she for
sook alle the goodes of this worlde.for
to be Ryche in heuen/ ¶ And dyspysed
the worldly glorye.for to haue glory e=
uerlastynge/

¶ On a tyme she wente to an Here=
tyke.whiche propoled many questyons
¶ The fyrste questyon was/What sy=
ne myghte a chylde doo.that was tour
mented wyth the deuyll/ ¶ The secon
de · In what aege men and wymmen
shall aryse from dethe to lyfe/ ¶ Addi=
tionynge to this demaunde or questyon/
Yf she layde in the aege in whyche we
deye/ Thenne it behouyth to haue nou
rysses for to nourisshe the chyldren whi
che deyed in ponge aege /& also tofore
the tyme that they were lure of the pap
pes/ ¶ And yf she layde that they shol=
de aryse in other aege/ Thenne it shol
de not be Reuurrecōn/But oonly tran
slormacion oute of one body in to a no
ther/ ¶ After he demaunded yf wym=
men sholde aryse as wymmen.and the
men in fourme of men. Or otherwyse/
¶ Concludynge yf they aroos in four=
me of men and wymmen / That they
sholde be maryed in paradys / ¶ And
yf alle sholde aryse in fourme of men /
That the Reuurrecyon sholde not be

of thole bodyes that were deed /
¶ And whanne luche queſtyons were
to her propoſed/¶ She reſumed the
wy to ſayne Jheroy/¶ The whyche
ſy ſpekynge to the layde Herretyke and
ſy confoundynge hym other queſtyons.
confounded his ſy this maner /

¶ Fyrſt ſayne Jheroy demaunded
hym yf he byleued ſ Reſurrecoy gene
rall/¶ The Herretyke anſwered Ye/ ſo
we oughte to byleue/¶ For it is ay ar
tycle of the faythe/¶ Secondly he de
maunded yf the ſame body that deyed
ſholde ryſe agayne/¶ he anſwered. Ye
For it is alſo trouth/¶ Thyrdly he de
maunded. yf the bodyes ſholde aryſe ſy
the ſexe or kynde ſy ſ whyche they ſhol
de be deed/ That is to wite. yf the may
ſhall aryſe ſy the lykenelle of a may /
And alſo ſy lyke wiſe the womay ſy ly
kenelle of a womay/¶ To this dema
unde or queſtioy the Herretyke anſwered
nought/¶ Sayne Jheroy layde after
to hiy/¶ Syth that thou wolt not an
ſwere . J ſhall ſaye to the by maner of
anſwere/¶ That yf a may ryſe not ſy
lykenelle of a may/ And a womay ſy
lykenelle of a womay/ Thenne it ſhol
de not be Reſurrecoy of theyr that
deyed. The whiche Reſurrecoy thou
graunteſt to be/ And alſo it is true/
¶ We haue prouff herof by oure lorde
Jheſu Cryſte / The whyche whanne
he was aryſed ſhewed his woũdes why
che he hadde receyued ſy the Croſſe/
¶ And alſo whanne ſayne Thomas
touched hiy ſy his worthy ſide/¶ Sa
yd not oure lorde to his diſcyples/ Be
holde and ſee my wounden/ To the en
de that certaynly ye byleue that J ay
he that hathe be enuyfyed. ¶ Thenne
that ſyth oure lorde after his Reſurre
coy was ſeey and touched/ And that
his diſcyples herde hiy ſpeke/¶ It a
peryth clerely ſby his membres that he
arole ſy lykenelle of a may and not of
a womay/¶ For by his membres it ap
peryth that he hadd a body/¶ By cau
ſe that the body is not wythoute mem
bers. ne the membres alſo wythout bo
dy/¶ Therfore it muſte conclude that
the mey ſhall aryſe as mey/ And wym
mey as wymmey/¶ As touchynge the
concluſioy that the Herretyke made. ſy
ſayenge. That mariages ought to be
made ſy heuey/¶ Sayne Jheroy an
uered that there ſholde be none/¶ For
oure lorde ſayethe that after the Reſu
rrecoy generall. ſhall neuer be marya
ge made /¶ And by this the ſcripture
ſayeth. that there ſhall none be maryed/
And yf it be argued to be veyrey. that
we ſhall be lyke to good aungelis. the
Propoſycoy ought to be vnderſtonde
that we ſhall be ſemblable or lyke to the
yey ſy conuerſacioy and dieſtydnelle/
As is promyſyd to vs. Not by natur/
¶ Sayne Johan Baptiſt tofore that
he was byheded was called ay aungil
But for that he hadde not the natur
of aungellis/¶ The ſymylytude or ly
kenelles of aungellis is only promyſid
ſy holynelle of lyfe/¶ But the natur
not for that ſhal be chaunged/¶ Ma
ny argued ſy ſayenge . that god ete af
ter his Reſurrecoy. Thenne we ſhall
ete after that we were reyſed /¶ The
argumente is not prouffytable /¶ for
that whyche was done was for the ap
probacioy and veryfyenge of the ſay

ꝓ Relurrexyon/ ¶ He alſo whanne he hadde Reſpꝺ the layde good Lazare/ Whyche hadde be dexd fourt dayes .etc wyth hym/

¶ Alſo the doughter of the Synago ge anone after that god hadde reyled. Commaunded that mete ſholde be gy uey to her/ To the ende that they that ſawe thile.and herde of thile reylinges ſholde.ne myght not ſaye.that they we re bodyes fantaſtyke/ But were very bodyes whyche hadd bey dexd and rey ſed agayne/

¶ As towchynge the queſtion of the chylde vexed of the deuyll. whyche had not ſynned/ ¶ And alſo ly what aege we ſhall aryſe/ ¶ Saynt Jherony ſyl ſexr ſayth that the Jugementes of god a re ry as a grete ſwolowe/ ¶ His ſeyence is alſo to vs vnknowen/ ¶ Neuer may knewe what god hathe ly his entende mente and purpoos/

¶ Secondly ought to be noted with ſaynt Jherom/ That a may whanne he is tey or twenty.or thyrty. Or a hū dred yere olde is none other thay whā he is but two or thre. or foure yere olde ¶ And neuertheleſſe after the tradycy ons and ſayenges of the chyrche and ꝑ doctryne of ſaynt Poul/we ſhal ryſe ly the aege of perfeccyon. Jy whyche oure lorde aroos fro thyrty to two and thyr ty yeres/ ¶ And ly whyche aege was Adaw fourmyd after that the Jewes wytneſſe/

¶ Jy retournynge thenne to ſaynt Paula/ And for to ſpeke of her enten dement.ſayth ſaynt Jherony that of te ſhe kepte and obſerued the comma ndement that ſayth (Andi iſrahel et tace) That is to ſaye ¶ May here and beſtylle/ For the good lady Paula was well lyghte to here/ And ſlowe to ſpe ke/ ¶ She was curyous and beſie to ha ue bokes of holy ſcrypture/ And radde theym gladly/ ¶ And for better to pro uffyte ly theym/ She conſtrayned ſa ynt Jherony to expowne to her the ol de Teſtamente and the newe/ ¶ But whanne for ony doubtes he differred to expowne to her certayne propoſicy ons/ Sayenge to her that he cowde not expowne theym/ She wolde not byleue hym/ ¶ But by contynuell Interroga cyons and deſyres ſhe conſtrayned hiry to expowne theym after the Sentence mooſt apparent or lykely.and after tro uthe and good ſens/

¶ Her vnderſtondynge was ſoo gre te.that ſhe lerned of ſaynt Jherony the Ebrewe tongue/ Jy ſuche wyſe that ſhe ſonge the plalmes of the Plaulter ly Ebrewe tongue/And ſonge noo mo re ly latyn/ ¶ After that we haue rey ſeyued of.her holy lyfe ⁊ conuerſacōy.that is to ſaye of her glorxous departing ou te of this worlde. ¶ Whanne the good lady ſaynt Paula felte that ſhe had no more hete.but a lytyll ly her ſtomach/ ¶ She beganne to ſaye thyſe wordes that ſolowe ly weppynge and waylyn ge bytterly. ¶ O my god J haue deſy ſired the beaultee of thy heuey and glo ry/ ¶ O lorde that thy Tabernacles and dwellynge places bey fayre ⁊ ſhy nynge/ O lorde god J haue more deſire to be ly thy hous. that is ly the chyrche thay to dwelle with them of ꝑ worlde ¶ Anone after ſhe ceſſed to ſpeke ⁊ ſa ynt Jherony ſeeng that ſhe anſwerd not

to ony thyng that he demaunded or asked of her/ ¶ He asked why she answeres not/ ¶ And yf she hadde ony her te ony heuynesse or grief/ ¶ The goode lady answered ey Nay/ nay/ but she sawe alle Joyousete and gladnesse/ ¶ After she spake noo more/ But lyg ned her with the sygne of the Crosse/ ¶ There were dyuerse bysshoppis. as well of Jherusalem as of other places And with them were grete nombre of prestes. and Innumerable companyes of vyrgynes. and Relygyouses/ ¶ In presence of whom she herde oure lorde/ whiche callyd her sayenge/ ¶ Come to me my spowse my culuer or doune/ ¶ For the wynter and the Rayne bey passed/ ¶ To whom she answered/ ¶ The flowres bey ov the erthe/ The tyme of Hauuestes is come/ I byleue to see the goodes of oure lorde in the lon de of lyuynge people/ ¶ And in thus sayenge she rendred to god her blessyd soule/ ¶ But in soo dooynge the peo ple beynge present were not occupyd to weppynge ne waylynge/ ylle as men of the worlde now a dayes done for ther parentes and frendes/ Whom they haue soone forgotey/ ¶ But the bys shoppis sette honde ov the Byer/ The other beynge lampes and tapers And other syngynge deuowte Ympnes and psalmes in the myde of the chyrche/ And in the sepulture of oure lorde. where oure sauyour Jhesu Cryste was bu ryed/ ¶ Alle the people of the cytees of palestyne came to her Enterement/ ¶ And soo many of Relygyouses men and wymmen were there/ that it was meruaylloule to see. and behold.

¶ And in effecte yf ony defoyled there that hadde not bey ayre theyr laste sey ture. They were reputed and holden as Sacrylegers/

¶ The Wydowes and poore Wydo wes to the exemple of Dorcade shewe bey there the vestymentes. whyche the good lady sayut paula hadde made/ ¶ And generally alle poore persones expedey after her/ as after theyr moder

¶ Lete vs thynke thenne we myse rable synnars/ ¶ And pryncypally they that amalle and pollelle grete Ryches & treloures/ ¶ How the good lady Pau la abandonned and forlote alle her tre soure for to gyue for goddis sake/ ¶ Ha las what sowde one more pene/ She re teyned and hepte noo thynge for herself/ ¶ Thynke marchaundes what mar chaundyses she made/ Whanne she cha unged alle her golde and her syluer in to thynges Incommutable/ ¶ She for lote alle for to haue alle. And she wol de be ryght poore for to be Ryche/ ¶ Sayut Jherom after this adrellyd his wordes to ꝑ doughter of sayut Pau la whyche was moche denowte/ ¶ For she folowed the good & vertuouse ma ners of her holy moder/

¶ O Eustochium Reioyer thyselff my doughter/ for I know that thou ha ste but lytyll good in this worlde/ But thou oughteste to enioye the for thyn ly moder/ ¶ Whyche by longe martyr dome is crowned in the glory of heuen ¶ She hathe spared to the grete Ry cheles/ ¶ For thou shalte haue by sus cessyon thy god. whiche is more Ryche Treloure thanne alle the golde in the worlde/ ¶ Thus in Bethleem where

god was borne deyed gloryously the go
ad layne Paula/ ¶ Of whom the glo
rious soule fleweth up to heuen up to euer
lastynge glory and blysse/
¶ The whyche graunte to vs the eter
nall god in one essence and thre in per
sones/ By the merytes and prayers of
the glorious layntes layne Paula and
layne Jherom her singuler and moost
spyrytuall frende in this worlde and in ꝑ
fyte/ Amen/

¶ Thus endeth the lyfe of the ryghte
vertuous & holy womay layne Paula/

¶ Here folowyth the lyfe of layne Pe
lagy/ And begynnyth in latyn ¶ Quid
tactū est. ℭ/ Capitm .xli.



Among you that woll knowe.
that god our maker woll not
lese a Cristen may/ How grete
a synnar that he be/ ¶ Herke .and ofte
rede the lyfe of layne Pelage / And ye
shall knowe yf ye woll retorne to god
our Maker by penaunce . that ye shall
haue remyssyon/ And in the ende forye
uenesse of youre synnes/ ¶ Thenne syn
nars ye oughte to reioyce yourselfe of
that ye here/ ¶ For it is alle ayde and
comforte that compth to you. And also
cause of lamentacyon/ ¶ Ay holy
bysshop of Anthyoche for certayne cau
se callyd togyder for certayne causes al
the bysshoppis nyghe abowte him/ whi
che came to him to the nombre of eyg
hte ¶ Emonge whom was ay holy bis
shopp callyd Nonnus/ that was a Re
ligyous may of the monastery of The
benelyens/ ¶ And bi cause that he was
of right holy lyf. He was violently and
by stronge honde rauysshed from his ab
baye and electe bysshopp/ ¶ The whi
che Bysshoppis assembled . were com
maunded by the sayde layne Nonnus
and his seruytours/ And they sholde as
semble in the chyrche of layne Julyan
the martyr/ ¶ And to the regarde of o
ther they were put in howles nighe the
chyrche/ ¶ They beynge there prayed
the sayde holy Bysshopp Nonnus that
he sholde saye to theym some thyng for
the helthe and comforte of their soules
¶ The whiche thynge he graunted to
theym benygnely / ¶ And delyrynge
sore to prouffyte hymselfe and theym
also. ¶ Begamne to enduce theym. and
teche theym after the doctryne of oure
Redemer Jhesu Cryst/ ¶ Oy a tyme
emonge thother as he preched to them

of the holy Gospell/ ¶ He sawe passe tofore hym vpon a lytyll mulet the mo oll excellent Jongleresse or Daunceresse that was in the cytee of Anthyoche: soo rychely and worldly ornate and a-rayed/ That vppon her was seen noo thynge but golde and syluer and ryche ppenerye/ ¶ And wyth that she hadde a Coler of golde aboute her necke/and also was accompanyed wyth semaun-tes and chambreres in lyke wyse ara-yed/ ¶ Jn passynge thus in the waye. she fylled the ayre wyth merueyllouse swete odours and sauours/ ¶ Whanne the Dyllhopps sawe her soo passe. con-syderynge the beaute of her/ torned the yr eyen to the erthe/ To the ende that they sholde not by her commyse or the-ke ony dedely synne/ ¶ Saynt Non-nus beheldе her ryght affectuously. and after demaūded the other Dyllhoppis yf they hadde ony delectacyon or play-saunce in the beaute of the layde fayre woman/ The whyche answered noo thynge/ ¶ Thenne the sayde Nonnus begānne to wepe and waylle. Jn suche wyse that his bosome was full of ter-res/ ¶ And yet agayne he demaunded theym yf they reioyced not theym in be holdynge of the same woman/ ¶ And lyke as afore they answered not/

¶ Thenne he sayde to theym/ Truely J haue strongly delyted me. And her be aute hath merueyllously playsed me/ for god hathe ordeyned her to sette her tofore his seete. whyche is merueyllous whanne he shall Judge vs. and theym of oure Dyllhopryche/ ¶ And yet he sa-yd to his felowes the Dyllhoppes/ Hy ryght well bylouyd frendes. Thynke how ofte she hathe bembed: waslhed. & made fayre herselfe for to playse her a-mourouse or louers. whyche thyn dare hey/ And tomony shall not be/ ¶ She appoynted herselfe soo honestly. that ne re sayd not a pynne. as towchynge to the world/ ¶ And yf she for to play-se the worlde tabith so moche beforne-se ¶ Alas we that haue god oure faser god kynge of heuen and of erthe. wher shall we doo/ ¶ And who shall gyue to vs the heuenly goodes. whyche may not be estemyd nor thoughte/ ¶ What shall we doo/ Truely we oughte to ha-ue sourrayne cure and besinesse to be al-waye arayed & made fayre wyth clen-nesse of herte and of pure conscyence

¶ And in lyke wyse oughte we for to wake for to fynde the wayes and mea-nes by the whiche we maye playse hym in dooynge to hym seruyse aggreable/ ¶ Thse thinges sayde sayne Nonnus tolde his desires by the honde. and ren-te in to the howse/ Whyche was ordey-ned for theym to be lodged in/ ¶ After he wythdrewe hym in to his chamber. Jn whyche he fell downe to the grou-de/ in weppynge and sighynge his hea-te and begānne to saye/ ¶ O my god that knowest the thynges hidde. J may not hyde how that by the deceyuable a-rayment and dyshonestе clothinge of a synfull woman/ The beaute of my sou-le hathe be maculate and defoyled/ Jn what maner o my god shall J more praye to the/ ¶ Or how shall J more Justifye me tofore the/ ¶ Thou knō-weste alle my thoughte/ Maledyccyon or cursydnesse shall come to me. for J offre to the sacrefyse. And also make-te vse my soule bi synne/ The synful wo-man thinkyth on no thyng but to play

le

the worlde/ ¶ And I haue promysed to the fayethe and loyaulte/ And haue not kepte it to the ¶ O my lorde god I am vnte of thy grace/ ¶ Alas I haue noo more hope of my good werkes. but one ly in thy mercy/ ¶ By the whiche I hope and entende my saluacyon.

¶ The good saynt Nonnus abode by longe space of tyme in suche heynesse ¶ And the Sondaye folowynge after that he hadde sayde his Houres wyth his Deakey/ ¶ He recounted and shewed to hym a dreme/ ¶ But he cowde not expowne it/ ¶ This dreme was of a blacke doume fowle of moche sythe/ ¶ The whyche as it semyd to saynt Nonnus that in syngynge his masse it came to the corner of the awter. ¶ And after came fleenge alle abowte hym/ And gaaf soo grete a stenche/ That he myghte not abyde to fele it/ ¶ And after that he hadd longe the masse. in comynge oute of the chyrche/ The same doume came agayne. fleenge abonte as he dyde tofore. In gruynge to hym so grete a stenche that he myghte not endure to smelle it/ ¶ Thenne he raughte in his honde vppon the same doume soo dyligently that he tooke it/ And threwe it in a vessell ful of water/ In whiche he lefte all her ordures and sythes ¶ And sterwh awaye also whyte as a Swanne/ And soo vanysshed from his eyen/ ¶ And alle this sayde the holy mayde that he hadde seen in his slepe/

¶ Thyse thynges thus sayde they twayne wente in to the grete chyrche where as the Bysshopp was/ Whom they salewed/ ¶ Whanne the Golpell of the grete masse was sayde/ The bysshopp commaunded to saynt Nonnus. that he sholde goo preche/ And make a sermon to the people/ Anone he went in to the prechynge stole/ Introducynge and enfourmynge the people beyng there at the sayde chyrche in the fayethe of god/ ¶ And synguleryly preched of his grete Jugement to come/ And of ꝑ glorye of heuen/ ¶ And by his fayr Introduccyons and exhortacions was the people moeued to penaunce. and to contrycyon/ In suche wyse that alle began to waylle and wepe for the horrour & grete displaysaunce that they hadd of theyr synnes/

¶ Now it happed that this synfull womay pelage. whyche had passed fore by. and arayed as afore is sayde came to this sermon/ The whyche herynge the wordes of the ryghte good holy may/ And notwythstondyng that she neuer hadde seyned god. but alle onely the worlde. ¶ She hadde soo grete contrycyon. and soo bytter displaysaunce of the enormyte of her synnes. that she sodeyned alle in teres. In suche wyse that she semyd that she mystrusted the mercy of god/ And hadd none other countenaunce but contynuelly to waylle and wepe/ ¶ Neuerthelelle she commaūded to twayne of her chyldren that were at that tyme wyth her. that they sholde abyde in the chyrche/ And take good hede whyther the holy may wente. & where that she myghte fynde hym/ ¶ The chyldren dyde soo. and folowed the holy may vnto the chyrche of saynt Julian the martyr/ And after came and tolde it to theyr moder/ ¶ And thenne she wrote to hym a lettre in substaunce/

¶ To the right Reuerende holy mayde dysceple of Jhū cryst ꝑ holy may halse

preched that thy god is soo moche and lowe meked hymselfe. that he hathe take hey manhynde principally for to saue the synnars and publicans. ¶ And he whom the aungellis dare not behold hath wylled to conuerse and dwelle with the synnars in this worlde/ ¶ O my ryghte dere lorde. I haue ofte herde sayde of the/ That thy holynesse is moche grete/ And that thou ledest a ryghte perfyghte lyfe/ ¶ And how well that thou haste not sery hym thy sayde god with thy bodyly eyen. the whyche shewed hymselfe to the Samarytane) Neuerthelesse thou seruest hym/ Dredeste. & worshyppest souerayntly. As the Cristen people publisshen and sayen/ Therfore I beseche the that thou woll not displease me/ Notwythstondynge that I be a synfull woman/ And that it maye playse the to teche. and enfourme me in suche wyse that I maye perfyghtly knowe myn euerlastynge god / Without whom I maye haue noo pardon / ne remyssyon of my synnes /

¶ The whyche letter sery by sayne Nonne. he wrote to her agayne in this maner/ ¶ O woman what some euer thou be / Thou arte knowen of god / The whyche also knowyth thy wylle/ I pray the that thou tempte not myn humylytee. in folyly praysynge me/ For I am a synfull man/ and vnworthy seruytour and seruaunte of god/ ¶ But yf thou haue wyll to se me/ And by me knowe and receyue oure good fayth/ ¶ There bey in this cyte other Bysshoppis notable prelates with whom thou shalte see me/ ¶ For it is noo thynge leyfull that thou allone sholde speke to me/

¶ Whan the poore synfull woman hadde sery this letre/ ¶ She Incontynent departed and went vp to the chirche of sayne Julian/ ¶ In the whyche were present all the bysshoppis/ ¶ And she dide to sayne Nonnus to haue knowlege of her comynge/ ¶ Whyche Incontynent assembled and brought to gyder the sayd bysshoppis/ ¶ And that done made her to come to hym/ ¶ And ne she felle downe to the fete of the holy Bysshopp sayne Nonne sayenge/

¶ I praye the my lorde that it playse the in folowyng thyne doctryne. to shewe vpon me thy mercy/ and make me a Cristen woman/ ¶ I am the sone of synne. and the swolow of wyckydnesse whiche alwey and requyreth to be baptysed / ¶ Sayne Nonnus made her to stonde vpp/ And sayde to her/ Myrmede the holy Decretes bey suche. that a publike and comyn synful woman ought not be baptysed / Yf she gyue not pledge neuer to retorne to her synne.

¶ This answere heide she felle downe agayne to his fete/ In wasshynge the same with her teeres. and wyppynge the same with her heere/ and sayd to hym/

¶ O Nonnus I praye humbly to thy god that my synnes & wyckydnesse be to the Imputed. yf thou dysserre to baptyse me/ ¶ And also I pray with this that thou neuer haue parte ne porcyon with the sayntes in heuen/ yf thou make me not now Cristen/ ¶ And ferthermore that thou be constrayned to fulfille his lawe/ And adoure and worshyp the ydolles/ yf thou espouse and wedde me not this day vnto hym/ by the right holy sacrament of baptesme/ ¶ Then alle the bysshoppis and other that were

here. layded that they hadde neuer lefy any lynfull woman haue more bye ar displaylaunce of her lynnes/

¶ Thenne they lente the Deakey of layne Nonne vnto the Bilhopp of the cyte/ for to recyue and shewe to hym this caas/ ¶ To the ende that he shold sende one of the Abbelles whyche were to hym subgette/ for to enfourme and conforte this layde poore lynfull woman/ ¶ The Bysshopp heryngе thyle thynges was moche Joyefull and glad ¶ And lente thyder layne Romayne ỹ vbelle. whiche was chief in vertu and dygnyte/ ¶ Whyche founde the layde lynfull woman weppynge in grete habundaunce and plentee of terres at the fete of the holy may layne Nonnus/ ¶ Whiche vnneth myghte make her to ryse/ ¶ But neuertheleſſe she layde to her/ ¶ My doughter aryse vpp and confesse and vtter alle thy lynnes/ To the ende that thou be baptyſed/ ¶ Thenne she answered/ Ha madame yf J sholde well examyne and serche my conscyence/ J sholde fynde that J neuer haue done ony good ¶ But haue gyuen and habandonned me to alle maledyccyon and wyckednesſe/ ¶ And knowe that my synnes bey more grette in nombre thanne the grauell of the see/ ¶ But J truste in god and hauynge confiaunce in the/ he shall effface and putte awaye alle my fylthes of synne ¶ Theñe the holy may layne Nonnus asked what her name was/ To whyche she answered. J am nampd Pelage/ ¶ How well they of Anthyoche call me Margaryte by cauſe of the preeyye or ryer and dyſsolute and wanteꝝ ornements and rayments of whyche late J arrayed myn vyle and deteſtable caroyne/ ¶ Jn makynge of the same openly and maddely the werke and boutye of the deuyll of helle/

¶ Anone after layne Nonne baptyſed her ¶ And nampd her by her name Pelage/ ¶ And after mynyſtred vnto her the body of our lorde. And that done he lefte her in the gouernaunce of layne Romayne/ And gaaf to her his benedyccyon/ ¶ After layne Nonne layde to layne Jherony/ My frende & bro ther we oughte this daye to reioyce vs/ And to ete oylle and drynke wyth ſpyrytuell gladneſſe more thanne we haue ben accuſtomed and vſed. Jn takynge conſolacyon and comforte of the hele the of this lynfull woman/ And so concluded to dyne togyder/ ¶ And thus as they toke theyr refeccyon. They herde the deuyll crye at theyr gate. lyke vnto the voyce of a may layeng/ ¶ O maledyccyon/ O maledyccyon/ Wherfore is that J ſuffre soo moche of this olde may here/ ¶ Suffyſed not it ynough that he hathe conuerted thyrty thoulande Sarralyns to the Cryſtey faythe/ ¶ And in lyke wyſe the noble and grete cyte Helyopolis. the whyche adoured and worſhipped me. and alle they that conuerſed and dwellyd in it/ And lyeth hath take awaye from me myn hope/ J ſhall nomore endure his machinacions/ Accurſyd be the daye ỹ tholde may was borne/ ¶ Suche wordes or semblable in ſubſtaunce cryed the deuyll tofore the yate/ & yet agayne in adreſſynge his wordes to layne Pelage ſaid to her ¶ Ha mi damoyſel thou makeſt to me the payn that J ſuffre & endure/ Thou reſembleſt to Judas that ſolde his

mayster whyche was one of the noum
bre of his dyscyples / ¶ Thou hast ty
lyke wyse lolde me to thys olde may
Nonne / ¶ Thenne layut Nonne lay
de to her / That she sholde bielle her
wyth the lygne of the holy Crolle / whi
che she dyde / ¶ And Incontynent and
wythoute taryenge the deuyll vanys
shed away. ¶ Two dayes after she le
ped wyth layut Romayne. The deuyll
apperyd to her and awoke her / ¶ And
after layde to her / My frende Marga
rete what thynge haue I done to the /
I haue enryched the wyth golde and
syluer / And haue done to the alle that
whyche thou hast demaunded or deli
red of me / ¶ Wherfor doost thou to me
loo grete dyshonoure to become Dryf
tey / ¶ Thenne she bielsyd her and lay
de to the deuyll / My god whyche hathe
preserued me from the deuourynge of
thyne horryble teeth hathe sette me ty
his heuenly chambre / ¶ And yet I ho
pe that he shall fyghte for me agaynst
the / Whyche demaundest and desyrest
noo thynge but myn perdycyon / ¶ And
after the deuyll came noo more to her /

¶ The thyrde daye after that she
was baptysed she sente for her lone / to
whom she layde / That he sholde goo
ty to her Garderobe / and to put ty wi
tynge alle that she hadde / As well gol
de and syluer and other goodes / ¶ And
that he sholde brynge all to her / wyth
oute to leue ony thynge / The whyche
chylde dyde loo /

¶ After she wente for layut Nonne
& for her ghostly moder / ¶ And whan
he was come she layd to hym / My lor
de and frende. loo here the Dyschelle of
whyche Sathan hathe enryched me /
¶ Now I putte theym to ty thy powr
and dyscrecion / ¶ And I aske neuer o
ny thynge. But the Dyschelle of Jhesu
Crylte / ¶ The layde layut Nonne cal
lyd the eldeste of theym that kepte the
chyrche / And delyuered to hym alle the
same Richelles. Jo layenge to hym / I
commaunde the ty the honoure of the
Trynyte of heuen that thou neuer en
tre ty to this chyrche / Tyll that thou
hast dystrybuted alle thyle goodes Ju
well to poore wydowes and orphelyns
As to the lustretous. poore and nedy /
To the ende that the goodes gotten by
synne be made treloure of Jullyer /

¶ Wyth this the holy may enlyd &
exconynied alle theym that sholde do
the contrarye and theyr houles / yf they
retepned and kepte ony thynge / ¶ Af
ter she called alle her chyldren and lay
de to theym / ¶ My chyldren I praye
you to departe you from this worlde. In
the ende that as we haue ben togyder /
we maye be ty lyke wyse togyder ty he
uen. ¶ for here ye maye gete noo thyn
ge but synne and wretchednelle /

¶ The tyghte daye after her bapty
synge / the layde Pelage aroos vpp ate
mydnyghte / And layut Nonne cladde
her wyth the herre / And a groos and
cours robe of a may / And after the la
yd daye she neuer entred ty to the cyte
of Anthioche / ¶ Whanne layut Nonne
yu knewe it she begaune to wepe / By
cause she had lolte her compayne / And
layut Nonne comforted her ty layenge
That she hadde chosen the tyght holy
waye. lyke as the Golpell conteyneth /
¶ Jo the whyche is founde that one
londe preferred Marye Magdalene. le
dyngr Contemplatyf lyttle before her

ſiſter Martha. whyche ladde actyf lyfe

¶ The good Pelage in this habyte pylgrymyed wente to Jheruſalem. in to the mounte of Olyuete/ Where oure redemer prayed to god his fader for us in his ſorowefull paſſyon/ ¶ And there he made a lityll houſe. where he deter myned to dwelle/

¶ A lytyll tyme after the Biſſhopp of Anthyoche. callyd togyd alle the byſ ſhoppis that he hadde aſſembled/ And ſente eche of theim in to his byſſhopry che/ ¶ Thre or foure yeres after the de athey of layne Nonne hadde a wyll to goo to Jheruſalem: for to vyſyte the holy ſepulcre of oure lorde/ And the o ther holy places. in whyche oure lorde ſuffred for vs ſo many tormentes and myſcreyes/ ¶ And aſked leue of his biſ ſhopp/ Whyche lyberally graunted to hym/ ¶ Chargynge hym for to enquy re in the layd place of a Relygyous na myd Pelage/ Whyche was departed a ſ fore tyme from hym/ ¶ And how well that the layde Byſſhopp named the la yd Relygyous Pelagius/ ¶ Neuerthe leſs he mente the good ſeruaunt of god pelage the whyche was cladde in cha ſ byte of a may & ſecretely departed as to fore is ſaid/ And for that cauſe he na med her by the name of a may/ ymage ynge that by cauſe of her clothynge ſhe had chaunged her name/ Thys de ſ bey thenne wente to Jheruſalem/ And after that he hadd accomplyſſhed hys pilgremage/ he fonde the good relygy ſ eus in the moũte of Olyuete in whiche ſhe hadde be all waye cloſed and ſhette in her lytyl hous/ whyche hadde none openyng but a lytyl wyndowe/ at why che the layd debey knocked. and anone ſhe opened it/ And how be it that ſhe hadde neuer be ſeey but ones ſyth that ſhe had be in her grete beaulte and pom peye/ yet neuerthleſſe ſhe knewe hym But he coude not knowe her by cauſe ſhe was ſoo deffayted and dyſfygured by the grete abſtynences that ſhe made in ſuche wyſe that the bones perced the ſkynne/ And hadd her eyen wythin her hede ſo depe and holow/ hat ſhe ſemed better to preſente a dede body thay a ly nynge woman/ She ſeyeng this debey ſhe demaunded hym of whens he was/ ¶ To whome he anſwerde that he cam fro anthioche/ and was thyder ſente by hys biſſhoppe Nonus for to viſyte her/ ¶ Thenne ſhe layde to the ſame de ſ bey: My broder and frende ſaye to hym that I praye hym that ye maye playſe hym to praye to god for me/ I hope that his prayers bey to me moche prouf fytable/ for he is a deuoute may and of ay holy lyf/ And incontynent ſhe ſhytte her wyndowe/ and begay to ſaye her tierce/ And þ debey in ſyke wyſe nygh to the wall layd wyth her/ and after re torned in to Jheruſalem moche comfor ted of the ſyght of one ſo holy woman. ¶ fro thens he wente to vyſyte all the monaſteryes and holy places of the cy ſ te and for to ſee the relygyouſe people Wyth whome he beynge there he herde ſaye thyngys merueyllous of the holy religyous Pelagius/ Jn deuylynge of whome they ſpake of the layd Pelage ¶ for they ſuppoſed that ſhe hadd bey a religyous mã/ by cauſe ſhe fayned her all waye to be a may/ And named her ſelf Pelagius/ ¶ The ſame debey for the grete vertues that he herde ſaye of hyr/ wold ones goo to vyſyte her/ and

cam and knocked at her wyndowe/ as he had doy to fore/ And by cause that the sayd Pelagyus answerde nothynge he called hym by hys name/ but neuer-theles she answerd not wherfore he fe-rynge to offende hyr retorned thens by the space of thre dayes/ the whyche pas-sed and wenynge that he hadde be de-parted out of that place knocked agayn at the wyndowe soo harde that he ope-nyd it/ And lokynge in to the lytyll hou-se he sawe pelage whyche was dede/

¶ Thenne he cam ty to Jherusalem & shewde it to the relygyous people of the cyte/ the whiche ty grete multitude cam thyder for to fetche the corps/ ¶ And at ter that they hadd brought it out of the celle or ytyll hous . ¶ And by cause it was the custome to enoynte the dede bodyes wyth myrre/ ty enoyntynge the body they knewe well that she was a womay/ ¶ Thenne they begay to syn-ge and rendre graces and thankynges to god/ ty preysynge and magnyfynge his soueray bounte/ for contemplacoy of his noble tresours whyche hey hydde not oonly ty holy mey but also ty ver-tuouse wymey/ whyche by strayte and harde penaunces haue gotey the Roya-me of heuey. ¶ And after they put the body ty a tyche tombe garnysshid with gold and preeyous stones.

¶ Thenne late vs praye vnto thys ho-ly womay pelage that by her Interces-syons and prayers we maye come to euerlastynge blysse ty heuey Amey/

¶ Thus endeth ꝑ lyf of sayne pelage

¶ Here folowyth the lyf of sayne ma-rie Egypcyey whyche ty delerte ladde a solytarye lyf. And begynneth ty la-tyn. Fuit quidam Senex et cetera/

¶ Capitulum xliii.



SAynt Jerome recounteth . that ty the countrey of palestyn ty whyche is the cyte of Jherusa-lem was sometyme a ryght prudēt may of notable lyf ty dedes and worde na-med zozymas ¶ And we fynde that there was another ty lyke wyse soo na-med whyche was ay heryeyse of who-me at thys tyme we shalle make noo mencyon / but oonly we shalle speke of hym that we haue fyrst named / he wal-ked thurgh alle palestyne ty dyligyng deuoutly alle the holy places and mo-nasteryes that were there/

¶ Of hym self he fonde many mauns for to chastyse the flesshe. And for a

make it subgette to his spyryte/ ¶ And in effecte he was of soo grete renomme that there came to hym from ferre co=ntrees for to here his doctryne ¶ And euery may merueyiled of his grete ab=stynences/

¶ His moder in his Infancye and yon gthe put hym in a mouastery. In whi=che he lyued by the space of lxtthy yere/ ¶ Durynge the whyche for the mooste parte he was greetly persecuted wyth wyne cogytacyons and thoughtes/ In wyth=stynge of whom he hadde in suche wyse fought ey agaynste the deuyll by grete and harde abstynences/that hym lemyd that in alle the Deserttes . there was noo man that exceded hym in doc tryne ne in perfaunce. as he that in hys persone hadde experymented. ¶ And in suche wyse that by that the deuyll had made hym to falle in to vayne glorye ¶ And th⁹ as he was in this same fan tasye/ An auncyent fader came and sa yd to hym/ ¶ My frende I wote well that in alle thyne operacyons and wer kes thou hast ouercome the deuyll. la=ck oonly in this that thou weneste that in thyle partyes bey none relygyous per sones lyuynge more perfyte than thy selfe . ne that better knowey the wayes of helthe than thou doost/ ¶ But for as moche as I knowe the contrary/ yf thou wolte come wyth me/ I shall le=de the in to a monasterye . talke by the flood of Jourdayn/ In whyche for to take from the this folye/ Thou shalte mowe lee of Relygyouses more perfy=te than euer thou were/ ¶ Thenne went forthe the goode man Zozimas hy folowynge the holy fader/

¶ Now it is to be noted that it was the aungell of god. whyche in the lykenes of an holy fader conduytted hym. The whyche Incontynente as they were att the fayde flood vanyllhed awaye/ Ne=uertheselle Zozimas beynge by the flood Jourdayn herde a voyce relownynge/ ¶ And in comynge nyghe to the same he arryued atte a monasterye ¶ And af ter that he had knocked atte the gate./ He that kepte it shewed it to the abbot Whyche for contemplacyon of his ha=byte/ And also by cause that he semyd to be a man of holy lyfe. made hym to entre in. and receyued hym honestly/ ¶ After that he hadd made his oryson The Abbot demaũded of hym the cau se why he came to vysyte theym/ And Zozimas answered. for to lerne the hel the of his soule/ ¶ for he had herde say that grete myracles and synges of ver=tues were made there wythin/ ¶ The Abbot sayd to hym/ My brother a man maye not teche a nother of hymselfe. yf he helpe not hymselfe in prayenge god his conduytour in alle his werkes/ And therfore I praye to god that he make vs suche that we maye obleue and ke pe his commaũdementes/ ¶ But syth it hathe playsed the to vysyte vs . thou shal abyde wyth vs yf thou be for that cause come hyder/ ¶ And I byleue that god shall accompanye vs togyder alle in his grace/ ¶ for he is the Pastour of Pastoures/ Whyche hathe putte hys soule/ That is to saye his propre lyfe for to redeme and saue vs/

¶ Zozimas beynge in this same mona sterye sawe some Relygyouses shynyn ge in vertues/ ¶ And in esperyte incel=

¶ Fayrely walkynge daye and nyghte in orilon and prayer/ ¶ And neuer preferred they one vayne worde/ Ne occupyed theym in ony thynges temporell/ But as they hadde ben ferd theyr names were vnknowen/ ¶ Theyr lyfe and pasture was of holy wordes/ ¶ And for to sustayne nature ete but brede and water oonly/

¶ This conliderynge Zozimas he prouffyted moche greely in folowyng theyr holy lyfe/ ¶ After that he hadde ben there a certayne tyme/ The holy tyme came the whyche they muste faste the Lente/ ¶ Wherfore alle they made theym redy to laynctelye and make theym holy agaynste the tyme of the passyon and Reluurrexion of oure lorde/

¶ Now it was soo that the yate of the sayde monasterye was neuer open/ To thende that noo may sholde entre· whiche sholde lete theym to praye to'god/ ¶ For to knowe thenne how they proceded in their fastynges/ It is to be noted that the fyrste Sondaye of Lente. alle togyder came to the chyrche/ And there receyued theyr maker in grete feruente deuocyon/ ¶ And after that they had done and accomplyssed theyr orylons/ The auncyentes embraced and kyssed eche other in lygne of lyngulier loue/

¶ Enuye for to optayne benefyces and prysourres for to haue occasyon to lepe oute of theyr monasterye was not lodged there/ ¶ And they resembled not þ birde that fleeth alwaye aboute the cage for to fynde ay hole. That is to say a vy Abbaye or Prysorye .for to flee thorugh the feeldes and countree/

¶ For to retorne thenne to our purpoos after that they hadde kyssed eche other They prayed humbly to thabbot that he wolde make to god deuowte prayer for theym/ To the ende that they myghte strongely fyghte agaynste the fende/ ¶ Thyle thynges done alle the portes were opened/ And alle togyder longeth the longe or plalme (Domin⁹ illuminacō) plalme.xxvi. ¶ And whan they were oute of theyr monasterye for to goo in to deleztes/ Two of the Relygyous men abode wythin the chyrche/ Not for doubte ne feere that they sholde lese ony thinge/ But to the ende þ theyr Oratory sholde not be without prayer ¶ Eueryche of theym bare his nedlyeres for to lyue by/ ¶ Some a lytyll brede/ Other fygges or dates. Or pesen or benes for to make potage wyth a lytyll water/ ¶ Some of her bare no thynge but her mantellis with whiche they were clodde/ ¶ And in the Deleztes ete but herbes that grewe there/ Eche after his appetyte and wyll/

¶ For beynge there they ladde suche rule as they wolde. By cause they wente not one with ay other/ ¶ Thus passed they the flowy Jourday seperate and ferre frow eche ete. in goynge by the deleztes/ ¶ And yf by aduenture one sawe a nother come agaynst hym. he tolde a none a nother waye. Wythoute spekynge one to a nother/

¶ And in this wyle ladde they a lyfe moche solytarye/ And theyr fastynges thus contynued tyll palme Sondaye/ ¶ After whyche daye they alle were retourned to theyr monasterye/ ¶ And Eueryche brought the fruyte of his ab-

fynence/ ¶ Neyther neuer alked they one of a nother how they hadde lyued in the deserte / To the ende to eschewe vayne glorye/

¶ For some of theym ladde a lyfe full harde and sharpe. ¶ And yf the other hadde kno wey it/ They hadde prayed hym/ And wolde haue tolde it eche to other/ By whyche the deuyll myght haue tempted theym by vayne glorye / ¶ And by this it apperyth that they flee the prayse of mey/ Whyche myghte brynge forthe noo proufyte/

¶ But it is ryght perylous and dommagable to the soule /

¶ Zozimas thenne pasyd the flom Jordan by the example of the other. and bare a lytyll brede wyth hym for to sustayne his poore body/ ¶ And yf he was lohre in etynge. Yet he was more in slepynge / ¶ And soo passynge thorugh the deserte/ Alwaye he desyred to fynde some holy may/ By whom he myghte be the better enfourmyd and Instructe. thanne he hadde bey tofore /

¶ After that he hadde walkyd by the space of twenty dayes/ Aboute the hour of Sprte . he taryed to praye and to make his orysons to god / as he had be accustomyd/ ¶ For his custome was at the houre of Tyerce. Sprte. and None for to cesse of walkynge for to make his prayers /

¶ And as he lyfte vppe his eyen. beholdyng on the ryght syde. he sawe the shadowe of a body of manhynde/ ¶ Wherfore he was moche abasshed / Wenyng that it hadde bey a thynge fantastyke And blessyd hym wyth the synge of the Croffe/ ¶ And his prayer fynyshed sawe a persone alle nakyd go tofore hym towarde the South/ The whyche was all blacke of the grete here of the soñe ¶ Hauynge her heeres whyte as wulle whyche henge abowte her necke /

¶ Thañe he moche admerueylled and replenyshed and fulfylled wyth grete Joy beganne to renne to the place where as the persone was/ ¶ The whyche also ly seenge hym was gretely abasshed/ ¶ Zozimas merueylynge in hym self thoughte that it was some holy persone/ ¶ And whanne she sawe that he came nyghe her/ She beganne to renne ly to the wood / And Zozimas alwaye after. tyll he was soo nyghe her that he myghte lyghtely calle her / And spake to her sayenge/ ¶ Wherfore fleest thou tofore a poore olde may full of synne . and vnworthy seruaunte of god /

¶ Now supposyd Zozimas that it had be a may/ But it was sayntt Marye þ Egypcyen. or Egypciaca. To whome he sayde/ I adiure the ly the name of god/ for the honour of whom thou holdeste the ly thyse deserte that thou tarye and speke to me/

¶ As soone as Zozimas hadde preferred and spoken thyse wordes/ They came nyghe togyders/ ly a place where as ranne a lytyll broke or water/ ¶ But alwaye the same persone fledde forthe from hym/ ¶ And Zozimas passed ouer the water wente after ou the other syde of the broke /

¶ And seenge that he cowde not attayne ne ouergete her beganne to wepe. prayenge her that she wolde speke to hym/ ¶ Thenne she spake and sayde/ Father Zozimas wherfore chacest thou me

Lete me alone I praye the to the name of god. ¶ For I maye not towne my face towarde the / for I am a naked woman / ¶ Wherfore gyue to me thy mantell for to couere my poore and my lerable nature / And thenne I shall spe ke to the /

¶ Whanne Zozimas sawe that she cal led hym by his name / he esteemed & trowed that it was shewed to her by reue lacyon of god / Sery that she neuer had hadde tofore sery hym. ¶ And anone he tooke of his mantell · and threwe it to her / Ay tournynge his face awaye from her / ¶ And anone as she had co uered herselfe the beste wyse she cowde. She sayde to Zozimas / What wenestu thou to be but a synfull woman / ¶ Zo zimas kneled downe there oy his kne es and asked of her hyr benedyccyon & blessynge / ¶ Ay lyke wyse dyde she to hym / ¶ And longe were they bothe in this state oy theyr knees / ¶ Zozimas sayeng / Dame gyue to me thy benedyc cyon / ¶ And she sayde semblably and in lyke wyse / Fader gyue to me thy be nedyccyon / for thou arte a preest / And therfore it appertaynyth better to the / thanne to me /

¶ Zozimas strongely abashed sayd to her / ¶ Truely my frende thou art full of the grace of god / For thou knowestu myn name and myne offyce / ¶ The spyrytuell grace is not gyuen oonly for the order or dygnytee of Prestlhode / But by the good werkes that the perso ne dooth / ¶ And therfore it appertey neth to the fyrste to gyue the benedyccy on / ¶ The good woman consented and sayde / ¶ Blessyd be the Redemer of on re soules / ¶ Zozimas answered / Amen

¶ Anone they arose vppe ¶ And after sayne Marye Egyppcyen sayde / I be maunde and aske the. wherfore hastu thou take soo grete payne for to be a sy full woman / ¶ Zozimas answered. this hath not be oonly by my wyll / But al so by sufferaunce of almyghty god / yf it be soo sayd she. I praye the that thou recounte and telle to me of the conuer sacyon of the lygnage of mankynde & of the prynces and pastours of the chyr che / ¶ Ay two wordes Zozimas an swered / God almyghty hathe gyuen peas to alle his people / ¶ But I praye the that thou praye for the confyrmacy oy of the peas. and for my synnes / And she answered sayenge / ¶ Thou that a te a preest oughte to praye for alle the worlde. and for me poore synfull wo man / for that is thy vocacyon.

¶ But for to playse the I shall make my prayer to god-ty suche wise as thou hastu commaunded me / how be it that I am ay vnworthy sinnar / ¶ Thenne she lyfte vppe her eyen and her honden to heuen / And was longe ty prayer /

¶ Durynge the whyche Zozimas sawe a thynge moche meruey llous / ¶ For by the grace of god. she was eleuate and lyfte vppe oy heyghte a cubyte aboue the erthe /

¶ Zozimas seenge this vysyon began to sweete and tremble for feere / ¶ And wyste not what to saye sank (Lyrichey soy) Wenynge that she hadde ben a spi ryte fantastyke ¶ The blessed woman seenge that / comforted hym sayenge / ¶ Wherfore tremblestu thou / Thynkestu thou that I am a spyryte fantastyke /

¶ Wherfore arte thou scandalyzyd in me/ ¶ Dyeue hardely that I am a pou re synfull woman/ Baptyzed wyth the holy sacramente of Baptyme/ ¶ And am noo thynge fantaskyque. but a spar cle of fyer/ Alhes. and clethe/

¶ And whanne she hadde sayde this/ She beganne to bleme her forhede: her eyen. her lyppes. and her brest wyth the sygne of the Crosse/ Sayenge after/ I praye god that he wolle delyuere vs fro the pondes of the fende/ The whyche hathe grete enuye vppon vs/

¶ Zozimas herynge her propolicyons knelyd downe atte her fete/ ¶ And pra yed her sayenge/ In the name of god that was borne of the holy vyrgyn. for the honoure of whom thou doolste here penaunce/ Saye and telle to me what thou arte. and of what place ¶ And for what cause thou arte come to dwelle he re/ ¶ For I requyre not to haue vayne glorye of thy vysytacyon/ But oonly for to be taughte and enleygned of the Whyche am a poore synnar/ ¶ I byle ue in god. by whom thou spuryst and cō mandyste in this Delerte/ ¶ And for to know hym I am come hyther/ To the ende that thou telle to me thy vertues & abstynences/ For yf it playsyd not hym that thou sholdeste shewe to me thy fa ytes and dedes/ Neuer wolde he haue suffred that I sholde haue seen the/

¶ She answered in this manere/ Tru ly my fader I am aslhamed to saye to the the lecherye and pouerte of my bo dy/ ¶ I knowe well that Incontynent that I shall recounte and shewe to the the synnes that I haue commyled and done/ Thou shalte flee from hens/

¶ But for that I praye the that thou leue not to praye for me/ To the ende that I maye haue mercy atte the ende of my dayes/ ¶ Zozimas herkenynge wepte moche strongely/ ¶ And she be ganne to telle how she was born in E gypte/ ¶ And how in forsakynge her fader and moder. and theyr sayre In structyons and shewynges/ she beynge twelue yere of aege. transported & putte her in to Alexandrye/ ¶ After that ae ge. and durynge the tyme of seuentene yeres and more. she hadde contynuelly made resydence atte the open bordell of the same towne wyth other compy wē men there beynge. In abandonnynge and dlynge he propre body to all that came/ ¶ And wyth noo other thynge gate her syuynge. in pallynge soo her yongthe.

¶ On a tyme she lisynge in this fo lye sawe a multytude of people of Ly bye and of Egypte/ whiche sayden wol de passe the see ¶ Thenne she asked o ne of theym. whyther they wolde goo/ And wherfore they made soo grete hal te/ ¶ To whom he answered. that shor tely sholde be in Jherusalem the feest of the Exaltacyon of the holy Crosse/ On whyche god hadde be crucyfyed/

¶ And therfore they made theym re dy for to goo to the sayde solempnyte. ¶ Wppon that she demaunded and en quyred of theim yf they wolde take her in to theyr companye. To whom was answered ye/ Soo that she hadde mo ney for to paye the Maronnar/ ¶ She sayde that she hadde noo thynge/ But yf she wente in to the shyppe/ And for her trespghe she sayd that shold aban

donned to hym her body / ¶ And this sayd. she required Zozimas that it shold de playse hym that she sholde telle noo more / for the ayre and he were therof enfected / ¶ Zozimas answered / ha my frende saye hardely wythoute hydynge ony thynge /

¶ Thenne beganne she to recounte to Zozimas this that folowyth / ¶ Whan the ponge may hadde herde alle thyse wordes. he beganne to laughe and went his waye / ¶ Thenne she threwe a ꝑ waye her spyndle that she helde / & went towarde the shyppe to saylle fourth with the other / ¶ Thenne sawe she ꝑponge mey atte ryuage of the see. after her Jugement good and honeste / The other were thenne gooy to the shyppe / ¶ And she prayed theym that she myght goo wyth theym in to the shyppe And that they sholde not refuse her / ¶ And by many lewde and fowle wordes she mouyd theym to laugh / Theñe they tooke her in to theyr shyppe / ¶ Ato wchynge the Insolences by her done in the sayde shyppe. she wolde noo more recounte to Zozimas / But prayed hym that he wolde be contente wyth ꝑ she hadde sayde. wythout to recyte and shewe ony more /

¶ She in lyke wyse arryued in Jherusalem. was abandonned to alle synne / ¶ And was not oonly contente to doo synne wyth theym of the shyppe / but also w' many other pylgrymes ¶ Whan the daye of the feest of the holy Croste was come / She wente tofore the ponge pylgrymes. for to ensyte them to the synne of lecherye / ¶ But neuertheleste she wente wyth the other in to the chyrche. for to worshyppe and adoure the Croste. And came vnto the porche / Ye nynge to entre in / ¶ And notwythstondynge that she was bonne wyth grete payne vnto the yate of the chyrche / Yet myghte she not entree / How well that alle the other entred lyghtly that wold entre. ¶ But by the power of god why che wythstode her. she was reiecte & caste abacke from the yate / ¶ And tyme she suppolid that the cause why she myghte not entree. was by cause that she was feble as wymmen bey. whiche be not soo stronge as mey. ¶ Thenne she enforcyd her for to entree more alpnely thanne she dyde tofore / But all her enforce auayled her not / ¶ For she was ofte reiected and caste abacke / In suche wise that her body was shoney and bruised / ¶ Thenne she abode longe tofore the gate / ay beholdynge alle the worlde whiche entred in wythoute ony force or vyolence / ¶ And began to thynke that the grete multytude of synnes whyche she hadd commyted and done. was the cause and letynge for whyche she myghte not entree / ¶ And thenne she began to wayle and wepe bytterly. and smote her breste wyth grete contrycyon and displaysire of her lyfe / ¶ And beholdynge oy hyghe. she sawe ay ymage of the vyrgyne Marye whiche hadde borne the god of heuen and of erth / sayenge that for my horryble synnes why che I haue done and commyted. I am not worthy to beholde oonly thyn ymage / for thou arte a vyrgyne tofore thy chyldynge and after / ¶ And therfore it is noo thynge Juste ne ryghtfull. that a poore and a lecherous detestable ma

le prayer vnto the/ ¶ Neuertheleſſe by cauſe thou haſte conceyued and engen-dred hym that woll alwaye calle agayn ſynnars to penaunce/ I hyeche the that it maye playſe to helpe to conuer-te me to hym/ Ye gyuynge to me ayde and comforte for to entrer in to his chir che/ To the ende that I maye worſhip and adoure his ryght worthy Croſſe/ as whyche he ſhedde his precyous blo-de for to Redeme me from the paynes of helle/

¶ Cõmaunde bleſſyd lady and vyrgy-gyne. that the yate be opey to me/ And I promyſe to thy dere ſone. whyche is my god. and to the alſo. that I ſhall ne-uer retorne to ſynne/ But Incontynen-t that I haue adoured and worſhipped this precyous Croſſe. I ſhall forſake al the worlde/ ¶ She recited and tolde fer-more to the layde Zozimas. that in-contynent after her prayer made as ſa-yd is/ She truſtynge in the grace of ou-r lorde Jheſu Cryſte and of his bleſ-syd moder wente to the yate/ Where to-fore ſhe cowde not entre/ And in grete fer. as halfe deed ſhe entred lyghtly wyth-oute ony dyſſyculteé/ ¶ And after ca-me to the place where as was the ryght worthy Croſſe of our Sauyour/ To fore whyche ſhe kneelyd on her kneés/ & in feruente deuocyon ſhe adoured hym to other/ ¶ And after came to the ymage of the virgyne Mary moder of god. for to gyue thankynges to her the beſte wyſe ſhe cowde. of that whiche by her Intercellyon ſhe hadde ſoo grete a pryuylege to worthyppe his precyous Croſſe/ ¶ Ye layenge/ O glorious vir-gyne Mary. glorye be to god almyghty. whyche by thyne worthy Intercelly-ons hathe wylled to Receyue me lyn-full womay to mercy/ ¶ What ought-e I more to doo thanne to accomplyſſhe that whyche I haue promyſed/ ¶ And yet agayne I praye the that thou helpe me to conduyte me and lette me in the way of ſaluacõy. for to the I yelde me. as to her whiche may helpe & ſocour me ¶ Anone ſhe herde a voyce whiche ſay-de to her/ Womay paſſe ouer the flom Jourday/ And thou ſhalte fynde there thyne helthe and reſte of thyne ſoule/

¶ Incontynent ſhe prayed the bleſſyd lady that ſhe wolde be alwaye helpyn-ge atte her nede/ And ſoo wente from ꝑ cytee/ ¶ And in gooynge ſhe founde a may whyche gaaf to her. iii. pens. with whyche ſhe bought her thre loues of bre-de/ ¶ And after aſkyd of hym that ſol-de the brede: whyche was the waye to goo to flom Jourday/ ¶ And whañe ſhe knewe the gate by whiche ſhe ſhol-de goo/ Alle the daye ſhe wente weppyn-ge and waylynge/ ¶ And from the hou-re of Tyerce vnto the houre of Syxte. and abowte the ſonne gooynge downe She wente and arryued atte a chyrche of layne Johan Baptyſte by the lay-de flom Jourday/ In to whiche chyr-che ſhe entred for to make her prayers. The whyche accomplyſſhed ſhe deſcen-ded in to ꝑ flode aforſayd & waſſhe her face & her body wyth the holy water of ꝑ ſayd flom Jourday ¶ And after that ſhe had admyniſtred ꝑ holy ſacrament of thaulter. ſhe ete halfe a loof. & the ſa-me nyghte ſhe lay all naked vpon ꝑ ey-the/ ¶ On ꝑ morn ſhe made her prayer to ꝑ glorioꝰ virgyn Mary/ prayeng her

that she wolde adresse her for to goo. where as shulde be good for her helthe ¶ Fynably she was come to the place where as Zozimas hadde founde her/ ¶ And as she sayde she hadde bey there bounty pere/

¶ Zozimas ferthermore demaunded & questioned of her what thynge she had etey/¶ She answered.two loones and ay halfe of brede/ Whyche were bycomey as harde as stones as soone as she was passed ouer the flom Jourdayn/

¶ Zozimas sayd to her/Saide thou thy passed thy lyfe soo longe tyme wythoute payne or sykenesse/¶ She answerd My fader I dare not telle the the perylles that I haue endured/ ¶ Zozimas sayde.Leue noo thynge.but saye alle/

¶ Truely my fader sayd she I haue be seuentene yere that I hadde contynuelly delyre to ete and drynke suche mete/ as I ete in the worlde/¶ And by cause I myghte not haue it· I was in soo grete heuynesse that I myghte not endure it/¶ In lyke wyse the fleshely thoughtes and deuyllysh longes came to my mynde/ By the whyche I was gretely tormented/¶ But Incontynent I wepte and smote my breste.in sayenge to fore myne eyen the promyse that I hadd made to god and to the blessyd vyrgyne Marye/

¶ Whanne I departed from the cyte che of Jherusalem/pryncypally I came for socour to the holy vyrgyne Marye/¶ And in wepynge and lamentynge I prayed her to haue consolacyon & comforte/ ¶ Towchynge the fleshely temptacyons that came soo moche tofore me that I may not expresse ne telle ¶ For they made me soo confounded & my hyrte lyenne.that I myghte not bere it/¶ But whan I was in thyse passyons.I fell aboune to the erthe for to wepe and waylle abundantly/ ¶ And in soo doynge I knewe specyally that the blessyd vyrgyn Marye whyche had holpen me came for to socourre me/And I neuer lyfte vppe myne eyen from the erthe tyll I was out of thise cursyd thoughtes/In hauynge alwaye myn herte to our lady.Treloeye of grace. comfortresse of desolate/¶ And the very assystresse of theym that bey out of the waye/

¶ Zozimas after demaunded of her.hatte thou had noo mete ne clothing.The holy Egypcyen answerd/I haue ete the two loues and ay halfe. as I haue tolde/¶ And the relydue of the tyme I haue ete herbes of the desiertes¶ By cause that my clothynge was all to tornen in ppeces. I haue lefte theym .and am alle naked/

¶ Lete vs thynke here how many alteracõns.al well by raynes and grete colde. as by extreme hetes of the sonne she endured/ ¶ Thynke we also how many carnall temptacyons she threwe fro her/Whyche bey somoche dyffycyle to ouercome to theym that haue bey accustomed therin more thanne any other temptacõy) ¶ After she sayd to Zozimas/Alas my frende I am nourysshed and cladde only wyth the worde of my god. whyche hath done to me so many graces/The whyche sayeth. that manyeth not only by brede.but also by his worde. whiche nourysheth more than bodily mete/¶ Zozimas herynge the spake of holy

Scrypture layde to her ¶ Moder haste
thou lerned the bokes of Moyses/The
Psauter and other holy Scrypture/
¶ She therme lamynge layde to hym
Fader byleue me certaynly. that lyth I
passyd the flom Jourdayn. I sawe ne-
ver may lyuynge but the-ne other beest
of the worlde/¶ I neuer lerned booke
ne neuer herde the Psauter radde ne
songen/¶ But the worde of god why-
che hathe soo grete vertue hathe enfor-
myd myn entendement/¶ And thys
sufficeth to the. that I haue tolde to the
¶ And frome hens forthe praye for me
poure synfull lecherous womay/
¶ And whanne she hadde layde thyse
wordes/Zozimas kneled downe on his
knees. and beganne to saye/¶ Blessed
be the oonly god that dooth thynges so
meruey lous. and in soo many persones
¶ Blessyd be thou my god. whyche ha
ste shewed to me the goodes that thou
doost to theym that dredeth the. and kee-
pe alle thy commaundementes/¶ Be-
leue my god thou leuest neuer theym
lecherey for to serue the/
¶ The good womay suffred hym not
to lye on the erthe/¶ But prayed hym
that he wold neuer shewe that she had
layde to may lyuynge/¶ And after la
yd to him/My fader goo now forth on
thy waye in peas/¶ And wythin a ye
re hereafter I shall come agayne. & shew
me to the/Yf god gyue vs the grace
¶ Wyth thys I praye the to doo that
whyche I shall ordeyne/
¶ By cause that in your monastery
whanne ye make your holy fastynges.
whyche is called Lente/Youre custome
is to goo in to Deserte eche by hymself
for to kepe his fastynge. ¶ Whan that
tyme shall come. thou shalt not goo ou
te of the chyrche. but kepe the monaste-
rye/ ¶ Zozimas was more abasshyd
thanne tofore. of that she knewe the ru
le of the monasterye/and began to crye
¶ O my god glorye be gyuen to the/I
know that thou gyuest more grace w-
oute comparyson to theym that serue þ
truely thanne they demaunde or aske/
¶ The holy Egyptyen reprysed his
worde and layde/Fader herken/¶ For
whanne thou woldest departe from the
monastery. Thou shalte not mowe.
¶ But the holy Thursdaye of Lente.
thou shalt take the precious body of ou
re lorde Jhesu Cryste. and his precyo-
us blood in lyke wyse in ay holy vessel
and shalte come to me on that other sy
de of flom Jourdayn. without to passe
ouer/¶ And thenne by the grace and
mercy of my god and of thyne. I shall
receyue hym benygnely/¶ For I neuer
receyued hym syth I was admynystred
in the chyrche of sayne Johan in Jhe
rusalem/¶ I praye the that thou dysa-
ppoynte not my requeste/But doo as I ha
ue layde to the/
¶ Wyth this thou shalte saye to Johñ
Abbot of thyne monasterye: that there
ben some thynges to be corrected in his
chyrche and Abbaye the whyche I wol
not tell to the now/¶ But neuertheles
thou shalte aduertyse hym to take hede
to his Relygyouses/¶ Thyse wordes
sayd the goode womay retourned in to
her caue and dwellynge place accusto-
med. ¶ The good Zozimas retournyng
to his monastery. beheld þ grounde whe
re as she hadde walked/ In prayenge

god/And sayde non thynge alle that ye re of that he hadde seyn/¶For by cause he durste noo thynge saye / he entertayned wyth his brethern whanne they were retourned fromy the Deserte after theyr custome/

¶Alle the yere lyghed Zozimas. soma the desyre hadde he that it were passyd

¶Whanne the tyme was come that the brethern sholde departe .for to goo ly to Deserte. to make theyr fastynges as they hadde ben accustomyd/¶Zozimas was tabry with a feuer/And therfore he abode ly the monasterye/

¶Thene he remembred that she had sayde to hym. whanne he wolde haue gone wyth the other. he myghte not

¶The daye of the Lene comen/ And after that alle the brethern were retourned fromy Deserte/¶Zozimas ly obeynge that whyche that the goode lady sayne Marye Egyptyen hadde sayd to hym/¶He toke a chalys and the precyous body and blood of oure Sauyour Jhesu Cryste/¶And after he putte fygges and Dates ly a lytyll panyer. and ly a lytyll potte. potage wyth water/¶And soo wente forth as he hadde ben tauzte vnto the ryuage of the flomy Jourdan/Ly abydynge the good woman Marye Egyptyen/¶And notwythstondyng that it was longe er she came thyder/Yet Zozimas slepte not / ferynge that she hadde ben there tofore his comynge/

¶Wherfore he wepte .and prayed god ly sayenge/My god whyche hast wylled to yeue to me the grace to se this holy woman/I beseche the that it maye pleyse the to graunte to me agayn that I maye yet ones se her/¶And ly peynge and makynge hys orysons. came to hym a nother fantasye/¶And after he sayd/Alas what shal I do whan she shall come/how shall she come ouer the Ryuer. ¶Alas I haue noo Boote to rowe her ouer/ Alas that I am vnhappy / ¶And thus sayenge the holy woman came and tarryed ay that other syde of the flomy Jourdan/¶Whanne Zozimas sawe her he was replenisshed wyth Joye .and thanked god / Alwaye thynkynge how she myghte come ouer wythoute boote/¶And he beholdynge her what she dyde . he sawe her make the sygne of the Croise vppon the water/¶And after she beganne to walke vppon the water/ Ly passynge ouer as bredfastly as she hadde walked vppon drye londe .

¶She beynge yet vppon the water sayd to Zozimas/What doost thou sayst fader whyche arte preest and seruaunt of god beynge the holy thynges/

¶And thus sayeng she came vnto the other ryuage of ꝑ flood. where as was the holy may/Whom she salewed right humbly/¶Thenne he answerd. I was soo admeruylled of this myracle that I was ly maner of a slepe/Now I knowe /that alwaye it is trouth that god sayche .whyche hathe promysed to them that purchase them by penaunce/That they ben agreable to hym

¶Alas I knowe now/ how well I be lasse ly perfeccion than they that ben ly this place/¶And I helde me ꝑ moost perfyghte ly my fourmer monastery.

¶This done the holy Marye Egyptyen sayde to hym that he sholde

begynne the Symbole/Quicunqz vult ſaluus eſſe/et cetera.¶ After they ſayde the crayſed Dominycall/ That is to ſaye the Pater noſter / The whyche achyeued ſhe kyſſed the holy fader Zoſimas/¶ And after receyued the holy ſacrament of the auter her maker and ſauer/¶ And after lyfte vppe her hondes to heuen and ſayde/¶ O my god lafte now thy honde mayde and poore ſeruaunte in peas after thy worde/ ¶for myn eyen hathe ſeen thy helthe.

¶After ſhe ſayd to Zoſimas. Goo now in to thy monaſterye. and lyue in peas with god/¶ And whanne this ye ſhall be paſſed. thou ſhalte come a ſayne vnto the lytyll Broke where I fyrſte ſpake to the/And yet thou ſhalte ſe me agayne.yf it playſe to my god / ¶Zoſimas anſwered/ Wolde god that I myghte alwaye be with the/

¶ My moder I praye the that thou wolte ete a lytyll of the mete that I haue brought to the/¶ Thenne ſhe toke the graynes of his lytyll. and put it in her mouthe .ſayenge/¶ Jt luſtyſeth to haue the grace of the holy ghoſt for to luſtryne the ſoule vndefoyled of lyure/¶ Thenne ſayde Zoſimas pray for me/And remembre myn Infelycyte/¶ Zoſimas tooke her by the fete .in prayenge her that ſhe wolde haue the ſtate of the poore ſynnars and hymſelf for recommended/¶ Thyſe thynges thus done. the good woman made the ſygne of the Croſſe vppon floty Jourdayn and went vppon the water as ſhe dyde tofore/¶ Zoſimas dredefull and Joyeous retourned agayn in to his monaſterye/¶ But he was dyſplayſed by cauſe he hadde not aſked her name /

¶ The yere paſſed he came agayne in to the place afore ſayde/¶ And beholdynge on alle ſydes yf he myghte ſe her.¶ But he cowde fynde none apparaunce nor knowlege.¶ And lyftynge vppe his eyen to heuen made his prayer ſayenge/¶ O my god playſyth it þ to ſhewe to me the Aungell.to whom alle the worlde is not worthy to be compared or lykened/¶ And thyſe wordes thus proferred and vttred/he ſaw ouer the ſayde broke a clerenelle ſhynyng as the ſonne/¶ Vnder whyche bryghtnes ſaye deed the body of the holy Egyptyen/ Haupnge the face towarde the Eſt And her hondes Joyned vppon her breſte/ Thenne Zoſimas aroos and went vnto the ſayde body/¶ By whyche he wepte a longe whyle/wallhynge her fete with his teeres wythout towchynge ony other parte of her body/

¶ Thynkynge in hymſelfe that he was not worthy to towche her / ¶ But by the prouydence of god he founde a letter in whyche was wretten this that followyth /

¶ Fader Zoſimas putte in ſepulture the poore body of Marye Egyptyen. To the ende that in loo dooynge thou rendre to the erthe that whiche is hys / And poulder to poulder / in prayenge god for my ſoule/¶ Zoſimas was moche admerueylled . In thynkynge how thyſe lettres hadde ben wretten/ Neuertheleſſe he reioyced hym of that he knewe her name / And prayſed and thanked god.¶ And dyſpoyd hym for to make and begynne to dygge a pytte or a Sepulture to burye her in / ¶ But

for as moche as he hadde vnyther ȳs
keys he shoulde for to make it/ ¶ He fo
unde a lytyll bowhe . wyth whyche he
begay to delue in the erthe/ The why
che was soo harde/that he was a long
space of tyme . wythoute to make ony
chynge. ¶ Fyrste he was olde and feble
¶ Secondly the grounde was harde.
¶ Thyrdly he was strongely ennoyed
and wepte contynuelly/ ¶ And in lyke
wyse vnlyklynge. he byheld the corps of
the good Marye Egyptyen / he sawe
a meruyllouse grete lyon. whyche lyc
ked the fete of the bleſſyd corps/
¶ Thenne he was somwhat afrayde /
For neuer tofore hadde he seen suche a
beeste . ¶ Also he hadde sayde to hym
that he hadde none seen in alle the ty
me that he hadde ben in desserte/
¶ Thenne Zozimas bleſſed hym with
the sygne of the crosse. in beholdynge ꝑ
sayde lyon/ Whyche made to hym a sy
gne of salutacyon/ ¶ That seenge Zo
zimas commaunded hym to make the
sepulture for the good holy woman/
The whyche he dyde accordynge to ꝑ
quantyte of her body/And after in way
lynges and weppynges Zozimas couer
de the sayde body. whiche was alle na
kyd in lyke wyse as he hadde founde it
in the presence of the sayde lyon/Why
che anone after departed/ ¶ And Zozi
mas retorned in to his monastery. and
recounted and tolde to his brethern the
caas in suche wyse as it happed/Wher
fore they were moche admeruylled/
¶ And after that tyme they solempny
sed and worshypped the daye of her de
partynge oute of this worlde /
¶ The Abbot Johan corrected thenty
whyche hadde trespassed and synned by
lyke as sayne Marye Egyptyen had sayd
de to the sayde Zozimas/ ¶ The why
che lyued in the sayde monastarye vnto
the aege of an hundred yeres / ¶ After
whyche tyme he deyed in verite/And his
soule went in to the glorye of heuen/
¶ To whyche he brynge vs that dey
ed ony the Dralle/Amen /

¶ Thus endyth the lyfe of the holy
& bleſſyd woman sayne Marye Egyp
tyen /

¶ And nexte folowyth the lyfe of sa
yne Maryne / Begynnynge in latyn
¶ Fuit frater quidam/ et cetera
Capitm .xliii.



Sometyme a secular may whiche hadde but one oonly doughter/whom he delyuerd to goone to one of his frēdes/And after he put hym self in relygyon/ where he dyde wyth a good wyll/ alle that thabbot commaunded hym/ After that he hadd be there a longe space of tyme / he ofte remembryd his doughter/ in suche wyse that he becam alle melancolyus/

¶ Thabbot seenge his corage chaunged/and that he was not so Joyous as he had be accustomed/demaunded hym the cause of his heuynesse/

¶ Thenne he answerde in weppynge/ that he hadde lefte in the cyte ay oonly love. whome he moche loued. and for that cause he was melancolyous / and also by cause he wyst not how he dyde/ The abbot sayd to hym/Goo & fetche hym and bryngе hym hyther to thende that he may duelle wyth the/ And nevertheles the sayd relygious hadde no sone. but oonly a doughter. as afore is sayd/the whyche hadde to name Maryne/but he wold not telle soo to the abbot/by cause he hadd concluded to bringe her in/in abyte dyssymyled/ And went to the cyte / whyche was dystant fro his monastery xxxii. myle or there a boute / And brought his doughter clad lyke a may/and callyd hyr Maryn/In whyche estate she was theryn vnto the age of xiiii. yere. and was sufficyently Instructe / as welle in letture as other wyse in the waye of helthe / hir fader shewed hyr how vyrgynyte was a fayre estate moche agreable to god/In prayng her ryght affectuously to kepe hir well / and that she sholde be ware and wyse from the grynnes of the fende. And that she sholde neuer late be knowen that she was a woman/she comen to the age of xvii. yere/ her fader deyed and departed out of the worlde.

¶ After she becam moche obeyssaunt to thabbot and to alle them of the monastery/in suche wyse that she was merueyllously loued of thabbot and of all the relygyous wenynge alleweye that she hadde be a may.

¶ The sayd monastery hadde. ii. oxen and alwyll carte seruynge for the relygious for to fetche their necessytees at the see whyche was by theim a thre myle of. ¶ On a tyme the abbot called Maryn/and asked hym why he wente not somtyme lyke as the other brethern dyde for to fetche vytayllys for the conuente. Maryn whiche was moche obeyssaunt wente incontynent thyder/ Now it is to be noted that on the waye there was a may named Paudour. in whos hous the sayd Maryn otherwhyle abode alle nyght wyth his other brethern/ Whan it was soo late that they myght not retorne to the monastery. And hit happed that the doughter of the sayd Paudour was wyth chylde gotey by a may of warre

¶ The fader seyenge hys doughter grete wyth chylde began to repreue her angrely and thretened her for to knowe who hadde gotey it/

¶ Thenne by thynstruccyon of her love. answerde that Maryn the relygyous hadde doon it ¶ The fader thenne accompanyed wyth hys frendes cam to thabbot/& recounted to him þ caas. The rof thabbot was gretely admerueylled

And lente anone for Mary / And de-
maunded of hym yf he hadde commy-
sed thys grete lynne / Mary began to
wepe & layd Fader Abbot I haue gre-
ely lynned / the whyche dyspleasyth
me sore / Wherfore I praye you that ye
wyll chaunge me wyth penaunce suche
as ye shall thynke to be appertenynge
to the correccyon of my grete offense /
¶ Thabbot is a grete furye droof hym
out of ꝑ monastery / to fore whyche wy-
thout entrynge in agayn she was by ꝑ
space of foure yere / lyeng vnder the ga-
te vpon the bare ground / makyng there
sharpe penaunce for the synne whyche
she hadde not commysed / And whanne
the brethery wente for prouysyon of the
couent / she asked of them brede for the
loue of god. And suche penaunce she en-
dured by the space of iiii. yere in whiche
tyme she endured not oonly grete indi-
gences / But also many rebukes and
shames / as well of ꝑ parentes and frē-
des of the doughter whiche hadde leyde
to hy ꝑ layd caas / as of other folke thy-
der comynge / whyche called her paper
lard and ypocryte / And yet that wor-
se is / ¶ After that the layd doughter
hadde leyed in a certayn tyme for to no
urysshe her chylde wyth her pappes /
¶ She brought the chylde to hym la-
yenge / holde Mary take thys chylde /
and nourysshe it / lyke as thou hast ma-
de it / ¶ She receyued it benygnly / And
two yere duryng she nourysshed it swe-
tely with suche as was gruey to hir for
the loue of god / ¶ The relygyouse bre-
thery seyeng her grete pacyence and hu-
mylyte / moeued wyth grete pyte and
compassyon prayde thabbot ꝑ it wold
playse hym in preferynge mercy tofo-
re the rygour of Justyce to calle agayn
hother Mary / whyche thynge he wol-
de in no wyse doo / hauynge alwaye a-
penst hym meruayllous indygnacyon
because of the layd trespaas / ¶ Fyna-
lly he beynge vanquysshyd by contyn-
uel prayers of hys brethery / called ha-
ym agayn and layd to hym / Mary I
haue grete conscience / sery the grauyte
of thy synne / yet I admytte the requy-
thes to come in for to playse my bre-
thery whyche haue humbly prayde me
for the many tymes / I suffre that thy
and thy myserable chylde whyche hat
gotery in aduoultrye be lodged her wy-
thyn as straunge persones / ¶ And by
cause that thou art not worthy for to ha-
ue lawfulhyppe and commynyte wyth the
brethery. but in doynge to them seruy-
tyde as the caas shall requyre / I ordey-
ne that thou be alwaye subgette to ma-
ke clene all the places of here wythyn
take & bere awaye the fylthe and vncle-
ne thynges / And also in lyke wyse to
fetche water for to wasshe the potes &
dysshes and to helpe the nedes of the bre-
thery / ¶ The whyche penaunce she ac-
cepted wyth good wyll and good hert /
and so longe she contynued that she de-
parted out of this world fro lyfe to dethe /
¶ Thys thynge pronoūced by the bre-
thery to theyr abbot / Whyche layd to
them / My brethery ye knowe well the
enormyte of hys synne of whyche he
hath not made condygne penaunce /
And therfore it is not decent ne couena-
ble that he be buryed in our monastery
But neuertheles sery his obedyence / I
am content that ferre in the maner as
customed he buryed by you out of the
monastery. The brethery for to doo

that whyche was permytted to theym
came in to the lytyll chambre where he
was deed/ ¶ And in dylpoylynge and
takynge of his clothes for to ennoynte
hym/ They knewe that she was a wo
man. And were meruayloully abaſshed
¶ And began to wayle bytterly wyth
grete abundaunce of teeres/ ¶ And In-
contynent came and ſhewed to the ab
bat/ who for this thynge was gretely
marueyld. and towchyd of a meruaylo-
us contrycyon and dyſplayſure/ ¶ And
fille there to the grounde. Smytynge
wyth his hondes agaynſt his breſt and
his heed layenge/ ¶ O glorious Ma-
rye I beſeche the that of the affliccy-
ons whyche I haue gyuen to the / that
thou accuſe me not tofore god/. For by
ygnoraunce I haue done it/ ¶ Alas yf
thou haddeſt tolde to me the trouth/ I
had neuer commyſed towarde the thy
meruayllous fawte/

¶ After that he hadde moche lamen-
ted and wayled. he dyde doo burye her
ſolempnly wythin the chyrche of ỹ mo
naſterye/ ¶ And that ſame daye came
the whiche hadde vntruely accuſed her
of the caas. for whyche ſhe hadde done
ſo grete penaunces/ The whyche ver-
ily and tormented of the deuyll confeſ-
ſed openly her ſynne / Declarynge the
name of hym whyche hadde gotten
thylde/ ¶ Alle the Relygyouſes perſo-
nes of the monaſteryes nyghe by aduer
tyſed of this myſterye / In the honoure
of the glorious vyrgyn came to the mo
naſtery wyth theyr Croſſes and tapies
lyghte and brennynge/ in ſyngyng ym
nes and plaimes / In prayſynge the
name of god/ To whom they thanked
and rendred graces of that whiche had
playſed hym for the edifycacyon of the
yr ſoules to ſhewe to theym this merue
yllous fayte. ¶ And after in the ſayde
monaſtrye were ſhewed and done ma
ny myracles by the prayers of the holy
vyrgyne ſaynt Maryne /

¶ Thus endyth the lyfe of ſaynt Ma-
ryne/

¶ The lyfe of ſaynt Eufroſyne/ & be-
gynnyth in latyn ¶ Fuit vir. et cetera.
Capm .xliiii.



IN Alexandrye was a man na
med Paſunce moche honoura
ble. and kepynge the commaũ
dementes of god/ he tokē a wyfe why-
che was of moche honeſte lyfe / As ſhe
that was extracte of noble parentes &
vertuous/ ¶ But ſhe was barayn & ſte
rile. and moche ſorowfull. by cauſe ſhe

had noo chyldren ne ysshue/¶ The good paulet was moche sorouefull bi cause he had noo chyldren/that myght succede to his possessyons/ His wyfe hadde grete solycytude to nourysshe the poore people.¶ She serued god daye & nyght. Contynuelly she prayed hym.that it myghte playse hym to gyue her a chylde by generacyon. pryncypally by cause that her husbonde was soo displayssaunt that he mighte haue none¶ And he hymself semblably prayed/and forced hym̄self to fynde some deuowte man that wolde praye god for hym that he myghte obteyne his desyre by the mercy of his prayers. And to that ende he enlarged to the poore grete quantite of his goodes temporall/

On a tyme he entred in to a monastery. where he founde a good fader.loued of god after the renomme of the countree for the contemplacyon of whom. he frequented in the sayd monastery diuers tymes.dooyng there his almesse tofore er he declaryd his wyll & desyre to the Abbot.ne to the religyouses¶ Fynably he sayde to theym that he had all his lyfe desyred to haue generacyon.but neuertheles he cowde not haue it/¶ Thabbot & the religyouses desyrynge to helpe in his aduersyte.prayed god for hym̄ in suche wise.that by the will of god he had a moche fayr doughter.the whiche after that she was .viii. yeres olde was baptysed.and callyd Eufrosyne¶ And whan she was of .xii.yere aege.her moder departed out of this worlde.leuyng her husbonde alyue. the whyche enformyd the sayd doughter as well in lettre as in good maners/And in suche wise prouffyted.that not oonly her fader & her parentes.but also all thynhabitantes of the cyte.or the moost parte merueylled theym̄: & also of her bodyly beute¶ Soo it happed that for her grete vertues & perfections she was of many desyred in maryage.but al were forlaten except one.whyche pulled alle other in rychesse and in honours/ ¶ Iu ryght ponge aege she was theryto acoyded/

¶ Whan she was.xviii.yere olde.her fader ladd her to the monastery where he had bey accustomed to praye god.And there gaaf grete quantyte of money/ & sayd to thabbot/¶ Fader abbot loo here the frupte of thy prayer/ Neuertheles I am constrayned to marye her I requyre the to praye for her/¶ Thabbot admonesshed her to lyue in honestte.chastyte & pacyence.and also soureynly to drede god/¶ And she beynge in this monasterye.where she soiourned wyth her fader by the space of thre dayes began to haue contemplacyon in the good & honeste conuersacyon of the Religyouses And thoughte in herself that wel happy were thise mery religyouses/whiche in this worlde were semblable to angelis.and in the ende of theyr lyfe shulde deserue the glorye eternell/¶ The thre dayes passed Paſunce requyred atte the abbot that he wolde gyue the benedycyon to his doughter. And they wolde retorne in to the cyte/¶ And thus sayeng she kneled doune oy bothe her knees tofore hym in sayenge/ My fader I byseche the þ it may playse the to praye for me. to the ende that god woll saue my poore soule/¶ Thise wordes sayde the Abbot layed his honde vppon her ¶ The god that knoweth the creatures tofore they were borne bicause the and

make the to haue parte to his Reame/ ¶After that tyme as ofte as her fader founde ony Relygyous persone he lad hym to to his house. And prayed hym to praye for her/

¶The Abbot hadde a custome to ma ke feeste and solempnyte the day that he was Instituted Abbot of his monal sty/ ¶That daye comynge he sent to the house of Paſunce. for to praye hym to come to that solempnyte/ ¶The re lygyous that came founde not the lay pasunce att home/ ¶But it was tolde hym by his seruaunte. that he was go ne oute/ ¶Eutrolyne that seenge called the Relygyous. and axyd of hym ma ny thynges/ ¶Fyrste how many bredy ren in his monastery/ The Relygyo us sayde that there were thre hundred & two and fyfty/ ¶After she axyd yf the re were ony dyffycultie to receyue in to ye Relygyon of ony that wolde rendre hȳ Relygyous/ ¶To whom he answered that nay/ Sayenge that oure lord god hadde sayd that who soo euer wolde co me to hym. he wolde not caste hym out fro hym/ ¶Thyrdly she demaunded yf they longe the psalmes alle togyder And also how they fasted/ he answered that euerych fasted after his power/ But they longe alle togyder. ¶And al so she asked of alle the rules of the lay de monasterye/ And he tolde alle to her ¶After she sayde to the sayde Relygy ous. that her wyll was to lede the state and lyfe of Relygyon/ But she dradde moche to offende her fad. Whyche wol de doo her to be maryed/ ¶The Rely gyous sayde to her/ My lyttel delyuere me thy body to a man mortall. but to god whyche is Immortall gyue thy be aulte/ And secretely take the habyte of a man/ and make thyselfe Relygyoule in some monastery. where some euer it be/ ¶Whyche thynge herynge the sayd doughter was greteli comforted and re ioyced/ ¶But neuertheselle she had in herselfe some heupnesse/ By cause that she cowde not aduyse her by what mo ry she myghte doo and accomplysshe this thynge/ for she durste not truste in ony laye man/ ¶The Relygyoule say de to her/ Thy fader shall be thre or fo ur dayes in the Abbaye/ ¶And therfo re sende for some deuowte Relygyoule man/ Whyche tyghe gladly shall pour uepe for thy caas/

¶And thus as they deuysed togyder came her fader/ Whyche demaunded of the Relygyous the cause of his compyn ge thyder/ ¶The whyche sayd to hym that his Abbot prayed hym that it wol de playse hym to come to the solempny tee of his feest/ ¶Pasunce moche Joy ous of his comynge wente in to a shyp wyth the Relygyous. and came to the monasterye/ ¶Incontynent that they were departed/ Saynt Eutrolyne dely rynge to accomplysshe and fulfyll her purpoos and entencyon. sente for to se che a Relygyous of the monastery of ȳ Abbot Theodocyen/ The whyche be ynge comen to her. she anone recyted to hym. and tolde her caas and entency on/ ¶And that whyche she hadde enter priled to doo and accomplysshe/ ¶And thenne he herynge thyse sayre and de uowte wordes sayde to her/ ¶My loue and frende god hathe tanghte vs. that who that renoūceth not fader and mo der. theyr chyldren and theymselfe by theyr free wyll. is not worthy to be dyl

cyple of our lorde Jhesu Cryste/ ¶ And therfore I saye yt thou mayst thou ought est to renounce thy parents and kynrethe: for to enserue and folowe Jhesu Cryste /

¶ Remembre the not we take noo thoughte for the herytage of thy fader. for there bey ynow of poore wydowes and of poore monasteries. to whom he may dystrybute and deale his goodes/ ¶ Saynt Eukroline answerd. I truste in god and in thy wordes/ And praye the that thou wolte praye for me / ¶ And that Incontynente. thou cutte of and take a waye myn heeres/ ¶ The Relygyouse his orysoy made in prayenge sayde/

¶ Oure lorde god whyche hathe delyuered from peryll alle his sayntes wolle kepe and preserue the from alle euyll /

¶ Anone after he cutte of her heeres/ And that done departed from thens. ye yynge prayslnge to oure lorde god. and consyderynge in herselfe what she had to doo for to entre in to the Relygyon of wymmen. ¶ Knowynge that her fader in seekynge her myghte happely fynde her there/ ¶ And therfore in leuynge the habite of a woman cladde her with the habyte of a man/ ¶ And after departed from the house of her fader. and wente in to the monasterye . thyther as he was gone. ¶ And Incontynent that she knewe that her fader was departed She founde the manere to speke wyth the Abbot/ gyuynge hym to vnderstonde that she was a man that gladly wolde be there Relygious. and named her selfe Smaradyn/

¶ The Abbot receyued her gladly/ and for as moche as she semyd a chylde of yonge aege. ¶ She was delyuered to be endoctryned and taughte in the rules of the Relygyon to a nother Relygious man. namyd Agappyon/ ¶ She beynge there. by cause she was moche fayre. and pryncypally of vysage / Many of the Relygyouses begynne to murmure in sayenge/ That it was a deuyll in lykenesse of a Relygyous/ ¶ And that by her beaulte many of them were fall in synne/

¶ Fynably they sayde it to the Abbot/ The whyche that knowynge commaunded to Smaradyn. that he shold make his prayers alone in his seyll chambre/ And that he sholde noo more come in to the chyrche/ ¶ Whyche thynge she dyde gladly. and helde her there soo solytaryly. that alle the Relygyouses merueyled of the grete constaunce that she hadde in soo yonge aege /

¶ Her fader Paffunce retourned fro the sayd monastrye/ And whanne he was comen home. he founde nought his fayre doughter. And anone was surprysed and taken of a grete and merueyllouse sorowe and heuynesse. ¶ And begynne to aske alle his seruauntes and chamberers where she was become. and whether she was goon/ ¶ To whom they answered that in the mornynge she departed oute of the house as they supposyd. for syth they hadde not seen her. ne knewe not where she was become. Incontynent and wythout taryeng he sente his messagers to alle partyes. and fro Relygyon to Relygyon. as well in Alexandrye as in Egypte. But he coude here noo tydynges. wherof he was full of heuynesse. and soo ryghe sorowful that vnneth it maye not be sayde. He made soo lamentacyon and sorowe . that he

layde thyle wordes/ ¶ Alas my ſwete doughter myne oonly conſolacyon.and alle the playſaunce of myne eyen. Why dyd ye be that robbed & tolde the awaye from me/ And that hath quenchyd my lyght and alle myn hope/ ¶ Alas now is deſtoyled the beaute of thy face/ ¶ A curſyd be the wulfe that hath bore a waye my ſhepe/ ¶ Alas in what ſte or in what londe maye ſhe be hyde ¶ O londe hyde not from me my doughter Eufrolyne. But doo ſoo moche that ſhe maye be rendred to me agayne ¶ Suche wordes and other moche merayllous and pyteuous layde Paſunce. in wayllynge ſoo moche · that the allyſtes and dwellers of the citee were eyed and ſtyred to make lamentacyon and cryes/ ¶ And after he retourned to his holy Abbot. To whom in weppyng he declared the cauſe of his grete ſorow and dyſcomforte / To the ende that he & his Relygyouſes ſholde praye to god that he myghte haue haſty and ſhortly tydynges of his doughter/ ¶ And that they dyſpoſyd theym to faſte and make deuowte oryſons durynge ay hoole wete / But neuertheleſſe they herde of her noo manere tydynges/

¶ Saynt Eufrolyne prayed in lyke wyſe to god. that neuer her conuerſacyon ſholde be ſhewed to may ¶ After came the Abbot to her fader Paſūce and layde to hym/ Wy lone reioyce the lyth we haue noo reuelacyon of her / ¶ We byleue ſtedfaſtly that in what place ſoeuer thy doughter be. ſhe is in the honour of god/ And hathe noo dyſtrowblyng ne empeſhement/ ¶ That herynge Paſunce was a lyttyll comforted / And after that he hadde thanked the bretheren he retompd in to his howſe/

¶ Certayne dayes after paſſed the layde Paſunce retourned in to the abbaye / And recommaūded hym to the bredern Wy requyrynge theym moche humbly that they ſholde praye for hym and for his doughter. And ſyngulerly to the abbot to hym layenge. ¶ Alas good fader my ſorowe renewyth from daye to daye more and more/ ¶ Truely I may noo lenger bere it wythoute dethe /

¶ The Abbot leenge that he was ſoo moche ſorowfull . brought hym in to the chambre where as layne Eufroly ne was. not knowyng that ſhe was his doughter/ ¶ And callyd the Relygyouſe that hadde the charge of her. namyd Agappyon /

¶ Saynt Eufrolyne herynge her fader was moche abaſſhed/ And wepyng wyth grete teeres beganne to comforte her the beſte ſhe myghte. as ſhe had not be of his knowlege/ ¶ Her fader beholdynge that her face was alle couered with her habyte. and gretely chaunged for her faſtynges and abſtynences. whiche ſhe continuelly made. knew her not

¶ After the lamentacyons and wayllynges/ layne Eufrolyne began to ſpeke to her fader . of the excellence of the glorye eternall/ ¶ And how by abſtynence. Charytee almeſſe. Chaſtyte. and alſo in lyke wyſe by the vertue of humylytee myghte begoten the ſouerayne beatytude or bleſſydneſſe /

¶ After ſhe admoneſted hym to dyſpyſe and contempne all worldly thynges Wy ſhewynge to hym. that a man ought not ſoo moche loue his chyldren as god/ ¶ But by cauſe that ſhe ſawe her fader in moche grete trybulacyon . ſhe

wolde comforte hym atte laste: and ſay
ꝺ to hym. ¶ Remowe my frende for
trouthe as I beleue. that thou arte belo
ued of god/¶ And that yf thy dough=
ter were in waye of perdycyon god wo
lde haue ſhewed in what eſtate ſhe we=
re in. ¶ I beleue that ſhe hathe choſen
the waye of helthe/ ¶ For he that for=
ſaketh not alle that he hathe. maye ha
ue noo parte in heuen/ ¶ Leue thenne
thy malencolye. and be not cauſe of thi
perdycyon and loſſe/¶ Haue pacyence
and ſtedfaſte hope/¶ I haue herde ofte
my mayſter Agappyon ſpeke of the/
¶ And how thou haſte prayed the Re=
lygyouſes for to haue tydynges of thy
doughter. ¶ But I haue ofte prayed to
the ende that thou ſholdeſte haue pacy
ence. And haue deſired for to ſee the for
to comforte the. wyth the leeſt harme
that I myghte/ ¶ And after ſhe ſayde
to hym / My lorde and my frende goo
thy waye I praye the/¶ And notwyth=
ſtondyng ꝑ ſhe deſyred hym to goo his
waye. Neuertheleſſe ſhe wepte and had
compaſſyon of him/ ¶ For nature my
ghte not ſpe/
¶ Paſuncyus her fader by her wordes/
was moche comforted / And myghe as
moche as he hadde founde his dough=
ter/¶ After he recommaunded hym to
the prayers of the Abbot and Couent/
And retorned home to his houſe/¶ Sa
ynt Eufroſyne in the habyte of a may
lyued eyghte and thyrty yeres ¶ And
anone after cam to her a ſykeneſſe and
maladye. of whyche ſhe dyed/ ¶ And
durynge the ſayde maladye. her fader
came to the abbaye for to viſyte her/
Notwythſtondynge that he wende al=
waye that ſhe hadde ben the Relygyou
ſe Smaradyy/ ¶ And entred in to the
chambre where ſhe laye ſyke. and fou
de her almooſt ded/¶ Thenne he be=
ganne to wepe ſayeng/Alas and what
ſhall I doo/¶ Where ben thy promyſes
whyche thou haſte made to me Sma=
radyy/¶ Where ben the ſwete conſola
cyons and the playſaunte wordes. By
whyche thou promyſedeſt to me. that I
ſholde ſee my doughter. ¶ Alas I haue
not oonly loſte my doughter. But alſo
I ſhall leſe the. the whyche haſte gyuen
to me loo moche comforte/¶ Alas who
ſhall comforte my poore olde aege. and
whyther ſhall I goo/ ¶ Who ſhall be
helpynge to me in my heuyneſſe/ Now
am I conſtrayned to wepe my double
cupll and harme of the and of my dou=
ghter/¶ It is eyghte and thyrty yere
goo ſyth I loſte my doughter / Now I
retorne in to ſyke ſorowe. ¶ Alas whe=
re ſhall I now fynde conſolacyon and
comforte/¶ I ſhall deſcende wepynge
in to helle yf god haue not pyte vppon
me /

¶ Smáradyy leernge his heuyneſſe
hadde compaſſyon on hym/¶ And re
comforted hym ſayenge/Wherfore tor=
menteſt the thou thus/ Wolte thou ſlee
thyſelfe/¶ Ne thynkeſte not thou that
god is almyghty for to comforte the/
Make ay ende of thy heuyneſſe/
¶ Thynke how Jacob wepte for hys
ſone Joſeph as ded/And yet after ou=
re lorde god ſhewed hym to hym/¶ I
praye the for the honoure of god. that
thou leue me not bi the ſpace of thre da
yes/
¶ Thenne her fader Paſunce ſuppo=
ſed that the noble Relygyous Smara=
dyy wythoute faulte ſholde ſhewe to

pay some thynge ty some maner that he shall haue knowlege of his dough=
ter/

¶ The thre dayes passed Incontynent came agayne Pasunce to Smaradyn/ And sayd thus ¶ My ryght swete fren de the thre dayes bey now passed/ I ha ue tarryed. lyke as thou saydest to me/

¶ Thenne sayne Eutrolyne knowyn ge that the daye approchyd and drewe nyghe to whyche she sholde deye. sayde to her fader/ ¶ My lorde and my fren de I knowe that I shal not lyue longe And that god hathe holpen me to fyg hte agaynste the deuyll vnto now / Je wilych oonly that I gyue the consolacy on of thy doughter Eutrolyne/ ¶ By lieue surely that I am she/ And therfore be constaunt and myghty wythoute ty ony wyle to angre the ¶ And this that I shewe to the. ne shewe ne declare it to ony may lyuynge/ ¶ But thou allone tofore that I be putt ty the erthe. shall vnlhe me. To the ende that noo may knowe that I am a woman/ ¶ I ha ue promysed many londes and possessy ons to the chyrche here wythin/ ¶ And therfore thou shalte accomplysshe and fulfyll my promyse. Je is a place of gre te deuocyon/ ¶ Praye for me. I comma nde the to god. and my body and my soule/ ¶ And ty sayenge thyse wordes she rendred and gaaf her spiryte to god

¶ Whanne Pasunce the fader of the good lady hadde herde thyse wordes/ se nge that she was thenne deed. fell dou ne to the erthe as deed/

¶ After this ranne Agappytus. and he senge that Smaradyn was deed. And Pasunce falley downe to the erthe. cal= ted water ty to the vysage of Pasunce.

Jo sayenge/ ¶ What eyleth thou my lor de and frende. Aryse vppe/ ¶ Pasunce answered. Alas that I deye not ryght here / This daye haue I seen thynges enarrable/ ¶ After he roos vp and fell vppon the face of his doughter. & wyl= she her wyth his teeres/ ¶ And whañe he hadde longe waylled and wepte vp pon the body / he sayde wyth ay hyghe voyce. ¶ Alas my swete doughter. why haddeste not thou more sooner shewed and manyfested thyselfe to me. To the ende that I hadde deyed gladly with ꝓ ¶ Vnhappynesse is comen to me. syth that thou haste hydde thyselfe soo lon= ge from me. ¶ Alas how haste thou va nquyssshed and putt vnder thy fete. the aduersyters of this worlde. And now thou arte ty eternall glorye/

¶ Agappyon that herynge wente to the Abbot and shewed hym alle the ca as/ ¶ Whanne the Abbot was comen/ Jy lyke wyse he began to wepe wyth Pasunce ty sayenge/ ¶ O Eutrolyne spowse of Jhesu Cryste/ The tyme is comen that thou oughtest to remembre thy brethern/ ¶ Praye for vs. to the en= de that we maye come to the porte of helthe/

¶ Alle the bredern there assembled and seenge this myracle. glorysyed & wor= shypped god ty sayeng. ¶ Honour and praysynge be to god of heuen and of er the / Whyche that makyth not oonly to men merueylloule thynges. but also to wymmen/ ¶ And thus as alle were the re assembled for to burye the corps / A brother whyche hadde but one eye. hys= led her. And Incontynent he sawe clere= ly wyth that other eye /

¶ Her fader dystrybuted and dealed al

his possessyons and lynelood to the lay de chyche and monastery. And vendred and became hymself Religyous in the same place and monastrye/ Where as he lyued ten yeres after/ And after hys dethe fynably was buryed bi sayne Eutrolyne his oonly doughter. and sayd in heuen/ ¶ To the whyche by theyr in tercessyons and prayers it maye playse god that we maye all come atte the en de of oure dayes/ ¶ The whyche gra unte vs the fader-sone-and holy ghost/ Amen/

¶ Thus endyth the lyfe of the glorye us sayne Eutrolyne/

¶ Of sayne Frontynyan. Whyche be gynnyth in latyn ¶ Quoniam sepe de liberatis/ Capitulum .xlv.

SAynt Frontynyan beynge in the countree of Nyerye. & wyth hym thre seere and fro brether ne whiche ladde vertuous lyuynge. cal



lyd all the sayde brethern/ ¶ And they beynge assembled and comen togyder/ sayde to them/ Oy brethern what doo we here in this dampnable worlde/ J appercyue now yf we woll gete the e uerlyng lyfe/ It is of neccessytee to renoun ce and forsake alle worldly Joyes/ ¶ Le te vs leue alle and goo we in to desert wythoute to bere wyth vs ony thynge of the worlde/ Alle they consented ther to/ ¶ Some tokē of the seed of Cole wortes and other herbes for to sowe in Desert/ ¶ Whanne they were ther arryued/ The good fader sayde to the yow/ ¶ God hathe sayde in his gospell That noo man sholde thinke on suche thynges as he sholde ete or drynke/ ¶ Thole bey the condycyons of them that lyuen in the worlde/ ¶ Lete vs be mamnde and alle fynde the Reame of heuen/ ¶ And lete vs doo after Justyce ¶ And by this moyen alle good thyn

ge shall come to vs/ ¶ After that euer yche of theym after his power enten ded to prayer the beste wyse they myght. ¶ But the good fader prayed not on ly for hymselfe. but for alle the other

¶ Longe tyme after that they hadde ly ued in the lande Delerte / The cumpe of nature. whyche is alwaye enuyous/ principally of theym whyche done pe nance/ Tempted theym and assayled with many assaultes / In suche wyse that he made theym alle to murmure. and to grutche agaynst theyr Abbot / And sayde that one to that other/ Wher fore is it that oure Abbot hathe made vs to come in to this Delerte/ ¶ They that bey in townes and castelles: shall haue as well heuey as we. Soo that they done good workes. ¶ And we slee ourselfe here by fastynges. And by ab stynence we deyey for hungre/ ¶ And thus the moost parte of theim were mo ued to retourne to the worlde /

¶ This knowynge sayntt Frontinyan came to theym. and sayde/ Wherfore al ye my bredern come ye hyther with me for to murmure and grutche agaynste god/ Knowe ye not well by holy scrypture. that a Juste man shall neuer deye for hungre/ ¶ And yf he haue not for to ete. God shall sende hym some by his aungell. Lyke as he hathe doon to many of whom we rede / ¶ Thynke that god hathe alwaye his eye vppon the deuowte soules/ Thynke also how god nourysheth the raueñs wythin the ye nest. whanne the fader ne the moder will not nourysshe them by cause they bey whyte / ¶ Whanne they bey fyrste bygate or borne /

¶ My brethern haue ye alwaye the loue of god in youre hertes. And I assure ye certeyne you for trouthe. that ye shall neuer haue defaulte of mete ne of dryn ke/ ¶ And yf it soo happened/ whyche I byleue shall neuer come. that ye shol de haue hungre or thurste/ And whañe it soo were / Thenne myghte ye haue cause to accuse god of the wordes that he hathe sayde in the golspell/ thus say enge to hym/ ¶ O god we haue kepte thy commaundementes. And haue by leuyd that thou haste sayde: that is to wyte that thou shalte nourysshe thy ser uauntes wyth heuenly mete/ We haue had in ỹ hope. neuertheles thou haste lefte vs/ But I praye you alle ne mur mure ne grutche noo more thus in lyke wyse as oure faders auncyente dyde in Delerte. whanne they were delyuered from the honde of kynge Pharao/ ¶ Abyde ye. and tarye a whyle. And ye shall knowe how god pouruyeth to the pyn that dredyth hym and louyth hym

¶ After thyse wordes of sayntt Frontyn nyan alle they cessedey theyr murmu racyons and grutchynges / ¶ And of that they hadde soo done they were mo che sorowfull and dysplaysaunte /

¶ Oy a nyghte after that they had soo bey correcte/ An aungell apperyd to a Ryche man/ ¶ And sayde thus to hym/ ¶ Thou man that lyuest in gre te delyces & worldly playsures. and ha uinge habundaunce of goodes. and the poore seruauntes of god bey in Delerte whyche haue grete hungre/ ¶ I adver tyse and counseylle the that thou aryse vppe: And that thou sende theym some mete for to ete / ¶ Or ellis thou shalte

ernne ly to the Judygmacyon of god/
¶ The may lleppnge was greetly ad-
meneyled/¶ Dy the morne erly he cal
lyd togyder alle his frendes. and reco
untred to theym alle that the angel had
shewed to hym/¶ But he knewe not
thynge ly what place the holy fadres
were/¶ Wherfore he cowde not do that
the aungell hadde layde to hym/

¶ Dy the morne he was yet agayn
menaced threttened and betey by than-
gell/ By cause he hadde not accomplyl
shed and fulfylled his commaundement
¶ Ay lyke wyle as he dyde tofore he
dyde doo allemble alle his frendes. for
to haue counleylle how he myghte doo
that. whiche the aungell hadde comma
unded hym/Ay shewyng to theym the
woundes that he hadde receyued of the
aungell/¶ And notwythlondynge no
ne of theym wyste not what to lave/
By cause they knew not the place. whe
re the relygyous were ly delerte/
¶ Emong the other there was one wy
se man. that counleylled hym that he
sholde lade and charge thre score & ten
Camellis wyth vytaylle/ And to lete
theym goo there as they wolde. withou
te to be ladde ne conduyted of ony per-
sone/¶ For yf it were loo that suche re
uelacyon came of a good aungell. he
sholde pourney for theym/And yf it ca
me of an euyll aungell. he sholde take
it ly pacyence/ This counleyle playsed
to alle them that were presence/¶ And
it was loo executed ly ladynge thre sco
re and fyue Camellis with vytaylle for
the Relygyouses/And fyue other wyth
vytaylle for the layde Camellis/
¶ After they were thus ladey. he made
his prayer to god thus layenge/ O my
god I requyre the. as Prouyder of alle
theym that lyuey/That it may playse
the to adresse and to gouerne alle thyse
Camellis to go to the place where thy
seruauntes bey/ly suche wyse as it shal
playse the/And also to brynge them ly
me agayne. yf it loo playse the. wythou
te empellhement or lettynge ly to myn
howle/
¶ Thenne he made theym to departe
wythoute ony persone to goo wyth the
ym for to be theyr guyde/¶ And loo
they wente alonge by a mountayne by
the space of foure dayes/ And fynally
came to the yate of theyr monasterye/
¶ And by cause that they longe tyme
serueed. they myghte not here tholde lay
de Camellis. ne theyr grete lowenesses
ne belles/sauf oonly the Abbot. whyche
was myghe the gate/Whyche was fyll
adupted and hadd knowlege of theym
to his grete Joye and exultacyon. By
cause that god hymselfe hadde purueyd
to his nedefull petycyon and prayer
¶ The layde Abbot frontynyay lay-
de noo wolde vnto the tyme that al the
seruyse was accomplylshed and ended/
¶ And after the ende of the layde ser-
uyse. he callyd togider alle his brethern
To whom he layde/¶ O my brethern
where bey now youre murmuracyons
and grutchynges/¶ See ye now how
god hath sente myraculously thyse Ca
mellis ladey wyth vytaylle/
¶ Alle they togyder rendred and gaaf
thankynges to god. Ly prayslynge and
magnefyenge his name/¶ And after
dischargedey and vnloded the layd Ca
mellis and wythe theyr fete/And that
done. they gaaf to them to ete suche me
te as they hadde brought wyth theym/

¶And with that also wente to the mo
untayne for to fetche grasse. for to Re
freshe theym more largely/
¶On the morowe the Abbot departed
nie the vytaylles / And layed agayne
ys the Camellis halfe theyr ladynge/
To the ende to eschewe the sinnes that
they myghte commyte and doo by ouer
grete habundaunce and plenter of tho
se goodes/ ¶And sente theym to hym
agayne that hadde sente theym/ ¶Iy
prayenge to god/ that frome alle harme
and euyll he wolde kepe theym/ and al
so theyr mayster and lorde /
¶Seuen dayes after they of the howle
of the layde riche man whyche had sen
te forthe the sayd Camellis/ ¶One of
theym herde the lowuettis and bellis.&
lawenge theym compnge togyder. and
And aduertysed and tolde the other /
¶Thenne alle they alle togyder went
to mete theym/ And founde theym all
togyder alle hoole/ And not leuer ne ly
uesle poynte thanne they were att the
yr departynge . for alle theyr fere and
longe Journey/ ¶The ryche man whi
che tofore was heuy. doubtynge the lof
se of his Camellis. receyued theim Joy
fully . Iy louynge and praylynge the
name of god /
¶And after that same tyme durynge
the lyfe of the layde sayut Frontynyan
contynued to sende to hym ofte of hys
goodes. as well for hym as for his Re
lygyouses . by whyche the layde hadde
no lustraunce of hungre. ne necessytee
of eny thynge /
And this thynge happed the thyrtenth
yere of the Empyre of Anthonye Em
perour of Rome/ ¶Sayut Jherom
sayth vppon this paas/ that who some
euer shal doo almesse vnto the seruaun
tes of god. And haue towarde theym a
pyteuous herte . Iy enlargynge to the
ym of his goodes for theyr necessytees.
He shall be rewarded of god in this lyf
e in euerlastynge lyfe/ ¶The whyche
geue vs the fader. the sone and the holy
ghoste/ Amen /

¶Thus endyth the lyfe of sayut Fron
tynyan. whyche was a deuowte and ho
ly Relygyous /

¶Here folowyth the lyfe of sayut Sy
meon hermyte/ And begynnyth in la
tyn ¶Sanctus Symeon. et cetera
Capim xlvi.



Saynt Symeon was not he ¶ receyued in the Temple oure Sauyoure and redemer Jhesu Cryste. ¶ Fourty dayes after he was borne. The whyche made the plaine Nunc dimittis/ ¶ But this holy man of whom presentely we shall rede. was halowed of god in his moders wombe/ ¶ He was swetely nourysshed of his parentes and frendes/ And kepte and dryue the beestes of his fader vnto thirtene yeres of his aege/ ¶ Thnne it happed as he kepte those beestes. that he apperceyued a chyriche/ Jn to whyche he entred leuynge his beestes in the feldes/ And in that chyriche thenne was radde the Epystle of saynt Poul/ ¶ Incontynent saynt Symeon axyd an auncyent man. what sygnefyed that. whyche was thenne radde/ ¶ The whyche answered to hym. that the epystle sygnefyed/ How a man ought to loue and drede god wyth alle his myght and thought/

¶ Saynt Symeon asked what it was to saye to drede god/ ¶ The sayd auncyent man answered to hym/ My sone why mockest thou me/ ¶ The chylde answered to hym/ My fader I aske thee as hym. whiche maye comforte me. I am as a rude asse and ygnoraunt/ whiche knowyth noo thynge/ ¶ And therfore I praye the. that thou wolte teche me in that whyche I shall demaunde and aske the The auncyent fader in hearyng thyse wordes caught hym in this manere and sayde.

¶ My sone who someuer fastyth and meketh hymselfe in kepynge the commaundementis of god. forsaketh fader and moder. frendes. and all the goodes of the worlde. Jn folowynge the doctryne of holy faders. he shall haue for hys herytage the reame of heuen/

¶ Whanne the chylde herde thyse wordes he kneelyd downe tofore hym sayenge/ ¶ Thou arte my fader and my moder/ And wyth this I take the for my Dyrectour of alle my werkes and operacyons/ Thou hast this daye sauyd my soule the whyche was in the waye of perdycyon. ¶ Now I shall goo in suche wyse as thou hast taughte me. Or god shall conduyte and lede me/ ¶ His wyll of me be done/ ¶ Yet the good fader enfourmyd hym that he sholde haue pacyence in aduersyte/ ¶ And after this the sayde Symeon wente vnto a monasterye of a ryght perfyghte man. namyd Thymothee. Tofore the yates of whiche monastery he taryed fyue dayes wythoute mete and wythout drynke/ ¶ After the sayde fyue dayes. the holy Abbot Thymothee came out of the sayde monasterye. And founde the chylde Symeon/ ¶ And he asked hym of whens he was/ And yf he hadde done ony harme. by cause he was fugityf/

¶ Saynt Symeon answered sayenge Syre I haue not begyled ne troubled my frendes. ne none other persones of the worlde. ¶ But I desire to be the seruaunte of god. yf it playse hym/ ¶ To the ende that I may saue my soule/ the whiche is loste/

¶ And therfore I praye the/ that thou receyue me in to thy monasterye for to serue alle the brethern therin.

¶ Thenne the good Abbot toke hym by the honde. as he hadde knowen hys grete deuocyon/ And hadde hym in to the monasterye/ sayenge to the religyeuses

¶Alle ye my brethern I delyuer to you this chylde nampd Symeon. for to tē
che and enfourme hym in the Rules of
our monasterye/¶ And therfore I cō
maunde you that eche of you be to hym
as his fader/ for I byleue that he shal
be of the nombre of perfyghte men/
¶The chylde Symeon lerned the lay
de Relygyous by the space of foure mo
nethes/ In whyche foure monethes he
lerned the Plaulter. In lyuynge allone
spyrytuelly/¶ For the refectōy that he
hadde with the Relygyouses. he gaaf
it secretely to the poore people/¶ And
notwythstondynge that the brethern to
hym kept refectcyon alwaye atte euyn. la
yn Symeon tooke noo thynge but on
the seuenth daye/

¶On a daye amonge the other. he
toke the corde of the pytte. by whyche
they drewe the water/and bounde it on
his bare flesshe abowte his raynes and
his sholdres/¶ And loo faste he boun
de it abowte. that the corde entred with
in his flesshe vnto the bone/¶ And for
this cause his flesshe roted. and was ful
of vermyn The whyche fell from hym
in suche wise as the good Symeon wa
shed¶ Now it happed that the bredern
knew that he ete not but from one son
daye to a nother/ And they founde hym
gyuynge his porcyon to the poore peo
ple¶ And loo they accused hym to the
Abbot sayenge That he brake the ru
les of the abbay/ And also that he was
alle enfecte. And they felte hym moche
stynkynge/¶ The Abbot made hym
to come spoke to hym. In reprouynge
hym of his straynte lyfe. By cause he e
te not euery daye ones lyke as he hym
selfe dyde/ And there was noo dyscypple
aboue his mayster/¶ And after he ma
de hym to be dyspoyled/ And thenne
they founde how he was bounde with
a corde. And that it was the cause why
he stanke soo/¶ The Abbot was gret
ly abasshed. and prayed hym that he
wolde goo oute of the monasterye. But
fyrste they tooke it from hym with gre
te payne and smarte/ And dyde doo he
le hym/¶ And that done he departed
oute of the monasterye secretely/ And
went vnto a deserte place. whyche was
not ferre from the sayde monasterye/
Where he founde a pytte. whyche was
not dyd/ And in whyche was noo wa
ter/ but there were therin eyght spyrytes.
¶The nyghte folowynge was shew
ed to the Abbot Thymothee. that ma
ny armyd people came for to allyege þ
howle for to haue the good seruaunt of
god Symeon/¶ And yf they wold not
delyuere hym/ That they wolde thre
tene to brenne theym and all theyr mo
nasterye/

¶Whanne Thymothee was awakyd
conspderyng this reuelacyon/ And that
he hadde soo blamyd the seruaunte of
god. was sore aferde. and recyted to his
brethern the sayde reuelacyon/¶ And
how he was therwyth sore trowblyd/
¶The nyghte folowynge came abow
te the howle moche people. that cryed
with an hyghe voyce/¶ Thymothee
delyuer to vs Symeon. ¶ He is better
beloued with god thanne thou/ Wher
fore haste thou trowbled hym soo har
dely/¶ Alle the heuenly coute is wro
thy with the/¶ By cause for hym god
shall doo merueyllous thynges/ whyp
che may neuer dyde/¶ Incontynente
Tymothee aroos. and went to his bre

thers commaundynge them that wyth
out delaye they sholde goo and fynde
Symeon/or elles they were all to wap
to bete wythin theyr monasterye/
¶ The brethern anone wente oute of
their chyrche for to go seche where they
myghte fynde the good Symeon/but
they cowde not fynde hym/¶ Thenne
they retourned to the Abbot sayeng that
they hadde serched ouer alle lank to the
pytte of the helente/¶ The abbot why
che of thile tyonynges was moche dys
playsed . toolde wyth hym tyne of hys
brethern . wyth whom he transported
hym vnto the sayde pytte . whenty the
good Symeon was delcended/¶ And
tofor er they wolde goo downe ty that
place . they made theyr prayers to god
to haue grace for to fynde the good re
lygyous Symeon/ And that he wolde
kepe theym from Inconuenyent/ And
that done they delcended ty to the pyet
¶ The holy man Symeon seynge the
ym there sayde to theym/O ye seruaun
tes of god/I praye you lussre ye me to
abyde here.that I maye yelde my spy
rytc to god/for I haue but a lytyl why
le to lyue/ And my soule is yet alle gre
uyd of that I haue enfecte your houle/
¶ The Abbot anlwerd/Certaynly my
frende we shall not leue the here/ But
thou shalte come with vs ty to our mo
nasterye/for we knowe that thou arte
louyd of god/¶ Thyle wordes sayde
they broughte hym wolde he or noo ty
to theyr chyrche/ Ty whyche alle they
felle downe to his fete. and cryed hym
mercy of the offence that they had do a
ne to hym/¶ Sayne Symeon weppyn
ge sayde to theym/ Helas my brethern
ye grieue me to crafte me thus that any
a poore synnar/And ye bey soo holy ta
dres/
¶ Ayere after dwelled sayne Symeon
ty the sayde monasterye/And after he
departed secretely ty to a solytary plan
Whyche was not fere from the sayde
monasterye/¶ And there edefyed a ly
tyll cloyslure of stones/And there dwel
lyd he thre yeres/¶ Ty that tyme be
ganne his fame to growe ty the place
nyghe vnto his habytacyon ty whyche
he dwellyd after by the space of .xvi. ye
res/¶ Thenne it happed that his fa
de fame and renomee spradde ouer all
the countree/¶ And was soo agreable
to the people . that they made to hym
two chyrches.ty whyche he dwellyd yet
by the space of foure yere/¶ The vij
the yeres passed.he dide many grete mi
racles. Ty helynge by his prayers ma
ny that were dombe/Some demonya
kes. Blynde deyf. Lazars. and other si
knesses/¶ Moche people as well Sa
ralyns as Perlans and of other seuere
gyons herynge the bruyte of his verta
ous renommee camey to hym/ as well
for to serue hym and honoure hym/as
for to receyue ye fayethe catholyke of ye
¶ he beyng ty ye layd place. ye deuyl ap
pered to ye ty the forme of a shynynge
angel beyng ty a charyot whyche was
cõduyted & ladde by ye strengthe of hor
ses all enflãmed.the whiche lyghted al
ye place. where as sayne Symeon was/
To whom ye deuyll began to saye thy
se wordes. Symeon take hede to ye wh
che god sendith to ye by me/I am come
hyd for to ranyssh ye ty this charyot/as
was the gode prophete Helye. Thy ty
me is comey/Come vppe wyth me her
ty/ To the ende that thou come ty to

pradyse/ ¶ Where as bey the aungels accompanyenge the moder of god/ the Appostles and alle the heuenly coumte/
¶ And dyffeure it not/ for I woll retorne to heuen/
¶ Saynt Symeon full of humylyte & prudence. that somwhat was dilcryued made his prayer to god in layenge/ Ihe my Redemer. me that am a poore synner. Wylt thou rauyllhe in to heuen
¶ And in layenge thyle wordes. he lyft vppe his ryghte foote and his honde alle for to mounte and goo vppe in to the charyoet/ ¶ But hyllte he made the lygne of the Crolle vppon the layd charyot/ ¶ And Incontynent it vanyllhed alle awaye/ Where by he knewe that it was the deuyll. whyche wolde haue dilayed hym/ Wherof he was moche abaſhed/ ¶ And by caule that his righte foote was ouer redy to alcende in the layde charyot/ he made it to bere penance. ¶ for he was ay hoole yere vpon a pyler hauynge oonly one foote on the eche/ And there ſuſteyned hym but one fote/ ¶ There engendred a poſtom in his legge. out of whyche fell downe grete multytude of vermyn. alwell vppon the pyler. as vpon the grounde/ ¶ Now he had with hym a ponge diſcyple named Anthonye. whiche after wrote his lyfe. The whyche in obeyenge the commaundement of the layd ſaynt Symeon gadred & toke to hym the layd vermyn that fyll fro the layd apoſtome/ & whyche he puttynge theym in to the lon. layenge to theym therample of Job
¶ Take ye & ete that god hath ſent to you/ ¶ Bazylle kyng of the Sarazyns herynge the fame of his holy life transformed hymſelf for to ſe hym. ¶ And he beynge comen founde hym prayenge to god. ¶ But in loo doopnge fell downe a worme from his lore vpon the lame kynge/ ¶ The whyche meuyd of a feruent deuocyon that he had to the holy may. toke the ſame worme and layed vppon his eyen/ ¶ Saynt Symeon repreuynge hym alkyd hym wherfore he hadde ſoo doo. ſayenge to hym that it was noo thynge but a worme/ To whom the ſame kynge anſwered that it was noo worme. but it was a precious ſtone/ And ſoo it was verely/ ¶ for by myracle. and by the grete faythe of the layd kynge. the layd worme in his honde was conuerted in to a precyous ſtone namyd Margaryte ¶ And therwith departed the good kynge replenyſſhyd in good faythe/ ¶ And toke leue of the holy fader Symeon/

¶ Longe tyme after his moder herde tydynges of hym. And came to hys chyrche for to ſe hym/ ¶ But by cauſe that wemen neuer entred in where as he was/ The good holy may whyche had herde and well vnderſtonde the vows of his moder. dyde doo laye. and prayed her/ that ſhe wolde haue a lytyl patience. and that in ſhort tyme by the playſur of god. they ſhold eche of them ſe other That ſeeng his mod̄ began to wepe ſayng to hē/ helas my lone this is the vtte puyng & rewarde that thou doſt to me. for to haue born the in my beli. & haue peuen the ſwete mylke out of my pappes. & art ſo ſwetly haue norilhed/ Certayn I haue done pore nourylhyng. whan in ſtede to receyue me. the peueſt to me wepyng & waylyng/ helas who ſhold not wepe herynge her lone thus ſpeke to his moder/ ¶ Whanne the holy may herde the

lamentacyons of his moder/ He began to wepe as strongely as she dyde/ And after he sayde to her swetely wythoute to se her face/ ¶ My lady & my moder wepe no more. For I promyse you that wythin shorte tyme we shall se eche other/ ¶ His moder not contente of his answere prayed for to se hym more than tofore/ sayenge/ ¶ My lorde I praye the by the name of hym that hath formyd the. sythe that I haue be loo long out of thi presence that now I maye se the. or that I maye more playnly here thy wo yo/ or elles I am deed/ ¶ Thynke how thy fader is deed for loue of the/ Helas my lorde doo not so that I deye in this heuynesse/ ¶ Thyse wordes sayde. she slepte as heuy & sore gryeued/ For thre dayes & thre nightes she had contynuelly prayed for to se hym/ ¶ Thene saynt Symeon beganne to praye god for her/ And Incontynent she rendred vpp her soule to god ¶ That done the dede corps was born tofore the holy mayd/ & whyche made his prayer to god for her sayenge/ ¶ My god I praye the to take the soule of my good moder/ the whyche hath endured somoche sorowe for me. & anone & body of his moder began to mue in the presence of all the assystentis/ ¶ And after saynt Symeon made an other prayer sayenge/ My god whyche sytteste in trone aboue Cherubyns. and that seeste clerely all thynges. vnto chaos hymes & lowest places/ And Adam to fore he was born. whyche hadst promysed thy reame to them that loue the. & spakeste to Moyses in thenflamed bussh. & gauest thy benedyccyon to Abraham Whiche puttest the soules of good persones in eternall glorye & them of euyl lyfe in perpetuell hyer. ¶ And also that gauest relefe by two crowes Now receyue & soule of my moder with the holy fadres. lyke as onely thou mayst doo & none other/ ¶ After this prayer accomplysshed. he ne lyued but .iij. houre/ ¶ In & tyme nyghe vnto his monastery towarde the partyes of & south dwellyd a dragon. whyche was so venemous. that there aboute as he was gyuen non grasse ne herbe ¶ That dragon by cause of fortune or otherwyse was put in his right eye a staffe of a mans lengthe/ & soo came tofore the place where as the holy mayd was. ¶ And by a sygne oonly & the sayd Symeon made vpon the sayd dragon. the staffe fell out of his eye/ The religyouses there beyng present seeng this myracle. with drewe theym vnto their monastery & gaaf deuowely thankynges to god ¶ The sayd berth' guarnysshed & holyd as sayde is. wythdrewe hym from theym. wythout dooynge ony displaysure in ony wyse/ ¶ And after & al the brethern religyous were withdrawen in to their churche the same dragon fell downe humbly tofore & dore of the sayd church. for to gyue thankynges to & holy mayd Symeon of the good that he had done to hym by his prayers/

¶ In & tyme a woman drynkynge out of a stone potte. receyued drynkyng in to her body a lytell serpente. beynge in the same potte/ Wherof she was so grieuously sicke. that the Physicyens & the Magycyens cowde fynde noo remedye/ ¶ Thenne was she brought vnto saynt Symeon/ The whyche Incontynent sette her on the grounde/ ¶ And wythoute to gyue to her ony medycyne

made her to dayntke of the water of his
mastery/ ¶ And as soone as she had
tasted therof/ The serpente sprange
out of her body as longe as ther cuby
es or there abowers / And the woman
was all hoole and quarysshed/ ¶ And
the same houre the sayde serpente clefte
a sonder/ And was hanged vpp in the
same place by the space of seuen dayes
for a perpetuell remembraunce /
¶ It was soo that in the sayde place
that was no water. In suche wise that
not oonly the men . but also the bestes
dyed for thurste ¶ Thenne sayntt Sy
meon was requyred to praye god that
he wolde gyue to theym water/ ¶ And
Incontynent the grounde opened . and
caste oute water habundantly/ ¶ And
after he dide delue in the sayde place to
the depnesse of seuen cubytes/ And ne
uer after they fayled water/
¶ In that countree there was a beste
named parde/ Of whyche beest whan
the lyon hadde to doo wyth her . he en
gendred on her. a nother beest called a
leopardt/ ¶ For the cruelitee of that be
ste durste noo persone goo thorugh the
fyldes/ ¶ That seenge the dwellars in
that countree. For to haue ayde & com
forte came to sayntt Symeon/ ¶ The
whyche commaunded theym that they
sholde lowe and sprynge on the groun
de the water of their chyche. in the pla
ces where as the sayde beest haunted .
And soo they dyde/ And anone they we
re of hym delyuered. ¶ And anone af
ter they founde the beest myraculously
dede/ ¶ Thenne they thanked god. In
the name of whom sayntt Symeon ma
de so grete & euydent myracles/ ¶ And
whanne he dide ony on ony persone. he
defended theym that he sholde neuer
shewe ony thynge. but onely they shold
thanke god. and noo thynge hym/ Sy
nyng to theym to vnderstonde. that god
hadd helpd theym. and not he/ ¶ Abo
ue alle thynges he forbadde theim that
they sholde not sweare the name of god/
but oonly for Juste cause ¶ And for vn
iuste they sholde sweare by the name of
Symeon the poore lymar/ ¶ And sa
yntt Jherom sayth. that yet in the par
tyes of the Est and other straunge Re
gyons. they of the sayde partyes and re
gions sweare oonly and comynly the na
me of sayntt Symeon/

¶ A theef named Jonathas for the
grete and mysclieuous euylles that he
hadde done . was soo strongely chacyd
that he was constrayned to entree in to
the chyche of sayntt Symeon/ And en
bracyd a pylar by the whyche he stode/
¶ Sayntt Symeon demaunded hym
what he was/ ¶ And wherfore he was
there entred/ To whom he answered. I
am Jonathas . whyche haue done soo
moche euyll in the worlde. But I woll
repente me. and doo penaunce/ Thenne
the holy man sayde to him/ Thou arte
ryght welcome my brother. for the peni
tentis is the reame of heuen/ But come
not hither for to tempte me. ne also for
to retourne to thy synne / ¶ And thus
sayeng came the officers of Anthyoche
that sayde to sayntt Symeon/ ¶ Deliy
uer to vs the theef Jonathas. or elles
alle the cyte shall aryse and moeue the
ym agaynst the. For the bestes bey re
d . for to deuoure hym/ ¶ Sayntt Sy
meon answered. My frendes I haue not
broughte hym hyther . It is a gretter
mayster thanne I ¶ And therfore yf ye

maye take hym wyth you / for as tow
chynge to me I dare not towche hym.
by cause I drede god. whiche hathe sent
hym hyther / ¶ Thenne they retorned
and sayde to the lordes of the Iustyce /
where they hadde sonde hym / and that
whyche Symeon hadde sayde to them
Wherfore they durste not towche hym /
¶ The theyf Jonathas whyche there
was converted and contynuenge in la-
mentacyons and weppynges / After that
he haode bey there seuen dayes: in hol-
dynge the sayde pylar. sayde to sayntt
Symeon / ¶ My lorde and frende yf it
playse the I am redy to goo hens /
¶ Symeon answered / Arte thou now
wery to doo penaunce. And wolt thou
retorne to thy malyce accustomyd. Jo-
nathas answered / Naye my lorde I am
not But the tyme is come that I muste
deye / ¶ And in sayenge thyse wordes.
he yelded vpp his spyryte to god. Thé-
ne as they wolde haue buryed hym / ca-
me the Justyces of Anthyche. wenynge
to haue taken hym / ¶ sayntt Symeon
thenne answered. ¶ My frendes he that
sente hym hyther. compeh to fetche hym
wyth all the celestyall coute. The wh
che maye you and youre cyte make to
sinke in to helle / And the poore Jona
thas theyf make to ascende in to heuen
¶ And knowe ye that I myselfe. yf I
hadde knowen that god wolde not ha-
ue be displayed wyth me. I wolde ha
ue delyuered hym to you / And therfore
trauayle ye noo more / ¶ The lordes of
the Justyce herynge thyse wordes retor
ned agayne. And recounted and tolde
alle that they hadde seen /

¶ A lytyll tyme after one named An
thony. Of whom is tofore spoken. and
the whyche hadde longe serued sayntt
Symeon founde hym in prayer / And
by cause he had be soo ther dayes. that
is to wyte. the Frydaye. Saterday. and
Sonday. Durynge the whyche he had
not spoken. but was there as vnmoeua
ble / the good religyous Anthony was
moche abaysshed / ¶ And sayde to hym.
My lorde and my fader. it is tyme that
thou aryse / for it is thre dayes now sy
then the people haue taryed for to haue
thy blessynge / To whom sayntt Syme-
on answerd noo worde / ¶ Thenne sa
yd Anthony / Alas what maye I haue
trespassed to the. that thou spekest noo
thynge to me / And seenge that he spa
ke not / he durste not awake hym / for
he dradde hym moche / ¶ Neuertheles
he abode by hym by the space of halfe
an hour / ¶ And after he approched ne
re to hym / And layed his eere to his vy
sage. for to knowe yf he were dede or a
lyue / ¶ But he felte noo thinge. but an
odour soo swete that all the place was
replenysshed wyth all / ¶ Thenne kne
we he wel that he was departed out of
this worlde / ¶ Thenne Incontynent
he beganne to kysse hym. his eyen. hys
berde. Weppynge bytterly. and sayde. Ie
las my lorde and my mayster / Wherfo
re leuest thou me / Who shall be he that
shall gyue to me doctryne. as thou hast
doon. ¶ What shall I saye to the ma-
lades and seke people. that shall come
hyther to haue helthe / ¶ Helas now I
see the. and tomorne I shall lese the /
¶ After many lamentacyons the good
Anthony slepte / And as he slepte he her
de a voyce that sayde / Anthony I shal
not leue the here in this place. me in the
mountayne in whyche I am Illumy-

ued wyth the grace of god / ¶ Thou
shalte goo secretely ty to Anthyoche/to
the ende that the people moeue theym
not/And shalt telle the tydynges of my
dethe/¶ For now I am departed lyke
as it hathe playsed to my Redemer/
¶ Thou shalte neuer cesse to pray god
in this place here/And he shall rewarde
the ty heuen/¶ Whanne Anthony was
awaked. he meruey lled moche sayenge
¶ O my lorde and mayster. remembre
thou me ty the glorye ty whyche thou
art now¶ After he kylled his fete. and
layed his hondes vppon his eyen. sayen
ge/¶ My lorde I praye the gyue to me
thy blessynge/ ¶ And beganne agayn
to wepe sayenge/helas for to haue my
de of the. What ppece of a Relique shal
I take of thy body/¶ And loo sayeng
the body beganne to moeue. Wherfore
he was affrayed that he durste not tow
che it/¶ And bi cause none sholde kno
we therof/ he sente secretely one of hys
brethern to the Bysshop of Anthyoche
The whyche accompanyed wyth two
other Bysshoppis and also wyth Ada
barius Prynce of the chyualrye of An
thyoche. transported theym thyder. and
dyde laye the holy corps tofore the aul
ter of his chyrche /

¶ And chrysorye sayth that the byr
des fledden abowte the place where as
he was. makynge grete cryes and cha
nynge ty maners of wepinge and wa
ylynges/¶ The people also and the be
stes assembled ty soo grete nombre . þ
they were estemyd well atte leuen thou
sande. demeanynge for his dethe a mer
ueylloule heuynesse/¶ The mountay
nes. the feldes. trees. and also herbes of
the places nighe by suffredden for his de
the/¶ For ouer alle there abowte they
were enuyronned wyth a derke clowde
tesdefyenge and wytnessynge the byttes
nesse that they hadde. ¶ Also the good
Anthonye abode seuen houres the aun
gell of god. shynynge as a lyghtnynge
And his clothes whyte as snowe Wyth
whom were seuen auncyent faders. whi
che longe tyme were by the corps/ But
what they dyde ne sayd. knoweth none
lyke as sayth saynt Jherom/¶ Du
rynge the tyme that the body was ty þ
chyrche. The Patryarke of Anthyoche
wolde haue taken of his bryde. By cau
se he knewe that he was a may of ho
ly lyfe. But Incontynent thonde wyth
whyche he wolde haue towched it. war
yd drye/ But after by þ prayers of the
pry that were present and by the euy
dente myracle he was heelyd/¶ Then
I ware he that neyther may ne woman
sholde towche it/ ¶ Thyle thynges
thus done ty grete solempnyte. torches
and tapres beynge lyghte / The body
was borne to Anthioche/¶ But whan
he was withdrawen fiue myle fro a pla
ce callyd Were. myghte neuer man ma
ke hym departe from that place /

¶ There was a may that hadde be
fourty yere deyf and dombe. and began
to crye / ha seruaunte of god thou arte
ryght welcome/ Thy comynge hath re
uey to me heryng and spekynge/ ¶ I
promyse the yf I lyue long. that alway
I shall serue the wyth body and soule /
¶ After he aroos and tooke one of the
beerres that sadde the corps of the holy
may/ And anone he was helyd / The
cause of the accydente of this deyf and
dombe may was this/¶ He hadde ben
amerous of a fayre ponge woman ma

tyed.the whyche he had strongely soly-
cited for to haue her company. To the
whyche he cowde not come/¶ And af
ter it happed that she deyed. whyche de
she came to the knowlege of this may
all enraged for her loue/¶ And after þ
she was buryed.he wente to her sepul-
ture.and there dessoyled her. And forth
wyth he was deyf dombe.& lame/and
soo abode ly the same place duryng so
ury yere/¶ All the cytezyns of Anthi
oche came ly grete tryumphe.and mett
wyth the body.and bare it ly to the gre
te chyriche/¶ And there ly the chyriche.
whiche is nampd Penytence.ly the whi
che after his buryenge.to the exaltacõy
of his glorious name hey shewed & do
ne Infenyte myracles/ And more mer-
ueylous thay thei that haue be done ly
his lyfe/¶ Many prynces & lordes ha
ue layed oute of theyr tresours to the sa
yd chyriche for to haue of hym some re-
lyke. But none myghte be had by cau-
se of the othe that the bysshopp made /
that his body sholde neuer be towchyd
¶ Of sayntt Symeoy hyleue ye stedfal
ly.that who someuer for the honour of
god & of hym shall haue the lyfe of hẽ
by wrytynge.and shall rede it deuowt-
ly.and lernynge hym wyth good deuo-
cyon. he shall be rewarded for his me-
ryttes ly the celestyall glorye.¶ To the
whiche by his Intercessions.lete vs pray
to almyghty god. that we maye obtey-
ne/Amey/

¶ Of sayntt Eufrare vrigyn/Whyche
begynnyth ly latyn¶ In diebus theo-
docii/Capm -xlvii.



IN the tyme that regned Theo
docyey the Just emperour of þ
Romayns. There was at Ro
me a Senatoure nampd Antigonius
the whiche had a doughter nampd Eu
frare/¶ The sayd Antigonius was a
may soo prudent and of soo gode coun
seylle . that he gouerned after the law
of the Romayns all the countreer of Ly
cye/¶ He was soo moche humayn that
he had compassion of eche persone and
admynystred to the poore all theyr ne-
cessytees/¶ The emperour louyd hym
not oonly by cause he was his kynsme-
may but also by cause he was of right
good & prouffytable counseylle/¶ He ha
bounded ly rychesse & goodes temporal
almoche as ony may of the cyte/ And
he had a wyfe descended of the propre
& very lygnage of Emperours the whi
che also was called Eufrare a woman
Juste & mercyful and garnysshyd with

alle other vertues/ ¶ Antigonius after thenne certayne tyme that god had sen ¶ hym his fayre doughter Eufraxe. Thynkynge the saluacyon of his sou/ le/ Deuysed wyth his wyfe Eufraxe of holy wordes & deuocyon/ ¶ And emong alle other he sayde to her/ ¶ Eufraxe my syster and loue thou knowest that this lyfe is transitory. and maye no ler ge dure thanne foure score yere/ Thou knowest also that the worldly rychel/ les. and the vanytee of this worlde ar/ re no thynge but a lytyll wynde/ ¶ But the rychelles of heuen be alwaye dura ble & perpetuel/ ¶ Now my syster thou oughtest to knowe. that all they that lo ven dysordynately the honoures of thys worlde. bey pryued from the goodes of heuen/ ¶ And ofte the rychelle & world ly polleccyons bey cause of the confusy/ on. and vtterly dystruccyon of them ¶ haue theym/ ¶ His wyfe herynge thyse wordes sayd to hym/ What playsyth ¶ that we doo/ Cõmaunde thy good play sure. and I shall accomplysshe it ¶ For thy wyll is myne. That whyche thou wolte. I woll/ ¶ Antigonius answeryd We haue a doughter god be thankyd/ And we oughte to be contente that one wyth that other wythoute to haue affec cyon to lyue emonge the volupt.uolyte/ es of this worlde/ ¶ Thenne his wyfe lyfted vpp her hondes to heuen ty lay/ enge/ O my lorde & loue. blessyd be our lorde that hath made ¶ worthy to kno/ we thyne helthe/ ¶ Truely my loue I haue many tymes prayed god/ that he wolde humble the. and torne thyne en/ tendemente to wyll to flee thy flesshely slouysednes & worldly/ But I neuer durste declare to the ony thynge therof. for ¶ grete fere & gode loue that I had to the/ ¶ And for almoche as thy wyll is suche/ Lete vs departe of our tempo/ rell goodes. to the ende that they be not cause to make vs descende in to helle/ ¶ Other hollsom reasons. the lady ga/ af to Antigonius her husbond. the wht the herof prayenge. & thankynge god with all his herte. Dystrybuted the gre test parte of his goodes to the poore pe ople/ ¶ And after lyued not but one ye re wyth his good lyfe holy & vertuouse in perfyghte deuocyon. chastyte & con tynence/

¶ Of his dethe was moche sorowfull the emperour. whyche was of hys kyñe and also alle the Romayns for the gre te vertues that were in hym/ And also for the pyte that they hadd of his wyfe Eufraxe. whiche had not be but. ij. yere monethes wyth hym/ ¶ After that he was buryed. the good lady Eufraxe to ke her doughter also namyd Eufraxe And presented her to the Emperour. & to her frendes. sayenge. ¶ O soueraygne emperour. and ye alle my lordes & fren des I put in to your hondes this poore Orphelyne. humbly you supplyenge. ¶ in fauoure & contemplacyon of the go/ de & very loue that ye had to her fader Antigonius. it wolde playse you to doo her to be Instructe and taughte in gode maners & vertues. And to be to her go/ de faders & conduytours/ ¶ The lordes herynge this pyteuous requeste. were in contynent moeuyd to weppynge & way/ lynge/ ¶ And a lytyll after that they had relpryled theyr sprytes. the empe/ rour delyred & counseylled the good la/ dy that she sholde consente to the ma/ ryage of her fayr doughter/ & of one of

the Senatours the rychest of alle the o=
ther/ ¶ To the whyche she accorded/
And the sayde doughter receyued ernest
of the maryage/ ¶ But after by cause
that the sayde doughter atte that tyme
that the sayde Maryage was treated/
was but fyue yere olde/ And that the se
natour was greuyd to abyde tyll that
she were lusfyllaunte of aege .for to ac=
complyllhe the sayde maryage/ ¶ He
concluded to demaunde the moder to
his wyfe/ ¶ And for to come to his en
tencyon/ he sente notable ladyes to the
Emperelle for to labour that the moder
wolde take to hulbonde the sayde Se=
natour/ The whyche thynge the sayde
Emperelle and the sayde ladyes suppo
syd to haue made and accomplyllhed it
¶ But the good lady wydowe wolde
neuer in that maner lene her eere to he
re it/ But reprouyd theym angrely. In
shewynge to theym the grete Inconue=
nyent in whyche they wolde brynge her
That is to wyte in delyuerynge her to le
ue the way of helche.for to take ꝑ wor
ldely waye.for to brynge her to eternal
dampnacyon/ And emonge other wor=
des she sayde to the emperelle/ ¶ A ma
dame . to what thynge woll ye Induce
me. Alas whanne I was wyth my hul
bonde that was. I hepte chastyter. And
ye labour to me that I sholde folowe ꝑ
amoroule wymmen. I shall neuer doo
it/ ¶ The emperour aduertysed of the=
enterpryle of his wyfe . was ryall con=
centent wyth her. sayenge thyse wordes
¶ Come hyther my wyfe. ye be wel pre
sumpcyous to woll brynge the maryage
whyche hath be soo honestely begonne
¶ Ne knowe ye not that oure colyn ꝑ
hyuel woman Eustaye woll lede a so
lytary lyfe/ ¶ Haue ye now forgoten ꝑ
loue that ye had to her hulbonde whan
he lyued/ Woll ye now doo hym Iniu=
rye/ ¶ Alas yf ye haue loued hym wh=
le he lyued. ye ought her after his deth to
loue his wyfe. whyche is soo good and
Juste/ ¶ The emperelle herynge thyse
wordes was soo moche troubled . that
she was two houres wythoute spekyn=
ge. and semyd to be dede/ ¶ The good
Eustaye knowynge thyse tydynges/
was in lyke wyse wrothe. Doubtynge
that it sholde be layed to her . that the
sholde be cause of the dyscencyon of the
emperoure ꝑ of his wyfe. in suche wyse
that she myghte be in daunger of deth
¶ And in wayenge ꝑ wepynge she sa
yd to her doughter ¶ Lete vs goo in to
Egypte my dere doughter. we haue the
re many londes and possellyons. whyc=
che I shall leue vnto the : for alle that
I haue to thyne/ And soo they wente in
to the londe of Egypte/ ¶ They lern
ge there arryued . vysyted her londes ꝑ
possellyons. And fynably came in to ꝑ
partyes of Thebayde. where they dyde
many almesses to the monasteryes ꝑ re
lygyons/ ¶ And emonge all other they
came to a Relygyon of wymmen in a
towne wherin were an hundred ꝑ thyr
ty monasteryes of relygyouses/ ¶ The
re some ete no apples ne fygges. ne drā
ke no wyne. The other ete noo ryse ne
other lycour. Other fasted an hole day
Other wyllhe noo fete/ And whanne o
ny spake to theym they were abasshyd
¶ They laye on the erthe. and ware e
uery daye the heyr/ ¶ And yf by auen
ture one of theym were syke/ there was
noo medcyne grucy to her. ¶ But the
syckenesse that she hadde . was reputd

for a benedyccõy of god. ¶ They went neuer out of the monastrye. but they hadde a portiere. the whyche gaaf answere to alle theym that came thyder/

Eufrare knowynge the honeste and deuocte conuersacyon of the layde ke bgroules dyspted theym otte. And gaue them lyght to the chyrche. for to doo the seruyce of god/

¶ On one daye emonge the other Eufrare spake to thabbelle. and to the prȳcypallis of the monastrye. And sayde to theym/ My good ladyes I woll yeue to you twenty or thyrty poūde of golde of reuenue. for and to the ende. that it wolde playse you to praye god for Antigonius and his doughter. the whyche I presente you tofore youre faces/

¶ The Abbelle answerd/ My dere and eyght playsaunt lady. youre seruauntes haue noo nede of youre rentes and reuenues/ ¶ for for to dyspple worldly goodes they haue put theymselfe ry to this monastrye. and woll be poore ry thys worlde for to be ryche ry that other/

¶ But to the ende that ye be the more content. we praye you that it may playse you to gyue to vs some oyle and candelles for to accomplisshe the seruyce of god. And that shall comforte vs more than other goodes/ ¶ Thus dyde Eufrare. ry prayenge theym humbly that they wolde praye deuowtly for her husbonde and her doughter/

¶ On a daye it happed as the good moder broughte her doughter wyth her ry to the abbaye/ ¶ The Abbelle for to knowe the wyll that the lytyll doughter Eufrare hadde. asked her fyrste yf she louyd theyr monastrye/ ¶ The doughter answeryd that ye. and all the lettres ry lyke wyse/ ¶ The Abbelle after sayde to her ry manere/ for to passe the tyme. My loue lyeth that ye loue vs wel Woll ye dwell with vs for to serue god ¶ The chylde answered. that yf it were not for drede of her moder. she wold neuer departe from theym/ ¶ Yet agayn the Abbelle sayde to her/ My doughter whom loue you better youre husbonde or vs/ She answered. I knewe hym neuer. ne he me. But I knowe you and loue you. ¶ And ye whom loue ye best of vs. or hym or me/ And they answeryd/ that they louyd bette god theyr maker. ¶ The mayde answeryd. Certaynly I loue you and god also/ ¶ The goode moder hering the doughter/ whyche answeryd so prudentely. seey that she was not yet seuen yeres olde. fell ry to weppynge of grete habundaunce of teeres/ ¶ And after sayde to her doughter. Come now hyther my doughter it is tyme that we retorne home to oure hous. for it is nyghe euyn and late/ ¶ The chylde answered that she wolde abyde wyth the Abbelle. To whom the Abbelle sayd. that she myghte not dwelle there ry their monastery/ but yf she auowed her to Jhelu Cryste/ ¶ The mayde thẽne asked her where is Jhelu Cryst. The Abbelle shewed to her. the ymage of ꝑ Crucifyre ¶ The mayde Incontynent wente and kyssed the same ymage. and sayde to the Abbelle/ ¶ Certaynly madame I gyue myselfe to my Sauyoure Jhelu Cryste/ ¶ The Abbelle sayd after to her. that she hadde noo place for her. ne wyste not where to putte her/ ¶ The chylde answered that she wold abyde with her/ ¶ Whanne the Abbelle sawe that she was soo constaunt she

knewe well that she was clypped with the holy goost. ¶ And sayde to her moder / That she sholde leue her there in the sayde monastery.

¶ The moder beynge strongely comforted in her spyryte. tooke her doughter And ladde her byfore thymage of Jhesu Cryste / Tofore whyche she made her prayers. in sayenge / ¶ Loued and thanked be thou my god. for as moche as it hath playsed the to enlpire my doughter. Jy gyuynge to her suche affeccyon / that she hathe gyuen herselfe to the in her pongthe / ¶ Alas my god take the charge of her body & of her soule. lyth that she delyryth to leue the /

¶ After she tourned her towarde her doughter and sayd to her / ¶ My dere doughter. god whyche hath made the mountaynes vnmoeuable. make the so ferme in his loue. that the worlde haue neuer power to moeue the / ¶ And whan she hadde sayde thyse wordes. she delyuered her in to the hondes of the Abbelse. Jy weppynge and waylynge soo habundantely / that alle the Religyouses wepte with her /

¶ The daye folowenge the Abbelse clothed her with the vestyment of the Religyon / And prayed oure lorde for her sayenge / ¶ O kynge of kynges why / che hatte begonne soo grete a werke in this chylde / Jy beseche the meketly that it maye playse the. that this begynnynge maye achyeue fro good to better / to the ende that alwaye she maye prayse. and glorifye thy ryght holy name /

¶ The moder thenne beinge by the doughter askyd her in sayeng / ¶ My chylde louest thou well this vesture whyche thou hatte now / The chylde answeryd. Truely moder ye / ¶ Jy byleue that the vestymentes and clothynge of this Religyon. ben to me the eyneste peny for to haue god in marpage / ¶ Thenne sayde the moder / Jy praye to hym that thou now hatte chosen to thyne espouse. that he make the worthy to be thamberer in his heuenly chambre / ¶ Thyse wordes sayde. the good moder tooke leue of the Religyouses and kyssed her doughter. And retourned home to her houle /

¶ Thorugh alle the londe were the tydynges. how the sayde good moder distributed her goodes vnto poore people and to chyrches / ¶ And also the tydynges came to the Emperour and to alle the Senatours / The whyche were moche Joyoule of her vertuoule conuersacion / ¶ Euery day she ete but cole wortes or pese potage. and but one tyme on the daye. And dranke noo wyne /

¶ A lytyll whyle after the Abbelse sawe in spyryte. how Antigonius husbande of ꝑ same good widowe prayed god that she myghte departe oute of thys worlde. for to be with hym in heuen / ¶ And she shewed it to the good Susanne / The whyche was therby gretly comforted / And putt herselfe to prayer / And she hadde lyke reuelacion / ¶ And thenne she tooke alle her goodes & put theym in the hondes of her doughter / for to dyspose in suche wyse ꝑ she myghte gete euerlastynge rewte / ¶ After she sayde to her how oure Saviour Jhesu Cryste hadd called her for to goo to her husbonde in heuen / ¶ The good doughter beganne to wepe sorowfully in sayenge / ¶ Alas what shall J doo that shall be now my Orpheyne straunge

¶ her moder comforted her and sayde/ ¶ My doughter thou art wyth thy Jhesu Cryste/ ¶ Thou arte noo straunger to hym/ ¶ Also thou haste thyne Abbesse. Whyche shall be to the a moder/ By whiche thou shalte be none Orpheyne ¶ It byhoupeth to my love to drede god and honoure hym/ And worshyppe alle the systers. Jo lernynge theym benyngnely/ ¶ And thou shalte accomplysshe and perfourme that whyche thou haste bygonne/ ¶ I pray the that thou thynke not oy thy temporell noblesse. And eleme not thynke not that they shall doo to the ony lenyple/ ¶ Be poore and humble in this worlde/ And thou shalt be Riche and a grete lady in heuen.

¶ Thou shalte gyue alle oure pollelly ons to the chirche for thy fader and for me twayne/ To the ende that we maye haue mercy tofore god/

¶ The thyrde daye after deyed the good moder. And was buryed in the monastrye where as her doughter was.

¶ The Emperoure hadde tydynges therof/ And callyd the Senatoure that hadde promysed to take the ponge doughter Suffraye/ And sayd to hym that she was a Relygyous/ ¶ Thenne the Senatour was moche abaalshed therof ¶ And dide doo soo moche. that at his Requeste and desyre. the Emperoure wrote to her. that she shold come to Rome for to accomplysshe and fulfyll the yr mariage.

¶ The letters beynge by her radde. she answerd in this manere/ ¶ Lorde Emperour I haue receyued thy lettres/ and me lemyth that seen the love that in tyme passed thou haste hadd to my fader and moder. ¶ Yf I shold of the demaunde and aske counseylle of the thynge of whyche thou haste wrytten to me. Thou woldeste not counseylle me soo to doo. For also it is not lawfull. Syth that longe agoon I haue gyuen myself to my god Immortall Jhesu Cryste and desyre to be his spowse. Wherof I haue gyuen to hym my faythe. ¶ Shold de I gyue hym ouer for to haue a man mortall and Incorruptyble. the whiche shall be eten with wormes/ ¶ Ne knowest thou not wel. that if I be here this daye. I shall not soo to morowe. God forbede that I shold doo to god and to me suche Iniquyte and wyckednesse/ ¶ Wherfore I praye the. that thou sende noo more for me/ For thou shalte lese thy trauayle and laboure. By cause that I knowe to be to me impossyble to leue my espowse Jhesu Cryste/

¶ Wyth this I praye the that thou haue mynde of my parentes and kynnesfolke/ Jo giuynge for the helthe of theyr soules. and for the honoure of god alle the goodes temporell whyche they haue left to me/ ¶ I knowe wel that my fader alle his lyfe hathe well and trewly serued the. Wherof he accepted thy love and benyuolence ¶ Thenne in distrybutynge his goodes thou shalt haue remembraunce of hym. By fauour of whom yf it playse the And I praye the also. that thou wolt put alle thy bonde men and pryseners in fraunchyse and playne lyberte/ ¶ And that yf thou wolt sende for alle the Receyuours of my fader/ And quyte and forgyue theym peasibly alle that they owen of rentes and Reuenues/

To the ende that I maye without solycytude or besynesse serue my god and

espouse/ ¶ The emperour radde thyse lettres many tymes and al mooste alle the nyghte/ ¶ And on the morne by tymes he assembled alle the Senatours And the lader of hym that hadde fyaunced her. ¶ And in the presence of the pny alle were the lettres radde/ Wherof alle they beganne to wepe for Joye ¶ And of compo assente they sayde. Verely lorde Emperoure. Eutraxe is doughter of Antigonius. and of holy Eutraxe her moder/ Whyche verey of thy lygnage and generacyon. ¶ And now she shewyth it well certaynly. For of ay holy Rote procedyth and comyth fourth gladly ay holy braunche.

¶ All they prayed and glorifyed god in prayenge for her/ ¶ And after the Emperoure dystrybuted alle the godes of the maydey. accordynge to that she hadde wryten. ¶ And after the Emperoure deyed. and was buryed wyth hys parentes and kynnesmen/

¶ Saynt Eutraxe chese ladde a moche strayte life. ¶ For at one tyme was that she ete but ones on the daye / And after she constrayned herselfe to ete but ones in two dayes ¶ And after that ones in thre dayes/ ¶ She allone made clene the chambres of the systers/ Made theyr beddes. And bare water in to the kechyn/

¶ The custome of the lame Abbaye was. yf ony of the systers were tempted wyth ony temptacyon of the deuyll. she tolde it to the Abbesse/ ¶ The whyche prayed and dyde doo praye god. to the ende that the deuyll sholde departe fro her/

¶ On a daye it happed that the goode Eutraxe was tempted of the fende/ And for to relyse & wythstonde hym. She putt alhes on her couche/ ¶ And she laye on them. and slepte/ The whyche thynge seenge the Abbesse. knewe that she was vexed wyth some temptacyon/ ¶ And prayed for her. in sayenge to god/ ¶ O my god whyche hast created and formyd this mayde after thy dyuyne bounte and goodnesse/ ¶ I praye the that thou wolt conferme her in thy drede/

¶ After the Abbesse callyd her and sayde to her/ Wherfore hast thou not shewed to me thy temptacyon gyuen to the by the deuyll/ ¶ Incontynent she felle downe to her fete. And cryed her mercy In sayenge ¶ Pardonne me madame. For I ought not notyfye and shewe it to you/ ¶ The Abbesse sayd to her. My doughter thou hast begonne to fyghte agaynst the deuyll/ Be stronge and constaunte. to the ende that thou be crowned wyth Laurrol wyth the vyrgynes gloryously.

¶ A lytyll whyle after she was agayn tempted / And shewed her temptacyon to one of her systers nampd Julyan/ whyche counseylyd her. that she shold shewe it to the Abbesse. to the ende that she sholde praye for her/ ¶ After she sayd to her/ ¶ We alle bey tempted of the deuyll/ But whanne we haue good hope. we ouercome the deuyll our temptacyon/ ¶ Eutraxe thanked her of her gode counseylle that she hadde gyuen to her. to the edyfyacyon of her soule. and went to the Abbesse. And shewed to her her temptacyon.

¶ The Abbesse comforted her in sayenge/ My doughter fere the noo thynge but enforce & put thyselfe to wythstonde

hym/ ¶ For it is the deuyll. whyche doth this euyll/ ¶ And yf thou wythstōde hym constantly and stedfastly/ thou shalte ouercome hym alwayes/

¶ Knowe thou my doughter. that thou shalte haue many other temptacyons/ for to reclyse and wythstonde. To whiche yf thou fele the feble of spyryte. It behoueth the to doo more abstynence. thanne thou hast done here tofore/ And in soo dooynge thou shalte be ryghte well beloued of thy spowle Jhesu cryst/

¶ Another tyme the Abbesse asked her how longe it was syth she ete ony mete She answered. thre dayes/ ¶ Thenne sayd the Abbesse to her. That she shold be yet abyde a nother daye or that she sholde ete/ The whyche she dyde wyth a good wyll in rendrynge herselfe redy and prompte in obedyence/ ¶ Whanne she was twenty yeres olde. lyke as her yeres grewe. so she augmented and encreced her penaunce/ ¶ She was sayntes and custeyes/ By her maner she shewed euydently that she was descended of noble folke/ But that notwythstondynge she was humble and obeyssaunt

¶ In a place of theyr monastery was a grete multytude of stones/ ¶ And the Abbesse for to proue her humylyte commaunded her that she bere theym vnto an ouey. by the whyche whyche was fro from the place where as she sayde stones laye/ ¶ Emonge the same stones there were grete. and soo heuy/ That two of the Reuygeoules. wyth grete payne sholde haue borne theym/ ¶ Neuertheles wythoute murmure and grutchynge. and wythoute callynge ony helpe/ And also notwythstondynge that she hadde longe fasted/ she bare theym alle. delyuynge to obeye to her abbesse/

¶ A nother day she sayde to her/ My doughter thyse stones that thou haste borne nyghe to the chyrche beyn not wel there ¶ Wherfore thou muste bere theym vnto the place where as thou haste taken theym ¶ To whyche thynge she gladly and wyth good wyll accorded And thabbesse made her to doo this penaūce by the space of twenty dayes for to proue her pacyence/ Whyche was so grete that alle the systers meruey lled therof/

¶ Some of theim mocked her. And other admonested and styred her to persseuer & encreasse in vertues/ ¶ She continued this penaunce vnto thyrty dayes. ¶ And yet ceased not the Abbesse. And she seenge her grete humylyte sayde to her. that sholde retorne and bere noo more thole stones/ sayenge/ ¶ Leue this crafte my doughter. and take mele and make therof brede. and bake it in the ouey. to the ende that thou leue thi systers. Wyche she dyde wyth good courage.

¶ On a daye the deuyll founde her slepynge. And he put this temptacyon in her mynde/ That the Senatour of Rome. whyche had promysed to haue her. sholde come with a grete multytude of men of armes for to take her out from her monastery/ Wherof it happed. that she being in her bed began to crye with an hyghe voyce soo shrepely. that alle her systers awoke/ ¶ For whyche cause they came to her. And awoke her/ Demaūdynge and questyonyng wher of procedeth the cause of the grete crye that she made ¶ Eufraxe thēne recyted

Incontynent her berme/ ¶ And thenne alle her lyſters put theym leſte to pray er for to praye god for her/ ¶ Now lete vs thynke what lyſterhede was there / Ju loo moche that they ne louyd . not oonly togyder corporally/ ¶ But more wythonte comparyſon ſpyrytuell /

¶ Yet agayne the deuyll tempted her / And gaaf to her allaulte of her fleſſhe/ ¶ And Incontynent ſhe ſhewed it to ꝑ Abbeſſe. and to her ſyſter Julyan / Whyche comforted her.and prayed for her/ ¶ And after layd to her ſyſter/Wy loue it behoupth the to reſyſte and with ſtonde otherwyſe. Or elſis thou ſhalte leſe alle the meryte that thou haſte go ten/ ¶ Alſo yf we reſyſte and wythſton de not in oure pongthe/how maye we reſyſte in oure aege/ ¶ Eufraxe anſwe ryd to the Abbeſſe/ Madame yf it play ſe you to commaunde me . that J faſte ay hoole weke. to therende that J may ouercome the fende wyth the helpe of god. J woll doo it wyth a good wyll . ¶ Julian layd to her. Wy loue if thou mayſte doo that . Thou ſhalte be well happy/ ¶ For in all oure Relygyon no ne of oure ſyſters maye doo it.ſauf oon ly oure Abbeſſe / ¶ Thenne Eufraxe demaunded lycence of the Abbeſſe . for to faſte ay hoole weke/ ¶ To whom ꝑ Abbeſſe anſwered. That ſhe ſholde doo after her power/ ¶ And that it ſholde well playſe to her. Jn layenge/Wy lo ue god whyche hathe created and fourmed the .conferme the in thy gode will

¶ After that tyme Eufraxe ete but ones in the wyke/ ¶ And neuertheleſſe ſhe ſeſed not to apoynt the chambres.ne to lynge and doo the dyuyne ſeruyce / Ne in lyke wyſe to lerne alle the ſyſters lyke as ſhe hadd bey accuſtomyd .as to fore is layde /

¶ Whanne her ſyſters knewe her grete humyſyte . And conſyderynge that ſhe was of the lygnage of the Emperour of Rome. They prayſed and honoured her more thanne tofore / And prayed god for her .to the ende that ſhe myghte perſeuere and contynue ¶ Emonge the other Relygyouſes there was one why che was amorous. The whyche as the euyl pryckynges of the enmye haue mo re enuye ou the good maners thanne of their ſemblable or lyke. Not for to take good enſample.but for to fynde yf thei myghte fynde occaſyon for to ſklaun dre theym/ founde Eufraxe in the ky chyn/and ſecretely layde to her. ¶ Co me hither my ſyſter. J merueylle me of the how thou mayſte faſte alle the we ke lyke as dooth oure Abbeſſe / And J doubte me fore that oure Abbeſſe com maunde vs to faſte lyke as thou dooſt/ ¶ Eufraxe anſwered to her humbly la yenge to her / Wy ſyſter doubte ne fere ye not. for oure Abbeſſe ſhall commaū de vs noo thynge.but that we may wel doo/ ¶ Put knowe ye that J doo that whyche is to me neceſſary for to reſyſte and wythſtonde the temptacyons of ꝑ deuyll.whyche comeȝ to me .

¶ Germayne herynge her anſwer/ And wenynge for to make her leue her faſtynges / Sayde to her Jnuryouſly and wrongefully. J knowe well wher fore thou dooſt ſoo moche faſtynge. It is to thende that after oure Abbeſſe ſhall be dede/ That thou woldeſt be oure ab beſſe. ¶ Thenne layde Eufraxe nat wyllynge to excuſe her of that.that the forſayde Germayne Jmpoſyd to her/

hat kneelyd downe oy her knees tofore her and cried her mercy/Jy prayenge her to praye god for her/ ¶The Abbesse whyche was aduertysed and hadd knowlege by theym that Germayne hadd tolde it to. Sente for her to fore alle her systers/And sayde to her/¶O cursyd seruaunt full of enuye. what greyth the this mayde Eufraxe/¶Wherfor wolte thou wythdrawe her from penaunce/J assure the that thou shalte be noo more wyth the systers. Thou art not worthy to be in theyr companye. But thou shalt lyue alone as one that is excomyned or accursyd/

¶Saynt Eufraxe thenne kneelyd downe oy her knees tofor the Abbesse. in demaundynge and requyrynge pardonne for the same Germayne/ But not for all that. the Abbesse wolde not pardoñe her/¶And was soo thryty daye. in ỳ same penaunce ¶The thryty daye Eufraxe and her syster sampyer Julyan came agayne to praye the Abbesse. for to haue pardonne for Germayne/

¶Thenne she was sente fore. and conuerted/¶And atte the requeste and prayer of her systers was put agayne in theyr companye/ ¶The deuyll moeuyd and more enforcyd hym to make the good Eufraxe to falle in to synne/And thenynge to make an ende of her/ Oy a tyme as she drewe water out of a pytte The deuyll tooke her and threwe her in to the pytte. Jn suche wise that her heed towchyd the bottom/¶After she came vpp oy the water. And wyth her honde caughte the corde/And beganne to crye in sayenge/¶O my god helpe me/¶Thabbesse and the sisters ranne hyder. And drewe her oute of the pytte

¶Whanne she was oute of the pytte. she beganne to laughe in sayenge ¶O my god blessyd myghte thou be. whiche haste gyuen to me strengthe and courage to withstonde the temptacyon of the deuyll. whyche soo moche enforceth hym to ouercome me/¶Alle the tyme passyd here tofor J haue borne but one potte to the water/¶But from henceforth in dyspyte of hym. J shall bere twayne. & soo she dyde/

¶The deuyll seeng that he cowde not make her to deye by synne/ Suppolyd ofte to slee her/ and make her to deye bodyly/¶Oy a tyme as she hewe wode for the kechyn/ The deuyll tooke & held her arme in suche a maner. ỳ whã she suppolyd to haue smytten wyth her axe vppon the wode. she smote her legge. and hurted herselfe to grete effusyon and shedynge of bloode/¶The good Eufraxe seenge the bloode rennyng oute of the wounde by meruey lous habundaunce and plenter/¶Promptely she kneelyd downe sayenge/ O my good god J beseche ayde and strength thi poore seruaunte. whyche suffreth soo moche harme for to serue the/¶And anone after she felle to the erthe¶Her syster Julyan sodaynly aduertysed and hauynge knowlege of this aduenture. began to crye soo hyghe. that the abbesse and alle her systers came to theym & beganne to wepe/

¶The abbesse spake to her and sayde. My doughter reioyce the. and spekte to thy systers/¶Thenne she tooke her by the honde and lyfted her vppe/¶After that she bounde her legge wyth a piece of hayre/¶Whyche was of suche symple clothe as she was att that tyme

clothed with/She was not doon to as is done to vs whanne we ben hunte.
¶ For to vs ben gyuen oynementes.soft and lyney lynenclothes. And yet we ben not contente/¶ The Abbesse wolde haue ladde her to the chirche.but the good Eufraxe seenge the wood lyenge there layde to her systers.that she wold not goo to the chyrche. tyll she had borne the wood to the hechyn.as she hadde be acustomyd/¶ Her syster Julyan answered to her.Wy loue ye maye not soo For ye be ouerlore hunte / Neuertheleesse she wolde none otherwyse doo. But layd the wood ov her neche/¶ The deuyll seenge her grete constaunce hunted her more thanne he dyde tofore/For ty lyftynge vpp she fell vpov the wood. And ty fallynge entred ty to her eye a lytche loo depe that the sisters suppolid that she hadde be lofte/¶ Thenne her good frende Julyan beganne to crye / And layde to her/Alas my syster.I laye de to the wel that thou myghtest not bere the wood/¶ Eufraxe layde to her/ Wy syster drawe hardely the stycke oute of myne eye.for it is hoole/ Thenne Julian drewe it oute.and Incontynente sprange oute grete habundaunce of blood/¶ The Abbesse came thyder.whyche she putted oyle vppov the wounde.and cõmaunded her that she sholde goo lye vppov her bedde/¶ And commaunded after that the other systers sholde doo ꝑ that she was wonned to doo/ ¶ But what commaundement that the Abbesse made.Eufraxe entremeted alway to serue god contynuelly and alle her systers/¶ Notwithstondynge that the blode ranne oute of her woundes.

¶ A nother tyme she wente vppe ty to a Solyer vyth her syster Julyan/ ¶ And ty goynge vp the deuyll threwe her downe frovn the hyghest grece to the lowelst.¶ Her systers hadd supposyd to haue founde her dede/ but she aroos and came to theym all hoole/

¶ A nother tyme the deuyl supposed to haue slayne her.she beynge in the kechyn/¶ For to boldynge the potte full of wortes.made her to falle backewarde/¶ And after threwe boyllynge water vppov her vilage/¶ Wherof her systers were moche admeruayled/¶ But she beganne to laughe . Sayenge that she felte noo thynge but colde water

¶ The Abbesse seenge thyse thynges. assembled and broughte togyders alle the-auncyente systers for to glorifye ꝑ name of god/¶ And thenne they knewe anone right well that she was well bylouyd of her elpowle Jhesu Cryste.

¶ The custome of the countrey was that whanne childrey were seke of eny maladyes or syknesses. they broughte theym to the sayde monasterye/¶ And anone by the prayers of the systers they were helyd and guaryssed/¶ Emonge alle other there came a woman that broughte her childe/whyche was paralytyke.deyf and dombe/¶ The porter sawe it / And forthwyth wente and tolde it to the Abbesse/¶ The whyche lente it to saynt Eufraxe/¶ Whom seenge the childe trembleynge and quakynge.and soo seke.was moeuyd with pyte and compassyon.¶ And made her prayers for the chirlde sayenge/¶ Wy childe he that hathe made the.yeue the sanacyon and helthe atte thys present tyme/¶ Thenne she toolde the chylde

brynge alle hoole. and bare it ty her armes/ ¶ And anone the chylde beganne to speke. and to crye after his moder. ¶ Whanne Eufraxe herde it. she was afrayde. by cause it was tofore dombe. and myghte not speke. and layed it doun ey on the grounde/ And Incontynent he wente his waye to his moder/ The whyche chynge was shewed to the Abbesse by the portyere/ ¶ The whyche yet not knowynge how the chylde had be holpe/ Came to the moder/ sayenge to her angrely. that she dyde euyll loo to mocke the Relygyouses/ ¶ The more ware that her chylde hadde neuer goon spoken. ne herde. But lyth that the gode Eufraxe hadde borne it ty her armes/

¶ In the sayde monasterye was a woman whiche hadde be longetourmẽted with a deuyll/ ¶ And her sykenesse was soo terryble and merueyllous that contynuelly she roumed. or cryed soo terryly and soo ferfull. that none of the systers durste goo to her for to gyue to her mete. But trouy a ferre ty a vessell bounde to a corde. they delyuered to her and admynystred that whyche she shulde take for her refeccyon/ ¶ On a tyme amonge the other/ The Abbesse cõmaunded to sayne Eufraxe/ that she shulde bere to her mete/ And soo she dyde/ ¶ And ty approchynge to the poore pacyente/ The fende of helle whyche was wythin her body tourmented not her/ And the poore pacyent dyde al that she commaunded/ ¶ And yet more there was/ ¶ Whanne the other Relygyouses wente thyder/ Yf they broughte not wyth theym sayne Eufraxe. what euer they dyde. she wolde neyther drynke ne ete ¶ But ofte she caste the vessell atte theyr heedes/

¶ It happed that Germayne. whiche alwaye hadde enuye on her/ Sayd that she wolde as well bere to her mete. as sayne Eufraxe/ ¶ Whanne the vnhappy Germayne came nyghe to the pacyente/ She tooke her and rente alle her vestymentes vnto the bare flesshe/ And beganne to ete her membres. ¶ Thenne came some of the good systers. and shewed it to sayne Eufraxe/ The whyche anone ranne thyther. and toke her by the necke & hondes. And tooke her awaye from her/ And after thretened her to bete her/ And sayde to her. Yf she euer yde Insolence to the systers she shold bete her wythoute mercy/ ¶ And thenne the poore Demonyake helde her stylle by the worde of sayne Eufraxe. ¶ On the morne after the seruyce done/ came sayne Eufraxe for to vysyte the poore pacyent. And founde that she hadd rented her clothes. And ete that whyche departed from her bynethe oute of her body/ ¶ Thenne sayne Eufraxe hauyng compassyon and pyte of her. made her prayer to god her maker by the space of an hoole houre. ty weppynge and waylynge for her helthe/ ¶ On the morne the abbesse sent to seche sayne Eufraxe And sayde to her/ ¶ Wherfore haste thou not shewed to me that thou maydest thy prayer to god Redemer our lorde Jhesu Cryste for this poore pacyente/ ¶ Eufraxe cryed her mercy. And sayde to her/ ¶ Certaynly madame I praye you to pardonne me/ ¶ for I founde her ty so pyteous astate and condycyon. that I cowde not lenger tarie wythoute to praye thenne for her/ The

Abbesse after sayd to her/ ¶ Why lowe I shall saye to the one thynge in secrete/ But hepe that the fende dyscryue not ꝑ by vayngloryе in ony maneꝛe/ ¶ I haue hadde by the reuelacyon of god. that god oure Creatour hathe gyuen to the pusslaunce to chace awaye the deuylis oute of the body of this pacyent/ ¶ Eufraxyne heryngе thise wordes called al they vppon her heed. and fel downe to the grounde sayenge/ ¶ Alas me why? che am a poore synnar. What shall I doo for the my god/ whyche hatte gyue to me puyssaunce and myghte to hele & guarysshe this poore pacyente/ ¶ And my systers haue loo longe tyme praped for her. without to obteyne and purcha ce her helthe/ ¶ The Abbesse answered My doughter the tyme hathe abydeꝝ ꝑ Be thou sustyned. For thy rewarde is grete in the reame of heuen. ¶ Thenne she entred in to the chyrche. and pray? ed god. in requirynge his ayde/ To the ende that by her prayers the seke syster myghte be guaryssched and helpd/ ¶ After she aroos/ accompanyed wyth alle her systers/ and came to the pacyen te/ to whom she sayde/ ¶ O poore wo? man. god whiche hathe created and fo? rmed the make the by his mercy now hoole and guaryssche the/ ¶ And after she made the sygne of the Crosse on ꝑ fronte or forhede of the sayde pacyente ¶ Thenne the deuyll whiche was w' in her body beganne horribly to crye/ Ha a' mussle I departe from this myse? rable body. wherin I haue be soo longe ¶ And after sayde to sayntt Eufraxe/ Wherfor thou parssiarde and Infamed suffreste thou not me here as I haue be accustomyd. wythoute to persecute me ¶ Eufraxe answered to hym. I perse? cute the not. But it is my god and my maker. whyche commaundyth the to voy de/ ¶ The deuyll answered/ O melcha unte and Infamyd. I shall neuer depar te hens for the/ For thou hatte noo my? ghte to casste me oute/ ¶ Eufraxe sayde I knowe well that I am poore and a myserable synnar/ But neuertheless yf thou departe not from hen. I shal tu mente the wyth the pastoralle staffe of my lady the Abbesse/ ¶ Fynably she to ke the staffe. and smote thre strokes vp poy the pacyent/ ¶ By the mouthe of whom alwaye the deuyll answered that he myghte not departe/ ¶ And sayde thus. Where woll thou that I goo. Eu fraxe sayde to hym. Goo in to dertr nelle and euerlastynge fyre/ ¶ Alle the systers were there. whyche durste not ap proche ne come nyghe to her/ ¶ After that she had longe foughte against the deuyll/ She made her prayer to god in sayenge. ¶ O my god I praye the that I be not confounded by the fende/ But that it maye playse the to persecute me. in suche wyse that he ouercome me not ¶ And in this presente houre comma? unde hym that he departe and goo hys waye/ Leuynge pealyble this poore pa cyente/ ¶ And the deuyll Incontynent departed. roumynge and gryntynge the teeth of the sayde pacyente/ The why? che act the same houre was guaryssched and helpd/ ¶ Thenne alle the systers ladde and broughte her humbly and in grete reuerence to the chyrche. Louynge and magnefrenge the name of oure la uyoure Jhesu Cryste/

¶ After the sayde myracle. sayntt Eu? fraxe humbled and meked herselfe more

thenne tofore. And durste not slepe. dre
dynge the temptacyon of the fende of
helle/ ¶ And euer she contynued to fast
alle the weke/wythoute etynge ony mo
re thanne ones in the weke.

¶ Certayne tyme after the Abbelle la
me in her slepe that sayntē Eufraxe sho
lde departe oute of this worlde. Wherof
she was moche heuy and sory/ ¶ Her si
stres seenge her grete heuynesse. Prayed
her by grete humylyte . that it myghte
playse her to shewe to to theim and tell
theym the cause of her sorowe/ But in
noo wyse she wolde telle theim. ¶ And
by cause. that more and more thei exhor
ted her to telle it to theym/ ¶ She was
constrayned to saye it to theim And de
clared to theym in the maner that fo
lowyth/ ¶ My denowre doughters to
morne we muste leue the good lady Eu
fraxe. Wherof I am moche Joyous ov
er syde. By cause she shall be in eter
nall felycyte/ ¶ And ov that other sy
de I am heuy and sorowfull. ¶ For we
shall be pryuated fro her gracyous syg
hte corporall/ ¶ But of this reuelacion
saye ye noo thynge to her. leest she shol
de take ony fere or drede/ ¶ Thenne
alle the systers made lamentacions loo
grete. that chayre resouned of theyr we
pynges/ ¶ One of theym came to Eu
fraxe wher as she made brede wyth Ju
lyan. and sayde to her. My lisster the ab
belle and all the Couent make for the
loo grete lamentacyons that it is mer
ueylle/ ¶ They were moche abaūshed
bothe two/ Julyan sayde thenne . that
peraventure the Abbelle myghte haue
hadde tydynges of the Senatour/ why
she wold come fetche for to rauysshe her
by force oute of theyr monastrye/

¶ Eufraxe answered to her. By the ly
uynge god fro the loue of whom. yf all
the foundemens of the erthe sholde so
undre and fayle/ I shall neuer departe
¶ But my lysster Julyan I praye the
goo see yf thou mayst knowe ty ony wi
le the cause of theyr weppynges and wa
yllinges. to thende that my soule be not
crowbled/ ¶ Julyan wente for to spe
ke to the Abbelle/ And she beynge tofo
re the pates or doores of the Chaptre
herkenyd the Abbelle . and herde how
she recounted her vysyon ty this ma
nere/

¶ I sawe two men comynge ty hyder
whyche sought Eufraxe. And haue sa
yd to me/ Abbelle enclygne and coun
seyle Eufraxe. for she hath nede/ ¶ Af
ter came some other . whyche sayde to
me. Take Eufraxe and lede her tofore
thy lorde god/ ¶ Thenne we toke her.
and wente to a gate soo noble and soo
fayre that I can not declare/ ¶ And af
ter that the sayde gate was opened to
vs. We entred ty to a palays wherin we
re made & solempnysed weddynge mer
ueyllously honourable/ And ferther we
myghte not entre/ ¶ But Eufraxe
was taken and presented afore the lor
de Imperyall of the sayde palays/ And
whanne she was tofore hym/ She kne
yd downe humbly to the grounde. and
kyssed the fete of the sayd lorde/ ¶ And
ty the same place I sawe ten thousand
aungellis wyth Innumerable multytu
de of sayntes. the whyche there were a
wayetynge/ ¶ After came the moder of
the sayde lorde. The whyche made re
dy a moche fayre crowne ty the cham
bre of maryage/ ¶ Ty whyche cham
bre the sayd moder soo fayre/ soo play

launt and soo amyable made her to en
tre. And saye to her ye delyuerynge to
her the sayd crowne/ ¶ Eufraxe my so
ue/ Holde. Loo here thy rewarde whiche
thou shalte haue. by cause thou hast va
ynquysshed alle thyne enmyes/ ¶ Now
goo thy waye. And after ten dayes thou
shalte come agayne vp to the glory and
felycytee of heuen/ ¶ And yet sayd mo
re after the Abbesse. Alas this-daye is
the nynthe daye/ ¶ And therfore I by
leue that tomorne Eufraxe shall mou
te vp to heuen.

¶ Julyan whyche herkened all thys
purpoos. beganne meruey llously to we
pe and waylle. That she bywepte alle
her body wyth teeres/ ¶ And thus we
pynge she came ayen to the ouen/ whe
re as Eufraxe was kneelinge the brede
¶ Whanne Eufraxe sawe her. she ad
uised her sayenge/ ¶ I commaũde the
vp the name of god that thou saye me
the cause wherfore thou wepest/ Then
Julyan recounted the caas-lyke as she
hadd vnderstonden/ ¶ And whanne ꝑ
holy lady hadde herde the narracyon/
She fell downe to the erthe alle full of
angyssshe and of heuynesse/ ¶ Julian
sate by her weepynge strongely. ¶ And
Eufraxe sayd to her/ My lyster gyue to
me thyne honde. & lyft me vp fro hens
And bringe me where the fagottes or
bruslhes ben. and leue me there/ ¶ Ta
ke also the brede whyche is vp the ouen
And bere it to the lysters/ ¶ Julyan di
de lyke as Eufraxe hadde sayde to her
And tolde noo thynge therof to the Ab
besse/ ¶ Eufraxe bernge layde on the
pament. And adressynge her wordes to
god sayde to hym/ ¶ My god my ma
ker: Why hastu me now vp ab
homynacyon/ Or wherfore dyspysest
thou me/ whiche am a poure pylgryme
Orpheline. ¶ Alas now is the tyme vp
whyche I ought to fyghte agaynst the
deuyll myne enmye. ¶ I praye the mo
che affectuously. & as moche as I maye
that thou be to me pytyeuous. And lete
me lyue yet by the space of a yere / To
the ende that I maye bywayle. and la
mente my synnes/ For yet neuer vp my
lyfe haue I done lustysaunt penaunce/
¶ Alas they that ben vp helle may not
prayse the. But oonly they that ben vp
vpnge/
¶ One of the susters herde Eufraxe we
pe. And wente Incontynent to the Ab
besse for to shewe to her what she hadd
herde/ ¶ The Abbesse blamyd the sys
ters. Bi cause she hadde defended that
none sholde telle her therof/ ¶ And co
maunded that Eufraxe sholde be bro
ughte to her/ The whiche thynge so do
ne/ The Abbesse demaunded her/ My
doughter what eyleth thou that wepest
thus/ ¶ Madame I wepe bi cause that
thou knowest my dethe. And neuerthe
lesse thou haste tolde to me noo thynge
therof/ Yf I hadde knowen it/ I wolde
haue bywepte the grete synnes of whi
che I am maculate and defoyled.
¶ Alas madame haue pyte on me. and
praye to god wyth me that he gyue to
me yet a yere of respyte to doo penaun
ce/ ¶ Thenne the Abbesse answerd to
her / Certaynly my doughter god our
Redemptour rewardeth well vp heuen/
But I praye the that thou wolt praye
for me. To the ende that by thy mery
tes and prayes I maye haue wyth the
partcypacyon vp the heuenly glorye/
¶ Anone after the stronge feuer toke

the good lady Eufraxe/ ¶ And that le eugt the ſyſters bare her ly to the Dra toyre/ And there kepte her tyll euey/

¶ The euyn comey/ the Abbeſſe com ꝛ maunded to her Religyouſes that they ſholde goo and take theyr Refeccyon/ alle lauf Julyan/ whyche abode wyth the Abbeſſe. ¶ And they two ſhytte the doore to theym. and abode wythe Eu ſtaxe.

¶ Thynke ye that here this hyſto ꝛ rye. what lamentacõns they made togy der/ ¶ Julyan ſayde/ Ay lady my ſyſ ter. my frende. and my dere felowe/ I praye the remembre me/ And lyke as I haue alwaye holdey to the fayethful cõ panye here ly erthe. that I maye accom panye the ly heuey/ And praye to god that I maye deye wyth the/ ¶ Alas I haue ſoo moche louyd the bodyly & ſpy ritually. and now thou leueſt me/

¶ The morne comey/ the Abbeſſe leut for alle the religyouſe ſyſters. To then de that they ſholde come and take leue of layne Eufraxe/ ¶ Incontynent as they were comey they layde to her/ O oure good ſyſter. haue ly heuey mynde of thy ſyſters. ¶ And after came the o ꝛ ther whom ſhe hadde guaryſſhed and helyd by her prayers and Intercellyons ſoo moche deſolate and tormented that nmeth ſhe myghte ſpeke/ ¶ She kyſ ſyd the hondes of layne Eufraxe. why che hald chaced and put oute the deuyl of her body/ ¶ And by cauſe that Eu ſtaxe anſwered not to the wordes that ſhe layde to her/ The Abbeſſe layde to her/ ¶ My doughter my loue. thou ſpeꝛ keſt not to thy ſyſter. whyche is ſoo mo che ſorowfull and deſolate/ ¶ Thenne ſhe layde/ Wherfore ſyſter wepeſt thou. Lete me alone. for I deye. Praye to god wyth alle thyne herte. and he ſhall ſaue the. Alſo praye for me/ for atte this ho ur ſuffryth my ſoule a grete bataylle/

¶ Thenne the Abbeſſe and alle the ſyſ ters put theim ly deuowte prayers. Du rynge the whiche. the good Eufraxe be ynge ly the aege of thyrty yeres rendeꝛ to god her benygne ſpyryte/ ¶ And af ꝛ ter was buryed by the deuowte ſyſters ly the tombe of her moder/ Ly louyn ꝛ ge the name of god of that they hadde ay elpowle ſoo holy. and ſoo agreable to god/

¶ The good Julyan whyche hadde be maſtreſſe. and after felow of layne Eu ſtaxe. was thre dayes longe vppoy the tombe. weppnge there grete habundan ce of teeres. wythoute thynkynge to ete or drynke/ ¶ The fourthe daye ſhe ca me to the Abbeſſe. and layd to her. Ma dame praye for me/ for oure lorde Jhe ſu Cryſte by the Intercellyon of his ry ꝛ te holy ſpouſe Eufraxe hathe ſomoned me to his weddynge/ ¶ And the fyfthe daye ſhe deyed. And was buryed by ſa ꝛ yne Eufraxe/ ¶ Ly lyke wyſe twenty dayes after the dethe of layne Eufraxe The Abbeſſe was bi the prayers of the layde Eufraxe ſomoned to her maryaꝛ ge/ ¶ And dyde doo aſſemble all the ſyſ ters for to chele ay other Abbeſſe/ And they chole one nampd Theogenye/

¶ And after that ſhe was made Abbeſ ſe/ She callyd her and layde/ My ſyſter thou ſeeſt that the ſyſters haue made go od wytnelle of the. And therfore I com mannde the ly the name of the Tryni te. that thou thinke not oy temporel go des ne oy vayne playſaũce of this wor lde/ Ne ſuffre thy ſyſters be occupied oy

enbly thynges. But make theym to ex
erlyse fastynges.prayers.and other ver
tuous werkes/ To the ende that they
maye by theyr merytes gete the glorye
of heuen /

¶ After she sayde to her systers.Ye my
good systers haue seen the holy conuer
sacyon of the ryght deuowte Eufraxe/
Doo ye lyke as she hathe dooy/to them
de that ye maye accompanye her in he
uen / And haue with her the fruycyon
of euerlastynge blessydnesse/And whan
she hadde thus sayde . she entred in to
her Oratorye/and shytte the dore/And
after defended.that none sholde entere
tyll on the morne.¶ On the morn they
came vnto the sayde Oratorye. and fo
unde that she hadde rendred her spyry
te to god.¶ And they buryed and layed
her solempnely by the sayde holy sayne
Eufraxe/¶ And after that tyme there
were noo moo of theym buryed in the
yr sepulture/

¶ Many Demonyakes were cured garyf
shed vppon the tombe.where the deuyl
les cryed/¶ O Eufraxe what shall we
doo/ Thou dooste vs more harme after
thy dethe thanne in thy lyfe/¶ By thi
se thynges we ought to enforce vs to
ensywe by vertuous werkes the ryght
perfyghte lyfe of sayne Eufraxe / And
in soo dooynge fynably we shall haue
the glorye eternall. The whyche by her
Intercessyons we maye gete/Amen.

¶ Thus fynysshyth the story of sayne
Eufraxe/

¶ Of sayne Machaire Romayne whi
che was founde nyghe by Paradys ter
restre/And begynnyth in lacyo¶ Glo
riam et magnificentiam. et cetera
Capm xlviii.



After the reporte and wytnesse
of thre deuoute religyous men
Theophyle. Sergius.& Thy
mus . We shall see of the lyfe of sayne
Machaire/¶ The sayd thre religyous
men mette togyder by a monastere in
Mesopotania in the countrey of Syrie
betwene two floodes/Of whyche that
one is named Eufrates.and that other
Tygris/¶ The Abbot of the sayd mo
nastery was callyd Alcippoy.the whi
che receyued theym benygnely . for to
make there theyr profession . after the
rule of the sayde monastery/¶ Longe
tyme after that they hadde lyued com
ly with the brethern/¶ On a daye a
boute nyne of the clocke in the morn
ge.they mette togyder vpon the Ryuer
of Eufrates.in dispuetynge of the com

vnlacyon . and of the grete labour of the brethery of the layde monastery /
¶ And there came to Theophile a thought. Whyche he layde to his two felowes. Sergius. and Thomus ¶ Why bretheren I shall laye to you/ Truly it playseth me/ and I haue grete delyte to walke and goo loo ferre vnto that I maye fynde the heuen and the erthe Joyne together/ ¶ The other layd/ We haue holde the alwaye companye / And yet we shall not leue the/ for thy maners and thy wordes playse vs. We shall goo w^t the. and not forlake the vnto the dethe ¶ Thyse wordes layde. they departed from thens. ¶ And after that they had gone by the space of ten dayes Journey They arryued and came to the cyte of Jherusalem/ And worshypped the place where our lorde Jhesus Cryst had be. ¶ his Crosse. his sepulture. and other layntuaryes
¶ And after came to Bethleem. in whiche place they also worshipped the cribbe where in oure lorde hadde layen. and were also in the place where the aungell dis spekynge to the Shepeherdes longen Gloria in excellis deo. the whyche place standyth two myle from Bethleem
¶ And after they wente vpp in to the mounte of Olyuete Where as our lorde Jhesu Cryste ascended in to heuen whanne he was receyued in a clowde p daye of his glorious Ascencyon/
¶ They came agayne in to Jherusalem. And there adoured and worshypped god. ¶ And after they departed as people grayngne ouer & refusynge all delyces temporell . Wythoute to haue ony regarde ne thoughte to the worlde /
¶ The fyfthe daye they passed the Ryuer of Tygris/ And entred in to the londe of Perse. ¶ They came in to a grete felde nampd Allpa/ In whyche layne Mercure martyr slewe Julyan the Apostata/ ¶ After they trentred in to a cyte nampd Latyllefodo / In whyche the bodyes of the thre chyldren. Ananyas. Azaryas. and Mysaell ben buryed/
¶ And there they soiourned many dayes/ ¶ Foure monethes after they passed the londe of Perse/ And entred in to the londe of Jnde/ And aryued in ay howse in whyche noo may dwellyd/ ¶ And there they abode two dayes/ ¶ And the thyrde daye they sawe come to them a may and a womay armyd/ Of whom they had grete drede/ ¶ But by cause that the layd may and womay hadde suppolyd that the selygyoule men had ben spyrytes or elppes. and retorned agayne/ And assembled almost a thre thousande Ethyoppens/ The whyche aryued there. and bylette the houle al about. where as they weren oy theyr knees prayenge to god/ ¶ And the other sette fyre atte the foure corners of the howle ¶ The whyche thynge knowen by the religyous men were moche aferde and not wythonte cause/ And sprongen out in to the myddes of theym . in callynge the name of Jhesu Cryste Sauyoure of alle the worlde/ ¶ The layde Ethyoppens after that they hadde longe parlemented togyd in theyr langage whiche. the layd freres vnderstode noo thynge/ ¶ Fynably they lad theym and broughte theym in prylon obscure and derke /
¶ Alas whanne they weren in prylon none gaaf to them nother mete ne drinke/ And had noo comforte of ony may

lityage. But beganne to wepe and re-
quyred the mercy of god/ ¶ Whanne þ
curlyd Ethyopyens lawe that they we
re in contynuell prayer/ They lete the-
yn goo oute: Jo chacynge and betinge
theym vylanously & rygorously wyth
grete staues. tyll they were oute of the-
yr prouynce/ ¶ And they layd that thei
were foure score dayes wythoute mete.
And herof the Recytour callyth god to
wytnelle/ The whyche for the honour
of god we ought pytuously to byleue
¶ Fynably they departed oute of theyr
Regyons/ And wente towarde the cõ
treye of the Eest. Where they founde a
felde delycyous alle full of trees beryn-
ge sauourous fruyte and meruyllouse
swete. Wherof they thankyd god) And
ete alle theyr fylle of the fruytes of the
sayde trees/ And after passed the sayde
londe of Jnde. And entred in to þ lon
de of Chanane. ¶ Whanne they sawe
the vylages of the Jnhabytauntes of þ
sayde countreye/ They were moche ad
meruayled/ ¶ Jn that countrey þ mey
dwelled with the wymmen in caues be
ynge vnder the Roches. They dyde to
theym noo dysplaysure. For god kepte
theym/ ¶ After they wente ay hundred
dayes towarde the Eest. and entred in
to the londe of Egyptiens. There as þ
mey haue not but a cubyte of lengthe/
The whyche whanne they sawe þ the
relygyous mey . they fledde for fere/
¶ After they came towarde the moun-
tayues hyghe and meruyllous terryble
Ou whyche the sonne shyneth not. Ne
ou theym growen noo trees ne herbes/
Vut there bey many serpenters. Aspp
bes. Basylycoks. and dragons ou the
pyn. And other Jnfynyte beestes meruyl
lous and venymous/ The whyche they
hadde neuer byfore seen/ ¶ God bryn-
ge theyr helpe. they were there by þ spa
ce of twenty dayes emonge the same be
stes wythoute hauynge ony harme. sa
uf oonly that they herde theyr fyerefull
sybyngys/ ¶ After they descended in to
a place the moost terryble and fyerfull þ
euer they hadd seen full of roches. some
lowe and the other hyghe/ ¶ And Jour
neyed by the space of seuen dayes in þ
sayde Regyon/ Jn the whyche they rei
ted theim by cause they myghte goo no
ferther/ ¶ And the seuenth day there ca
me ay herte. whyche passed tofore the-
yn. Whom they folowed in grete trau
yll and payne ¶ For they founde more
sharper roches thanne tofore. And ne-
uertheselle they passed that terryble co-
untree/ ¶ And after they founde a fel-
de full of Olyphauntes/ the whyche bi
goddis grace dyde to theym none har-
me. But they loste theyr waye. And the
re beganne to wepe in callynge to then
ayde the name of oure lorde. ¶ And af
they walked nyne dayes wythout way
and wythoute to haue mete or drynke.
¶ After by the ayde of god they arry-
ued in a felde habounding in fruyte
¶ And after they entred in to a cou-
tree. where the sonne ne the mone dyde
not shyne. but there were derke tenebr
es and obscurous/ ¶ Thenne they fell
prostrate to the erthe/ Jn prayenge and
requyrynge the grace of god/ And ther
they were seuen dayes sore troubled wy-
oute mete or drynke. and wythout sem
ge of ony lyghte/ ¶ They beyng in con
tynuell prayer. came a culuer or a dou-
ue flieynge aboute theym for to meue
theym to goo ferther/ They readyng

graces to god aboue vpp. and folowed the layde doume. tyll they came ty to a place. where as was thus wretten on a large stone/Who that woll entree ty to this londe-he muste take the waye on ꝑ lyfte honde/for on the tyght lyde there is noo thynge but roches and valeys.And the countree is Inhabytable

¶ This scrypture hadd made Alexander the grete ty fightynge agaynst Darius the kynge of perse/¶ Thenne they wente on the lyfte lyde many Journeys/And fourty dayes after they came ty to a place where as was soo grete a stenche and fylthe that vneth they myghte lyue/But dradde to deye sodaynly/¶ They recomended theyr soules to god/for they supposed neuer to haue departed from that stynkynge place.And a lytyll whyle after they clypped a lake full of serpentes castynge fyre.the whyche made merueyllous howlynges and waylynges wythin the layd lake.wherof the reloweaunce or sowne was soo horryble that it semyd it wente vppe to heuen/¶ They herde after a voys frō heuen the whyche layd.Knowe ye that this place here that ye see. is the place where they that repe and forlake god be crucyfyed & tormented/¶ The whyche voys herde. they smote on theyr breste /¶ And ty grete drede of god they passed the layd lake/And descended by twene two mountaynes ryght hyghe. In the myddle of whom they sawe a mayd fedfull of longe stature.as of an hundred cubytes. bounde and chayned wyth grete chaynes of yren/¶ Two chaynes he had on one of his lyfte handes attached to one of the mountaynes And two other chaynes ty lyke wyse fyxed to that other mountayne/¶ Wyth this he hadde a grete fyre. whyche enuyronned and was aboue hym on alle lydes ¶ And the same monstre cried soo horrybly.that the voys myght be herde fourty myle ferre ¶ And whanne he sawe the layd Relygyouses come/ he cryed more thanne tofore/ Wherfore it was noo merueylle though they were afryde ¶ And they couered theyr faces.& passyd on that other lyde of the same mountayne.¶ After they passed ty to a nother place full of roches and caues merueylloully depe/ And thenne they sawe a womay. whyche had noo thynge but her heere hangynge vnto the grounde/ vppon whyche was a dragon/ ¶ And whanne the layde woman wolde speke the same dragon bote her tongue .And putt his herd wythin her mouthe/And yf they were abaysshed afore. yet were they more after¶ Wyth this herde they voyces ty the layde Caueines. whyche cryed and layde/ O Jhesu Cryste ꝑ sone of god omnipotent. Haue pyte. Haue pyte on vs/¶ Thenne the layde Relygyous putt theym to prayer. and prayed god that he wolde take theyr soules/ For they had seen his Jugemens. whyche ben moche to be fered and redoubted/ ¶ From that place they departed. and anone after they foundey a nother place full of trees.lyke to fygge trees. Vppon whyche trees they sawe ty foure me of bryddes many berdes. Whyche cryed ty sayeng wyth an hygh voys/¶ O oure Saupour and Redemer. whyche haste fourmed and created. forgyue to vs oure synnes.Gyue to vs mercy as ꝑ arte mercyfull. For we haue synned vppon alle the face of the erthe/¶ Thēne

the layde Relygyouses begaune to make theyr prayer to god that they myght be haue reuelacyon of that. whyche theī hadde lerp. By cause that they myght not knowe it/ ¶ They herde thenne a voyce whyche layde to theym/ Goo ou youre waye/ for it appertaynyth not to you to knowe the dyuyne secretes/

¶ And soo they wente forthon and founde a place moche playsaunte and delectable/ ¶ In whyche were foure mer haupnge faces faire and meruepllous ly playsaunte/ ¶ Also vppon theyr heedes eche a crowne aourned & sette with precyous stones ¶ And in theyr handes they heldeu grete palmes alle of golde. and also swerdes all naked/ But with this they hadde afore theym a grete fyre moche grete and enflammed:

¶ The layde Relygyouses seenge thyse begaune to crye in layenge/ ¶ O lordes and seruaunres of god. haue pyte ou vs/ To the ende that thyse swerdes and this fyre doo vs none harme/

¶ Thenne they answered to theym frendes drede ye noo thynge/ But goo ye the way whiche hath be shewed to you by god/ The whyche hathe sette vs in this place for to kepe the passage vnto the daye that he shall come to Juge the vniuersall worlde/

¶ After they passed and went fourty dayes wythout ony mete. but they dranke oonly water/ ¶ And as they wente they herde melodyouse songes and armonyous as of Infenyte nombre of people/ Symphonylynge more swetter thanne ony other Instrumentes/

¶ After they felte an odour more swetter thanne baume. and also thanne ony other spyces aromatyke in al the worlde/ ¶ And by the vertue of thoſe armonyes and swete sauours they slepte/ As none after they awoke. ¶ And in behaldynge byfore theym/ They sawe a chyre decorate and ornate above alle pavyllaunce humayne/ For it semyd alle to be made of cryſtall/ ¶ In that chyre was ay aweer moche well araped/ By whyche and by a fountayne there beynge sounded and sprange a water whyte as mylke/ Aboute whyche fountayne weren people whyche longen longes of Cherubyn/

¶ Now for to dyscryue the fourme of the layde chyre/ The partye wythout for the ou the lyde of the South was of the colour semblable or lyke to a precyous stone nampd praſyn. The partye towarde the North was redde as blodde/ And towarde the Eest white as mylke

¶ There was also vpon the same chyre many sterres more shynynge than they that shyne in this worlde/ ¶ The lonne shone and was more hoter seuen tymes thanne in oure londe/ The mountaynes and the trees were wythoute comparyson more hyghet thanne they of this Regyon/ And the fruytes of the layde trees were moche fayren. and also moche swetter/ ¶ The longe of the byrdes that sange there resowned vppe to heuen/ ¶ The erthe of that place had two colourer/ Of whom that one was whyte and that other redde/ ¶ Thyse Relygyouses thenne alle abaſshed. saluwed the enhabitaunres of that place and wente forthe theyr waye/ ¶ And they wente ay hundred dayes wythoute mete. But of water they dranke ynough/ ¶ And sodaynly they sawe comen towarde theym a multytude of men ¶ wyth

ware. whiche were but a cubite hye. why
che made theym lore afeide/ But they
lore theyr lyues in the honde of god. &
went agaynste theym/ ¶ And Incon-
tynent by the vertue of god they fledde
¶ Thenne the sayde Pelygroules to-
ke their refection of herbes whiche they
founde in that place. And rendred than-
kynges to god. whyche hadde delyuer-
de theym from soo many perylles/
¶ And after by the wyll of god they to-
ke a fayr waye to walke in/by whyche
they wente many Journeyes / And
in walkynge they founde a caue play-
saunte ynoughe/and clenly wythin/
Ju to whyche they entred/ ¶ After that
they were wythin. they marked theym
with the lygne of the Croſſe. But thei
founde there noo perſone ¶ And by cau
se they founde the place soo clene. they
ymagyned that some may dwellyd the
re/ And soo abode there tyll euey. for to
knowe yf he that dwellyd there wolde
come/ They beynge there wythin slep-
ten/ ¶ And after that they were awa-
ked. they went oute of the caue. And In
contynent they saw a may hauyng hys
heres as whyte as snowe / The why-
che couered alle his body / ¶ Whanne
the sayde may sawe theym. he fell dow
re to the grounde/ ¶ And after he aro
se & sayde to theym. Yf ye bey oy god-
dis halfe / Saake ye wyth the lygne of
the Croſſe. Or elles goo ye youre ware
oute from me in the name of god/why
che sayden to hym . that he sholde noo
thynge be afeide/ And that they were
seruauntes of god as he was/ This se-
ynge that good may . was longe in his
prayers ¶ And notwythstondyng that
he had be longe in that place. Yet was
his face as shynynge as the vysage of
ay aungell/ ¶ His browes couered hys
eyen bi force of olde aege. The vngles
or nayles of his fete and hondes were
meruellously longe. His berde and his
heeres couered also alle his body/ And
his shynne was as harde as the shelle
of a tymace / ¶ The sayde holy may
also weppynge demaunded of the thre
Pelygroules pylgryms of whens they
were/ And wherfore they were thyder
come/ and of the estate of mankynde.
And yf the Sarrazyns and Ethnycy-
ens persecuted more the fayethe/ ¶ The
sayde pylgrymes recounted to hym all
theyr aduersytees/ And how they loug-
hte to fynde the place . where as heuen
and erthe Joyned togyder/ ¶ The ho-
ly may sayde thenne to theym. that fro
the place where as they were. it was no
ferre waye to paradyce terrestre / But
noo may myghte goo thyther. But yf
the aungellis bare hym. lyke as a boy
ce hadde sayde to hym whanne he hym
selfe wolde haue goon thyther /
¶ He tolde to them also as the aungell
had tolde to hym. that it was but twen
ty myles to the place where as Adam
was created and fourmed . and to the
sayd paradice terrestre. Where as the er
the Joynyth to heuen/
¶ The sayde pylgrymes herynge thy-
se wordes. were moche enioyed/ And en
tred in to the caue wyth the sayde holy
may/ ¶ Whanne the euen was comen
he prayed theym and sayde. That they
sholde not holde theym wythin the say
de caue/ By cause that there were wyth
in a lytyll space therby two lyons. why
che camen euery nyghte to lye wyth he
¶ And he ferred theym lore . lest they

sholde doo to theym ony harme or dys-
playsir/¶ Anone after they sawe the
lapde two lyons come. But the good
holy may wente and mette with the ly-
ons/ And defended and forbadde ȳ ly-
ons to doo theym ony grefe/ The
whyche beestes made . they loloumed
there lordy/

¶ Do the mome they alked of the ho-
ly may of his estate and conuersacyon/
and also of his name/And of what pla-
ce he was/ ¶ To whom he answered/
sayde that he was nampd Machaire/
And was borne atte Rome . sone of a
noble Romayne flouryshynge in good
renomme and fame thorugh oute alle
the empyre/¶ After he recounted to the
pp of his lyfe and conuersacyon and ȳ
cause wherfore he was departed from
Rome.¶ And beganne to recyte & shew
to theym/ That he beynge yonge/
his fader wolde haue maryed hym. and
to dede was fyaunced and trouth plyg
hted.and a daye accepted to be wedded
¶ Atte whyche daye after that al thyn
ges necessary for the weddyge were ma
de redy/And the lordes Romayns bo-
den for to goo to the celebracyon and so
lempnyzee of the lapde weddynge/

¶ The holy may lerned the same pre-
paracyons and ordynaunces/And that
the houre approchyd and drewe nyghe
Secretely he departed from the houle/
of his fader. And hydde hym in the ho
us of a womay a widowe wyth whom
he was kamplyer/

¶ In her houle he was seuen dayes
hydde wythoute to be sey of ony perso
ne of the cyte of Rome/¶ That same
wydowe wente euery daye in to the ho-
ns of his fader. And knewe alle ȳ was
sayde of hym lyth he came to her houle
And shewed alle to the sayde holy may
¶ His fader lerned that he might not
fynde hym was moche angry.and alle
his moder wyth alle theyr frendes/

¶ The eyghte daye after whyche was
Sondaye. he tooke leue of the sayd wy
dowe.and wente openly thorugh ȳ stre
te/¶ And in goynge he founde in his
waye.a may moche olde/whom he sa-
lewed demaundynge whether he went
and yf he wolde holde hym compayne
¶ To whom the olde may answered ȳ
he wolde doo as it sholde playse hym/
¶ And soo they wente togyder oute of
Rome in lechynge theyr mete fro doze
to doze/¶ And longe tyme they wente
togyd by the wayes . the whyche ȳ thre
pilgryms tofore namyd hadde holden/
¶ And after the good Machaire reco-
uerd ȳ whay he came a.xxx.myle nyghe
to the place where as he was/and reco-
uerd thyle thynges. that same olde may
whyche had accompanyed hym lyth he
departed from Rome vanuilhed away
and wyste not where he became/

¶ Thenne was sayntt Machaire sore
troubled . In soo moche he wyste not
what to doo/¶ But layed hym downe
on the erthe/and there wayled and wep
te habundauntly/

¶ And he beynge in this poynte wayl-
lynge and weppynge / The same may
that was in his compayne /appeyred to
hym agayne.and sayde/¶ Ryght dere
brother angre the noo thynge/¶ for I
am the Aungell Raphaell sente fro
god.for and to helpe the in thy nedly
tres/

¶ And knowe ȳ that by ȳ cōmaunde-
ment of god I haue brought the hyther

¶Oure lorde hathe alwaye holpen the
in youynge waye prosperouse/By the
whyche thou halte palled alle the der-
ke places/And theim where as bey the
tormentes of soules/Now thou art in
lyght/And therfore thou oughteste now
to drede noo thynge. But goo forthe in
the waye that thou halte begonne/
¶Thyle thynges thus layde.the aun-
gell departed from hym / Thenne re-
ceyued and tooke agayn layne Machai
re his strengthe. and wente forthoy /
¶ And ryght soone after he founde a
ryde alle/ The whyche he adiured in
the name of god that he sholde adresse
and gouerne hym the waye.by whyche
he myghte surely goo/¶ After the lay-
ne conuiracyon. the alle wente forth by
a lytyll path/And soo folowynge hym
layne Machaire wente wyth hym two
dayes/¶ And the thyrde day he founde
ay herte without comparyson more gre
in thanne ony of the countree/¶ The
layde alle seenge the layde herte/hadde
grete drede.and left the holy may.why
che was thenne sore trowbled. By cau
se he myghte not knowe ne see ony way
ne pathe.
¶ he thenne soo abaschyd that he wyst
not what to doo / he adiured the herte
that hadde be caule to make hym to le-
se his guyde/ That he hymselfe sholde
guyde hym.and lede hym surely¶ And
Incontynente the layde herte came to
hym lyke as a good tame beest/¶ And
in a strayte waye he beganne to goo to
fore the good holy may/In lokynge be
hynde hym yf he folowyd hym alwaye
¶ And soo they wente togider thre da-
yes/
¶ The fourthe daye they founde a dra
gon merueyllous: whyche laye alonge
in the waye/¶ And whanne the herte
sawe the dragon. he fledde awaye.and
the good may abode alone/And wyste
not what to doo. but to calle on the na
me of god / And felle downe prostrate
to the erthe for to make his prayer /
¶ After he blessyd hym wyth the sygne
of the Crosse/¶ And commaunded in
the name of god the layde dragon that
he sholde doo to hym none harme . ne
lettinge/¶ And thenne it haped by my
racle.and agaynst the comyn vsage of
nature.that the dragon spake. and say
de to hym/¶ Come on hardy.come on
well happy and seruaunte of god Ma-
chaire.¶ The aungell Raphaell shew
ynge me thy face. hathe commaunded
me that I sholde come to the/ for to le
de the to the place whiche is arayed for
the by the commaundement of god/
¶ It is foure dayes sythe I haue aby-
ded for the wythoute mete or drynke /
¶ In this nyghte I haue seen the in a
clowde ryght shynynge/And haue hey-
de a voyce whyche sayde to me that I
sholde haste me for to lede the and con-
duyte. Bi cause thou were not fern fro
me/¶ Wherfore come on promptely &
folowe me. And drede the noo thynge /
¶ for by the ayde and helpe of god I
shall lede the to the place . Whyche by
hym is made redy to the / In whyche
thou oughteste to loue and prayse god/
Thyse wordes sayde by hym that se
myd to be a dragon/Sodainly he tran
sfygured and chaunged hymselfe in to
lykenesse of a yonge may/As the same
holy fader sayd/& brought him vnto ꝑ
holy place.where he recited al thise thꝰ
ges/And where as the layde pylgryms

had sounded hym/ ¶ And he layde yet ferthermore. that he beynge assured in the layde caue/ The layde yonge may vanysshed awaye/ ¶ And thenne he hā bly thanked god. ly glorysyenge hym of the graces that he had done to hym/ Ly preseruynge hym fro the grete da=ungers. wherin he hadde ben. es he was comen vnto the layde place/ ¶ Neuer=theselle he layde that he hadde be ofte tempted of the deuyll/ Whyche ofte ca=me to vysyte hym. for to gyue to hym empellhement and lettynge ly his con templacyons. ¶ And emonge his other temptacyons. he hadde presented hym a lytyll bende. to swadle a lytyll chylde beynge ly his cradle/ The wyche ben=de the holy may hadde taken. and putt it ly his caue. forgetynge to bielle hym. ne to make prayer ly takynge it/

¶ A nother tyme he hadde layed tofore his caue a payr of shoes of a womay/ whyche semblably and ly lyke wyse he hadde taken. and layed bi the layd ben de/ ¶ And the thyrde tyme the deuyll apperyd to hym ly lyckenesse of a wo=may. cladde wyth ryche habyllements. And was aoumed & arayed wyth pre=cyous stones/ ¶ Whanne the layde ho=ly may sawe that/ Not ymagynynge that it was the deuyll. spake to her sa=mplyerly. & demaunded what she was/ And how she was comen ly to his ca=ue/ ¶ Thenne she as heuy and sorow=full beganne to wepe and caste out gre te syghynges/ ¶ The holy may seeng that she wepte. moued of pyte and com passion beganne to wepe wyth her/

¶ And thenne the deuyll beganne to spehe to hym sayenge. O holy may ser vaunte of god. I am the doughter of a noble Romayne/ whyche some tyme was spanned and trouthplyght ly ma ryage to a noble may of Rome ¶ But whanne the day was comen. ly whiche we sholde haue made the maryage. fy to whom I shold haue be spowsed and maryed wente his waye secretely. that neuer syth was sery/ ¶ And whanne I sawe that he was departed from Rome And that his parentes and kynnesmen and frendes soughte hym ly grete bru nelle/ I was not Joyous. But the sa=me nyghte departed allo pryuely. wyth oute takynge leue of ony persone. And haue passyd as well by mountaynes and valeyes. as by many other dangerous places without gaydynge of ony stryn ge persone/ ¶ And thus alle allone am I comen hyther/

¶ Saynt Machaire wenynge that she was his wife/ Toke her swetely by the honde and ladde her ly to his caue/

¶ But the deuyll contynuelly wepte/ Wherfore the holy may was the more redy to beleue that it hadde ben his wy fe/ And wepte semblably and ly lyke wyse wyth her/ ¶ After theyr lamenta cyons and weppynges the holy may to=ke alcheomes & herbes. and wolde haue made her to ete. wenynge that she shol de eese her sorowe/ ¶ Now the holy may Machaire vnderstode not the cru elties and dyseeytes of the deuyll/ The whiche atte begynnynge were suet sub tyll and straunge for to be vnderstonde

¶ And soo they deuyseden longe wyth ly the layde caue. that one syttynge by that other/ ¶ And ly spekynge togyder the forsayde womay towched his hon des. by maner of flaterye. As now many done for to moeue the mey to li

wrecke and fowle lynne of lecherye/
¶And ly thus doynge the poore may
wythout to bielle hym ne comaũdynge
hym to god.fell a slepe/As yf he hadde
be trauayled of many labours/
¶Now it happed in slepynge.by thart
& subtylte and shrewdenelle of the de
uyll/That he dremyd to be wyth hys
wyfe.and to haue her companye.in lu-
che wyle. that whanne he awoke.he fo
unde hymselfe alle dyscouerryd and po
lusshed or dekoylled/as he hadde flesshly
done wyth his wyfe/¶Thenne knewe
he that it was the deuyll. Ly cause
that after he hadde slepte. he sawe ne
apperceyued her noo more/¶Thenne
he beganne to lamente and make so-
rowe. and make many exclamacyons
and cryes to god. Ly requyrynge hym
humbly of pardonne and mercy/
¶Now it is to be noted that the two li
ons whyche he hadde founde in his ca-
ue whanne he there fyrste arryued. Af-
ter he hadde done this synne. forlokey
hym and departed fro hym. The why
che thynge by hym knowen. And for ꝑ
ceste dysplaysaunce that he hadde for
his synnes. He put hym agayne to pray
er/prayenge god that he wolde enlyg
ne and shewe hym/what suffysaunt pe
naunce he oughte to doo/ And that it
wolde playse hym to sende agayne to
hym his two lyons/¶And Inconty-
nente after by the wyll of god whyche
sende his requeste and petycyon. wolde
retourne and brynge hym to the waye of
helthe. The sayde lions retourned/and
beganne promptely to make a folle. or
a pyte of the largenelle & depnelle suf
fysaunt to the comyn stature of a man
¶The holy man that seenge/ thoug-
hte that god wolde: that he sholde doo
his penaunce in the sayd pyte/¶And
commaunded the lyons that they shol-
de couere hym in the same/And so they
dyde/
¶The beynge in the sayd pyte by ꝑ spa
ce of thre yere/Happed that by the gre
te Inundacõy and flowynge of waters
the whyche descended there.the sayd ca
ue was brokey.And a parte fell vppon
his heed.in suche wyle that by the mop
ey of the sayde rumpure and brekynge
where as he hadde not seen noo lyghte
in thre yere. He sawe the sonne clerely
shyne and gruynge lyghte/¶Thenne
he tooke the herbes. whyche he founde
belyde hym.and ete of theym/¶The
lyons after came agayne. And they se-
renge the caue brokey.and dyscouerte.
They opperated the pyte/and brought
hym oute alle hoole wythoute ony gry-
ef or bruslure/¶Thenne he came oute
of the folle or pyte/ And rendred than
kynges of that he hadde lyued soo lon-
ge wythoute seenge of sonne ne mone
And also wythoute to haue ony harme
of his body he was delyuered from the
same caue/¶And knelyd downe to the
grounde.and was fourty dayes and fo
urty nyghtes wythoute moeuynge hy-
selfe. Lyke as he hadde be Inmobyle in
glorysyenge the name of god/
¶The sayde fourty dayes passyd. He
came agayne in to his caue.¶And the
re he sawe foure aungellis whyche sho
ne soo merueyllously that alle the caue
was enlumyned ¶And in the myddle
of theym was our lorde and Redemer
Jhelus Cryste in fourme of a may.
Holdynge in his honde a rodde of gol-
de/& made a sowne so strongly resow-
nyng

lyke the voys of ten men/ ¶ The same noble company longed longe/ ¶ And whanne their longe was accomplyshed and fulfylled/ Thre voyces togyder answered Amen/ ¶ And Incontynent oure Sauyour Jhesu Cryst with his aungelis whiche accompanied hym vanysshed away/ and wente vp to heuen/ ¶ And after vp a voys descended adowne wythin the sayde caue/ And Incontynente was herde a noyse romblynge as thundre/ and also lyghtenynges Innumerable/ ¶ He herde also many voyces from heuen. whyche songen(Sanctus. Sanctus. Sanctus. Dominus deus/ &c) Thene the holy man herynge and seenge the sayde woundres. was alle taken vp a traunce. and rauyshed in spyryte· And felle downe to the erthe. Ou whyche he was eyght dayes wythoute mouynge honde ne fote/

The whyche passed he awoke/ ¶ And thenne he knewe that god hadde sanctefyed and halowed that place/ And gyuen there his benedyccyon and blessynge/ And thenne he reentred in to the sayd caue. and praysed the name of god/ in gruyng hym thankynges and louynges of his vysytacyon. And that his grace hadde made hym worthy to haue his company/

¶ After the terme of the same vysyon: he was in the aege of fourty yere/ And hadde dwellyd but seuen yeres in the sayd caue/ ¶ Whanne he hadd recounted and tolde alle thyse thynges to the thre Relygyous pylgrymes/ That is to wyte Theophyle. Sergius and Thimus/ ¶ He Instructe and shewed to theym the maner. how they myghte voyde the cursyd temptacoy and decepcyon of the deuyll of helle/ Jn sayenge to theym. that they sholden remembre and haue in mynde alwaye how the deuyll hadde dyscryued hym subtylly/ ¶ And after he admonested and delyred them to abyde wyth hym. Or yf it playsed to them not to abyde there. that they sholde retourne in to their monasterye/ ¶ Alle thyse consydered by the thre Relygyous/ they were moche abasshed/ and fell downe to the erthe in glorifyenge the name of god/ Whyche oonly dooth so many meruelyllous thynges/ ¶ And also they rendred to hym thankynges of that he hadde brought them to the kyngdome of the holy man/

¶ Their orysons fynysshed they prayed to the glorious saynt Machaire that he wolde praye for them to the Sauyour of the worlde/ That he wolde saue and kepe them in retournynge to their abbaye/ To the ende that by all the monasteryes where as they sholde goo They myghte also well recite and tell that whyche they hadde seen/ For to excyte and moeue alle Relygyous men to lyue vertuously/ ¶ For they byleeued fermely that god hadd brought them to the sayde place. for and to the ende to knowe the holy man/ And also for to shewe and manyfeste his holy lyfe and conuersacyon/

¶ The holyman Machaire made humbly thenne his prayer to god for them ¶ And after gaaf to them his benysyon/ And after kyssed them in recommandynge them to god/ ¶ To the ende that they myghte make their voyage in peas after his good playsure & well

¶ Frendly he commanded his two lyons that they sholde conduyte them

¶ Here folowyth the lyfe of Iaynt Pal tumyen. whyche begynnyth in latyn ¶ Dñs deliderio. &c. Capitm .xlix.



THelu Cryste oure Sauyour. lyke as hath wryten Iaynt Jherom hathe not manyfested nor shewed his Reame ne his glorye oonly to grete and excellente clerkes of this worlde. But to symple and ygnoraunt of alle scyence & cunnynge/ ¶ As now now ye shal see in the lyf of Iaynt Paltumien/ The whiche was of the lygnage and kynred of Mempheus. that

all they were passed the derke places: where as they were seuen dayes and seuen nyghtes. wythout departinge from the place. lyke as it is tofore wryten/ ¶ The whyche lyons after that by lyght they had taken leue of the holy mayden hyr they wente vnto the place. where as Alysaundre hadd made the wrytynge makynge mencyon of the wayes. lyke as it is declared tofore ¶ And whan they came to the lade place. the lyons bytll humbled theym/ and toke leue of them/ And retorned to the holy mayden/ ¶ And after they wente wyth the grace of god loo longe. that they entred in to the londe of Perle. wythoute to haue any lettynge/ And camen to the cyte of Lutllodo. In whyche bey the thre children that were put in the fumays of fyre wyghe by Babylone/ And after they passed the Ryuer of Tygre. ¶ And the seuenth daye after they reentred in to Jherusalem. And there vysyted the holy places. as they hadde done byfore/ ¶ And fynably they came agayn in to theyr monasterye/ In whiche whanne they were arryued/ recounted alle that whyche they hadd seen/ And pryncypally of Iaynt Machaire/ And thenne alle the Religyouses glorifyeden the name of god/ To whom be gyuen laude and glorye eternall. Amen/

¶ Yf ony woll repute this hystorye for apocryphum tofore or he Impute ony blame to the rude and vncunnynge translatour. whyche supplyeth moche affectuously. that fyrste he see Iaynt Jerom in his wrytyng/ in the boke of the lyf of holy faders. Vppon the whyche hath be made this prelente translacyon. in suche wyse as the Intytulacyon contenyth of this prelente hystorye/ to the ende that the gretter fayth be therto yeuen and adiousted.

was a payneny/And was in his yonge the moche symple.and vnlerned in lettres. ¶ Not defoyled with vyces of paynems But lyued by embrasynge and weuynge of cordes of Jonkes/

¶ He neuer pronoūced fowle worde ou te of his mowthe. ¶ And yet whanne he was in the worlde. He kepte beleyf and olde the commaūdemēt of wymmey/ ¶ Euer more he lyued in charite.and hadde peas with euery persone. with= oute to moeue with his neyghbour ony dilcorde ne dyscencyon..Applyenge hȳ selfe to alle vertuous werkes. Notwyth stondynge that he was not yet Cristen ¶ he beynge in the aege of thyrty yere God wolde take from hym the corrup cyon of synne.for to make him to haue the lyfe eternall/

¶ On a tyme the aungel came and sa yd to hym / Pastumpey haste thou not knowen god of heuen/ And he answer= de. Naye / And that oonly he dyde hys craft. But yf god were in heuen or not he hadde not herde saye. ¶ For he was not a clerke for to knowe the thynges dyuyne and celestyall/ ¶ The aungell thenne sayde to hym/ Now praye god / and he shall gyue to the sapyence/ To whom answered the holy man/ that he cowde not praye/ ¶ for he knewe not what prayer was/ ¶ Thenne the aun= gell toke a leyf of the Laurell tree. and sette a prayer therin.sayenge to hym / That he sholde ete it/ ¶ And how wel that it semyd hym bytter Yet neuerthe lesse it gaaf hym the fourme and ma= nere to praye god / ¶ The sayde holy man Incontynent ete it/ ¶ And it was bytter to hym in his mowthe. But alle his herte was replenysshyd with swet= nesse. ¶ Thus thenne he began to pray se and magnefye the name of god.

¶ The aungell after touchyd his lyp pes/ And toke from hym the bytternesse of his mouthe. ¶ And anone after sayn te Pastumpey knew hyghe thynges of holy scripture.lyke as he hadde stud= ied therin alle his lyfe/

¶ After the aungell sayde to hym that he sholde sette his knees to the grounde and his face in to the Est. ¶ And that Incontynent he sholde haue worthoute defawte alle that he wolde demaunde of god/ ¶ Soo he dyde. And that deuo he beganne to saye Jhesu lorde & pray se all my lyfe the name of god. whyche is soo benygne to teche them to knowe that they ygnoraunte. ¶ And hyghenes Jnfulyd maketh sodaynly by them his name.his lawe and his glorie to be manyfested/ ¶ O my god my maker thou haste sente to vs fro heuen thy pro pre sone for to redeme vs from the pay nes and tribulacions of helle by his sa rowfull passyon/ ¶ In the name of thy same thy sone whyche is god and man Jrequire the and praye as humbly as Jcan or maye that to me whyche am here in derkenesse wolle gyue light and clerenesse. ¶ My god my redemer. thou woteste and knowest. that Jcowde not say one worde that was to thy prayse ge. yf thou haddest not taughte me/

¶ Now Jbyleue stedfastly that thou de dyst by yllumynacyon and lightenyd ley clerly/ ¶ The deyf haue herynge. the dombe haue spekynge/ The croked go ou right/ ¶ Poore and symple of vnder stondynge haue knowlege of grete scy= ences and enleignementes. ¶ And alle the poore and mysserable synnars be

of the called ¶ Alas my god my maker what was I ¶ What myghte me what myghte haue I hadde by whyche I shuld so symple. was worthy to be called of the. for to prayse the magnyfye. and serue. By whyche I dare requyre & demaunde for to be purefyed and clensed of my spottes and fylthes of synne ¶ I haue lyued alwaye lyke vnto the paynyms whyche bey as brute beestes ¶ And now I knowe that the synnars shall neuer haue Joye after theyr dethe yf they conuerte theym not to the fayth ¶ And for soo moche as thou whyche art my Redemer wylte not that I be lefte by my poore fraylte/ ¶ I supplye the that it maye playse the to enleygne and teche me better and better/ To the ende that I maye knowe the as my only Sauueur & protectour/ And as right & parfaunt kynge louer ayenly regnyng in heuen and in erthe/ Whyche bet sir thanne ony other mayste enfourme me in thyne holy lawe. ¶ And fynably wyll gyue to me the gloyre eternall/

¶ And from thens forth ou Pastumpey delyred hym in deuowte contemplacions/ Alwaye awaytinge that the angell of god sholde come agayne to hym ¶ But that notwithstondynge he went it agayne to his crafte/ whyche was as afore is sayde to make cordes of Jonkes/

¶ And fynably the aungell apperyd to hym and sayde/ Pastumpey wolt thou that I lede the to a preest/ Whyche shal baptyse the in the name of the fader & of the sone and of the holy ghoste/ To whom he answered that it was the grettest Joye that myghte come to hym/ And that he delyred none other thynge ¶ Anone the aungell tooke hym by the heere/ and bare hym vnto a place where as was ay ay holy man named Pulce/ To whom the Aungell commaunded that he sholde enleygne: and teche hym the faythe and lawe/ And to lyue as a good Crystey/ ¶ The holy fader seenge the grete bryghtnesse of the aungell. Sodaynly he was abasshed in suche wyse that he felle downe for fere/ But the aungell releuyd hym and comforted hym sayenge. ¶ Be not aferde/ for I am the seruaunte of god as thou arte/ ¶ And in sayenge thise wordes the aungell chaunged his fourme vnto the semblaunce or lycheneſſe of a man clad wyth whyte. and of a playsaunt face/

¶ After agayne he sayde to hym/ Doubte the noo thynge/ I come to the for to shewe to the fro god/ That it is his playsure that thou take to the this goode man Pastumpey/ And that thou enfourme hym in the faythe of holy chyrche. To the ende that he maye deserue the gloyre eternall/ ¶ And Incontinente the aungell departed/

¶ Saynt Prysce thenne tohe Pastumiey. And enfourmyd hym in the faythe/ And to faste and to doo other vertuous werkes/ ¶ After he baptyzed hym. and this done he made a prayer vnto oure lorde sayenge thus. ¶ O lorde of god I yelde to the humbly thãkynges of thys that it hathe playsed the. by thyne holy ghoste to reconcyle me to god thy fader And thou haste redemyd me from eternall dethe/ The whyche dethe suffrey perpetuelly alle they that byleue not in thy name/ Alas I knowlege now that

alle thynges. the lasse ought̃e to obeye the gretter. And the symple to theym that bey wyse/

¶ The seconde commmaundement that ye ought̃e/ for to hepe is subiectyon To the ende that ye reuerent drede ye maye serue god wyth a chaste herte pure and clene/

¶ The thirde is that ye ought̃e to lyue sobrely and Justly. to hauynge compassyon on youre soules and of others/

¶ The fourth that ye ought̃e to chastyse youre bodyes by fastynges and abstynence after youre possybylyte/ For to the spyryte delyrynge to gete vertue. it is a synguler delectacõ and playsaunce. to be and enhabyte in a body sene by penaunce/

¶ The fyfthe is for to be ofte in oryson and prayer in entiewyng the doctryne of the appostle. whyche commaundyth vs to praye god wythoute ceassynge/ For after his doctryne alle they that contynuelly faste and pray to god Lyghtly they putt vnder by the vertue of the faythe alle the cautels and subteltees of the deuyll of helle/ And causyth also to resyste and wythstonde alle vyces and synnes/

¶ Fyrst and prynypally to pryde/ For of that synne procedey alle euylles'. And euery daye as one seeth by experyence/ Pryde is the orygynall roote of al synnes/ ¶ By pryde bey the anngelys caste downe in to helle/ By cause that Adam delyrynge to knowe the good & euyll. ete of the fruyte forbodey in transgressynge and breskynge the commaundement of god/ ¶ By this concupiscence he deceyued and bounde hym and alle his posteryte and offsprynge vnto the dethe eternall/ Wherof we hadde neuer be quyte. yf the blessyd sone of god. by his grete mercy. and by his worthy dethe and passyon hadde not quyted & redemed vs/

¶ The vertue opposyte and cõtrary to pryde is Humylyte roote of alle good/ And the begynnyng and getynge of al vertues. wythoute the whyche was neuer none ne neuer shall persone be pfyghte/ ¶ And the cause that moste meruyd oure blessyd Sauyoure to take oure humanyte in the wombe of the vyrgyne of the Intemerate and moost clene and ryght blessyd vrygyne Marye. that was her humylyte. For in loo dynge is wertey in the Cantycle / God hathe beholdey the humylyte and meknes of his bondmayde) Quia respexit humilitatem ancille sue &c

¶ After the holy may Pakumieꝰ commaunded theym that they sholde haue charyte fraternall togyder in hauyng perfyghte faythe/ Sayenge that ỹ principall Rule and moste gretest charge that Religyouses ought̃e to haue. is for to haue one wyth a nother perfyghte loue and charyte/ Wythoute the whyche none Relygyouses in the cloystre maye not well gouerne theymselfe/ ¶ Whay many bretheryn bey togyder wythoute loue. ethe entendyth to his synguler profyte/ And loo theyr conynte is deuyded/ ¶ Soo euery reame and other gouernement of multytude and of subgettes. yf it be deuyded. wythoute doubte it is desolacyon/ ¶ Alas now the moste parte of Relygyouses in this present tyme entende to be Abbottes. Pryours and

ty offyces. Delyrynge to be oute from theyr brethery/ ¶ Lyke as the byrde leyth.but to escape oute of the cage/

¶ And who sholde demaunde or wyte the reason wherfore. I trowe that they sholde be defaulte to haue loue wyth theyr brethery/ ¶ for by cause that they be ouermoche replenysshyd and fulfyld wyth the dampned vyce of Pryde. they can not be compatyble and relyssyd wyth the other/ But wolle be alone ¶ A lorde god well is chaunged ȳ tyme that the holy faders sledd ny to desert ledynge there a solytary lyfe. for to renounce and leue the worlde/and to lede a lyfe contemplatyf/ ¶ And as it is sayde the Relygyouses whanne they be clolyd ny ay abbay.where as they haue bey put for to be oute of the worlde/ They thynke oy none other tynne but to opteyne and gete prperyes and other benefyces/Whether it be by tynne or no tynne. to the ende to retorne agayne to the worlde/For the whyche thynges all deuocyon is lost/ ¶ Peraventure yf the Pryours were vnyed and onyd wyth ȳ abbayes/ And that suche Relygyouses had none occasyon for to departe with oute lycence/It sholde be better.and lyghter for theyr helthe/ thanne for to lete theyr lodges from vyllage to vyllage/

¶ It hath be seen ny tyme passed that the chyldrey of kynges for to serue god haue renoūced and vterly forsaken all theyr rychesses/ ¶ But now whay they ar bey many ny a noble house/they bey made Abbottes. tofore that they bey religyouses. ¶ Noo thynge for deuocyon But to the ende for to enryche theyry wyth goodes and rychesses of the chyrche for to lyue atte theyr playsure God knowyth what shall be the ende

AND folowynge thenne the doctryne and techynge that Pastumyery gaaf to his Religyouses ¶ He commaunded theyry furthermore to loue not oonly the one that other. But to loue god pryncypally wyth all theyr herte/ That was the fyrste commaundement. that god gaaf to Moyses ny the moutayne of Synay/ ¶ But wyth the same commaundement must be Joyned the lone. that we oughte to haue that one wyth a nother/

¶ Whanne alle Relygyouses louey eche other/ and god pryncypally and fyrste/ Yet muste theyhauethe vertue of obedyence/ ¶ Lone wythoute obedyence is noo thynge. ¶ For lyke as the grasse lettyth the corne to fructefye and encreace/Ry lyke wyse who that is ny obedient and fastyth and prayeth/bryngyth fourth noo fruyte for fawte of obedyence/

¶ After he commaunded theyry to exercetyse the nyghtes ny prayers/ ¶ For by nyghte the deuyll maketh moo letynges to deuowte persones. thanne he dooth ny the daye .Lyke as the Golpel sayethe/ ¶ Who woll doo euyll. Hateth lyghte/ ¶ And to this purpoos sayth ȳ Golpell. Awake.awake. For ye know

not the howre whanne the theyf of the
soules woll come/
¶ He commaunded theym also that
they sholde wryte in a Table of theyr
conscyences all the commaundements
of god/ And that ofte they sholde laye
the clothe for to take refeccyon spyry
tuell. in sauourynge and etynge the ley
loues compolyd of the ley commaunde
mentes of the layth ¶ The twelue ar
tycles of the lawe/ And the werkes of
mercy/
¶ More ouer he layde/ O ye my bre
thern/whyche desyre to be very obedy
ent and charytable to lone eche other/
byleue ye after the sentence of Baruth
the prophete whyche layth/that ye bey
now the felowes of god/¶ And in a no
ther place the holy scrypture layth well
happy bey the pealyble. For they bey þ
sones of god/¶ Now they that bey pe
alyble bey obedyent and charytable/
¶ They theñe that shall desyre in this
corruptyble world to enioye the fruytes
of heuen/he muste renounce and forla
he his propre wyll. in haupnge perfyg
hte charyte/
¶ After he cõmaunded theym. yf they
hadde amonge theym ony dyssencyon.
or debate/ that Incontynente it sholde
be appealyd/for god oure lorde dwel
lyth ne abydeth but in one place of pe
as/¶ And the contrarye where as is
dyssencyon. the deuyll regnyth.
¶ And ferthermore he dessended them
that they neuer sholde be angry ne wo
the. ne to theyr brethern. ne to straunge
res/¶ And that for ony gayne of the
worlde that they myghte gete. They
sholde not occupye theym wyth tempo
rell thynges. But onely in werkes spy
rytuell. By the whyche they myghte ly
ghtely gete the herytage of the Reame
of heuen/
¶ And whanne ony temptacyons shol
de come to theym. the whyche w' grete
payne the ymyghte elchewe/¶ He ad
moneste theym to torne to god/by lyf
tynge theyr hondes to heuen. And lay
enge¶ Omy god I pray þ that it play
se the to helpe me/ And to enforce my
poore freylcee. to the ende that I maye
vaynquysshe and surmounte my mor
tall enemye/
¶ And he layde that anone after oure
prayer made to god. Comen his aun
geles to oure ayde for to comforte vs/
¶ And for to proue thys thynge to be
true. he tolde theñe to theym. that on a
tyme. he beynge on a mountayne came
tofore hym a grete companye of deuyl
lis in lyckeneslle of men humayne. And
bi cause that by the will of god he knew
we well that they were deuylles/ he all
tosolyd/ And wythoute haupnge ony
drede. kneled downe on the erthe. in pra
penge god. that it wolde playse hym to
make the same deuylles to departe/
¶ And Incontynent they vanysshed a
waye as a fume or a smoke tofore the
wynde/
¶ Many other temptacions the deuyl
les made to hym. But god delyuered
hym alwaye by the deuowte prayers þ
he made/
¶ Therfore in concludynge he layde
to his Relygyouses/My chyldren be ye
feirme and stable in the fayethe. in resis
tynge the deuylles temptacyons/ And
that ye bey clympnge by feruente cha

ryte to the loue of god/The whyche be ny
loo doenge .he shall to you be alwaye
a protectour/And by his helpe ye maye
gete the reame of heuey/

¶Thus endyth the storye of the ryghe
holy may Paskumpey.

¶here folowyth of sapnt Onufrey
heremyte/ And begynnyth in latyn
Beate memorie paphoncius.et cetera/
Capim .i.



SApnt Phaphunce haupnge de
syre for to vysyte alle the Rely
groules that werey in the her
mytages. for to accomplysshe the heith
of his body more lyghely his waye.ba
re wyth hym a lityll water and brede/
¶And whanne he hadde walked by þ
space of foure dayes.his vytayle fayl
led hym/And became all confulyd and
halfe deed. By cause he was soo febleh
he hadde neyther foote ne legge that
myghte susteyne hym/ by cause he had
neyther to ete ne to drynke/¶But ne
uertheleelle he was by the helpe of god
made alle hoole and guaryllhed / And
hadde as moche strength.as though he
hadde well etey and dronkey / ¶And
thenne beganne to walke agayne.And
contynued soo foure dayes without me
te and drynke¶The sayd foure dayes
passed/ by cause he felte hymselfe feble/
he was constrayned to lye downe ony þ
erthe.as he hadde be deed/¶And he ly
enge ony the erthe . Sodaynly sawe by
hym a may ry meueyllous glory.ferd
full and terryble ry shynynge/ Worthy
of pralynge ry beawte/Longe of corpu
lence.and right clere of regarde/Whom
Paphunce seenge hadde grete fere . but
anone after he comforted hym/ ¶For
ry approchyng towched his lyppes and
his houdes / And restored and gaue to
hym strengthe/¶And Incontynent a
roos vpp and walkyd seuentene dayes.
after . tyll he came to a place where as
god wolde brynge hym.¶To whyche
place he came and saw a may as he re
sted. haupnge his face terryble all coue
ryd wyth heer lyke as a brute beest/
¶And fro the raynes downe alowe he
hadde a vesterment of leues and of her
bes/ ¶Whanne Paphunce sawe this
may soo deformyd/ he was sore abas
shyd/And not wythoute cause/ ¶For
he hadde neuer seey suche lyckenesse of

may ne of womay. and wyst not what
to doo. But fledde ry to a mountayne.
whyche was nyghe to that place. And
there hydde hym vnder the braunches
of the trees/ he was soo sore aferde/
¶ And there he begaune to syghe mer
veyllously. ¶ Knowynge that by cau-
se of his aege and abstynence. he myght
goo noo ferther/
¶ This may seenge that Paphunce
was fledde tofore him/ and that he was
aferde came nyghe to hym. And callyn
ge and cryenge with ay hyghe voys sa
yd to hym. ¶ O may of god come dou
ne from the moyntayne/ And be not a-
ferde/ For I am a may mortall as thou
arte/ ¶ Whanne Paphunce herde thy-
se wordes he was gladde and comfor-
ted/ And tooke agayne hys mynde and
courage. and anone came downe from
the place where he had bey/ ¶ And af-
ter that he hadd salewed the holy may
He fell downe oy his knees tofore him
¶ The holy may anone defended him
that he sholde not kneele to hym/ sayen
ge to hym/ Aryse thou my frende. thou
arte the semaunte of god namyd Pa-
phunce. loued of alle the sayntes of he-
uen/
¶ Thenne Paphunce aroos vpp. Not-
wythstondyng that he was very al wel
for his longe fastynges. as for his olde
aege/ ¶ After he made hym to syette by
hym. Desirynge to knowe his name.
his conuersacyon and maner of lyuyn
ge. ¶ He sayde to hym/ Knowe thou ser
uaunte of god that by longe Journeyes
Jhaue walked ry thile deserres. and ha
ue endured grete hungre and thurste/
But now my vyage is accomplysshyd
and fulfylled. ¶ And I feles solace ry
my membres/ Lyke as they were all fyl
lyd and quyte of alle payne/ And there-
fore I praye the my lorde and my fren-
de for the honomore and loue of hym.
For the name of whom thou hast dwel
lyd ry thile deserres thou tell me whens
thou arte. and thy name/ ¶ And also
whanne thou camyst ry to this place to
enhabyte here/ ¶ The holy may seen-
ge the grete affeccion of his desyre. and
also the trauayle that he hadde taken
to fynde. Answered to hym of that he
hadde askyd. And demaunded hym ry
sayenge to hym. Fyrste that his name
was Onuffrey. Secondly that it was
thre score and ten yeres that he hadde
dwellyd ry that deserte/ Fruynge with
brute beestes. etynge grapes and herbes
ry the mountaynes and valeyes/ And
lyth that he came thyther he hadde ne-
uer seen may ne womay saue him one
ly/ ¶ Neuertheelesse he sayde that ry his
yongthe he had be nourysshed ry a mo
nasterye namyd Hermopolyn ry the pro
uynce of Thay/ In whyche monaste-
rye were ay hundred Reclygyouses/
¶ After he declared to hym how the re
lygyouses of the sayde monasterye hyn
deren ry etynge and drynkynge alle toge
der/ And kepte their penaunces that one
lyke to that other/ ¶ And that whiche
was playsaunt to that one. was to that
other agreable/ And yet that was most
They hadde alle one wyll. One herte.
And one thoughte/
¶ In the sayde monasterie was so gre
te tacyturnyte and scylence amongst the
Reclygyouses. that none durste ones spe
ke wythoute a Juste cause/ ¶ He beyng

in this layde monasterye. herde recoun-
te the lyfe of ay holy fader nampd He-
lye/ ¶ And how he hadde lyued in gre
te abstynence in deserte. in grete strayt-
nesse of lyfe/ ¶ And how he hadde ma
ny priuileges aboue the power of man
hyndr/ ¶ In lyke wyse of sayntt Johñ
Baptyst whyche ladde soo holy & mer
ueyllous lyfe in deserte. tyll that he had
baptysed oure lorde Jhesu Cryste in ꝑ
flom Jordan/ ¶ Therme herynge. tol
de of the Relygyouses the glorypous ly
ues of theym and many other /
¶ The layde Onuffrey requyred of
the layde brethern. that thei wolde saye
to hym. Yf the auncyent holy faders of
the desert had bey more stronge than̄e
they or more feble/ ¶ They answered
that they hadde bey more stronge. For
wythoute mannis comforte and wyth
oute mete and drynke they lyued in de-
sert/ ¶ But they layde. that in spekyn
ge as they hadde bey the holy faders of
the lard deserte. We haue consolacion
the one of ay other/ ¶ For whanne we
haue hungre. we fynde the mete redy/
Whanne we bey sekr/ We thynke In-
conuenient and done penaũce to gete vs
helth/ ¶ We haue fayre houses and gre
te ryches/ And they that bey in deser
te haue noo consolacyon/ ¶ They ha-
ue hungre. colde. and hete. And in al tri
bulacyons haue noo socours but of god
¶ And therfore whom some euer woll
dwelle there. Hym behouyth to be con-
staunt and stedfaste for to endure al su
che penaunces/ ¶ Yet more the deuyll
styreth to theym wythoute comparison
more letynges and temptations for to
dyuerte theym from theyr good wyll/ ꝑ
to theym comynge by the worlde/
¶ But whanne they haue very faythe
Alwaye they ouercome the fende by ar
mes spyrytuell/ ¶ The aungellis com
forte theym ofte/ And delyuer to theym
that is necessary for theym/ ¶ For it is
wrytey/ that they that shall putt theyr
hope in gode. Shall haue the vertue of
strengthe for to endure all thynge /
wyth fethers as ay Egle for to flee to
heuey/ ¶ And yet more. they that shall
haue thurste. shall drynke in the foun-
tayne eternell / ¶ And the herbes that
they shall ete. shall gyue to theym also
grete swetnesse as hony /
¶ Whanne the Relygyouses bey temp
ted of ony temptacyons/ They oughte
to putt theym to praye god. lyftyng the
yr hondes to heuey ¶ And Incontynen
te the angellis descende and come dow
ne for to helpe theym to fyghte agayn-
ste the deuyll/
¶ Thus also sayethe the prophete Da-
uyd. That in the ende the poore people
shall not be forgetey. ne theyr pacyence
shall not perysshe/ ¶ And also god en-
hauncyth alwaye the poore of spyryte
And delyuertyth theym from alle tribu
lacyons.

¶ Fynably the same faders sayde to
that tyght holy may sayntt Onuffrey
That the Aungelles contynuelly serue
the Juste and goode. Whyche arne pe-
fyghte in the loue of god/ ¶ And theyr
sowles bey Illumyned and kyndled
wyth the lyghte of grace and of trouth
¶ Sayntt Onuffrey whanne he hadd
herde the fayr Instruccyons of thyse ho
ly faders. Hadde the herte all embraced
wyth grete delite for to doo penaunce.

and to fyghte agaynſte the deuyll/Iu lukeynge all poueſtee. to the ende that he myghte come to the glorye eternall/
¶ And thoughte in hymſelfe to accom pyllhe and perfourme the counſeyll of the layde prophete Dauyd. ¶ Techyn ge and layenge that it is a good thyng to Joyne hymſelfe for the loue of god/ And to ſette in hym his hope/
¶ Whanne layne Onuffreye hadde al thyſe thynges conſydered. He tooke a ly tyll brede and a fewe peſey or benes to make potage wyth alle. for to lyue a bowte a foure dayes.
¶ After he departed by nyghte ſecrete ly out of his abbaye/makynge his pra yer to god. That it myghte pleyſe hym to enſeygne and ſhewe the place where he ſholde doo his penaunce/ ¶ And ca me in to a mountayn. The whyche he paſſed ouer for to come in to deſerte.
¶ And he beynge there arryued and co mey ſawe in a place tofore hym a gre te lyghte/ The whyche as hym ſemyd came ſtrayghte to hym/Wherof he was aferde/ ¶ And ſuppoſyd that it had lyg nefyed that he ſholde retorne in his ma naſterie/
¶ In the layde lyghte he ſawe a may tyght playſaunte langage to hym. that he ſholde noo thynge be aferde. For he was an aungel commyſed and ſent by god. and departed for to gouerne and lede hym in the deſerte/ ¶ And after he layde to hym/ See that thou haue thy herte tyght and Juſte/ And be thou laborpous in good werkes. For the aun gell layde I ſhall not leue the vnto the dethe/ ¶ Atte the houre whereof I ſhall preſente the to the mageſte of god.
¶ After that they hadde walked abou te leuey myle they aryued and came in to a caue fayre ynough/In whyche ſa ynt Onuffreye founde a nother holy man/ ¶ And ſeenge hym/ he fell plat downe to the erthe. Demaunduynge of hym humbly his benedyccyon and blef ſynge. The whyche demaunded/ the ſa me holy man tooke hym vpp/And hyl ſed hym in tokey of peas. ¶ After he ſa yd to hym thou ſhalte be my brether in this deſerte/ ¶ And therfore come and entre in the name of god. Whiche ye ue to the grace to haue to hym reueren te drede. In ſuche wyſe that alle thyn operacyons and werkes be to hym gra ble/
¶ Wyth this brother he abode many dayes forto enquire of his vertues/and of his manere of lyuynge. The whiche gaaf to hym many enſeygnements ex hortacyons how he ſholde lyue ſobrely/and bi what meane he ſholde reſiſte and wythſtonde the temptacons of the deuyll/ ¶ Some dayes he made hym to reſte and to goo oute of his caue. ſayen ge to hym/My ſone it is tyme that thou goo hens. For thou mayſt not dwelle he re/But thou ſhal goo in to a nother ca ue. In whiche thou ſhalte dwelle alo ne/ ¶ And yf thou be ſtronge and ſtil faſte in the fayche. Thou ſhalt put vn der thy fete alle the temptacyons of the deuyll/
¶ They tweyne togyder walkyd foure dayes/And the fifthe they aryued in a place called Calidonia. by whyche ma re palmes habundantly/ ¶ Whan they were in the layde place. He layde to hym. ¶ Now come hyther my frende

ſhe here the place that god hathe pre-
pared & made redy for the to serue hym
and to doo thy penaunce/
¶ After that they were they arryued /
The holy may was wyth hym by the
ſpace of thyrty dayes. Jn enfourmynge
hym alwaye/¶ And shewynge to hym
the wayes and maners of lyuynge holy
ly/ in kepynge the commaundementes
of the ryche /
¶ After alle thyse thynges/the sayd ho
ly may made his prayer to god for la-
ynt Onuffreye/¶ And after tooke le-
ue of hym. And wente agayne in to his
cell/¶ Saynt Onuffreye kepte hym.
and abode in this sayde place in dayn-
ge strayte penaunce / ¶ And the holy
hermyte whyche hadde brought hym
thyther. came for to vysyte hym euery
yere. For to knowe of the conuersacyon
of his lyuynge /
¶ And on a tyme amonge the other in
goynge as he was accustomyd for to
vysyte saynt Onuffreye / ¶ He fell to
the grounde and gaaf vppe his ghoste
to god/ Wherof saynt Onuffreye was
meruyllously troubled and vexyd /
¶ Synably after that he hadde longe
kepte vppon the corps. He buryed it in
the same place / Jn the mooste honeste
wyse that was to hym possyble after hys
lytell power
¶ Paphunce whyche was also walkin
ge by the deserte. Whanne he had her-
de alle this that saynt Onuffreye had
recounted and shewed to hym / He sayd
to hym. ¶ Ha holy fader I knowe that
many labours and paynes thou hast en
dured in this deserte / ¶ Certayne my
broder sayd the holy may Thou mayst
byleue that I haue hadd soo moche po
uertee in this deserte/ That otte tymes
and for the mooste parte I estemyd my
selfe to be atte the terme of my dethe/&
felte noo strengthe in me. ¶ Some ty-
me of the daye I haue ben brente wyth
hete of the sonne ¶ Jn the nyghte I ha
ue be walked with vapours and hump-
ditees of the ayre ¶ Many tymes I ha
ue hadde grete hungre and grete thurst
¶ And shortely to saye I cannot de-
clare the meruyllous sorowes and af-
flyccyons that I haue endured/¶ But
I haue hope that god shall rewarde me
my rewarde/ Jn gyuynge to me spyry-
tuell tychelles. whyche encreace & aug-
ment euery daye.and neuer mynysshe
¶ And for to notefye to ꝑ the boũte of
god whyche neuer leyth his seruaun-
tes. He hathe sente to me ofte tymes by
one of his aungellis brede and water /
Of whiche and also of dates . whyche
growe nighe by to my caue. and of so-
me herbes I haue had sufficiauntely my
bodyly refeccyon /
¶ After this he sayd to the holy may
Paphunce/My frende yf thou wolt ac
complisshe the wyll & commaundemen
te of god. Note and marke that he him
selfe hath sayde. that we sholde not ha
ue ony cure or besynesse to ete.ne to dr̃
ke.ne also of our vesture ne clothynge /
¶ For god our fader woteth and kno-
weth all ꝑ whiche to vs is necessary/ &
therfore yf we seruynge hym well we de
maũde of hym ꝑ reame of heuen. wt̃ ꝑ
oute ony faulte we shall haue all thoſe
thynges that to vs bey necessary/
¶ Aft Paphũce asked of saynt Onuf-
fryé if he receyued oft his maker. & how

he receyued hym. ¶ To whom he an-
swered. that the Saterdaye and ꝑ Sun-
daye. thaungell of god brought to hym
the ryghte precyous body and blood of
oure lorde/ ¶ And knowe ye for certa-
yn layde saynt Onuffrey. That alle
they that vertuously vley theyr yffe to
delert and wyldernelle bey partenerꝭ of
luche Joye as J haue/
¶ Alle thyle thynges herde and conly-
dered by the holy man Paphunce ¶ he
was loo perfightely reioyced. that he re-
membred noo more of all the lorowes
and cuyles that he hadde endured and
luffred ty the delertes/ ¶ Soo moche
hym lemyd the worde of the layde ho-
ly man was lwete. and pleylaunt. Whe-
refore he myghte wyth the plalmyste
well lay/ ¶ O my god thy wordes bey
to me more lwetter thay hony. or other
lauours and lwete lycour/
¶ Saynt Onuffrey after brought
hym vnto Lelydoyne. thre myle nyghe
to the mountayne where he hadde fou-
de hym/ ¶ And whanne they were ty ꝑ
place where he dwellyd/ Onuffrey ¶
he togyder put theym ty oryloy and pra-
yer/ The whyche done/ Onuffrey la-
yd to Paphunce/ ¶ O lernaunt of god
J lee and knowe that thou arte ty da-
unger of dethe/ Yf thou take not thy re
feccyon. Aryle thou and ete/ ¶ Paphun
ce wolde not ete ne drynke. But att laf
te he was conftrapned by the layd O-
nuffrey for to ete brede/ ¶ They twey
ne thenne togyder dranken and etey/
¶ And after palled fourth alle the nyg
hte wythout lleppynge. Jy lpelynge con
tynuelly the wordes of god/
¶ Oy the mornynge erly layne Paphū
te beholdynge the holy man Onuffre-
ey lawe his vylage. whyche was alle
pale and dyffeated as of a dede man/
¶ Thenne he demaunded what thyn-
ge he hadde/ The holy man anſwerd
to hym and layde/ ¶ My brother ¶ fa-
re Paphunce be noo thynge afrede/ and
knowe thou that bi ꝑ wyll of god thou
arte comey vnto this place/ To the en-
de to burye me. ¶ laye my body ty the
erthe/ ¶ Anone my loule lhall departe
fro my body. ¶ lhall be borne ty to the
heuenly Reame/ ¶ My brother J kno-
we thy delire and thy wyll/ ¶ And the-
fore whanne thou lhalte be retourned
ty to Egypte J praye the that thou ry
membre me and of my name/ ¶ And
to the ende that thou and alle thy bre-
thery be delyrynge to haue of me remi
braunce. J lhall laye to the the pres-
gatyues and lpeyall gyftes that J ha-
ue obteyned of my lorde and god Re-
demer of alle the worlde/
¶ Frylle euery perlone that lhall make
to hym Jmmolacyon or lacrefyce/ be it
ty meſſes or other wyle. ty loo doynge
haue mynde of my name. He lhall be
prelerued and kepte from alle fraude-
lous deceyeyons. and temptacyons dya
bolyke and worldly/ ¶ And att laſte he
lhall haue partycipacion wyth the an-
gellis ty the reame of heuey/
¶ And yf ony haue noo power to ma-
ke the lacrefyce/ And ty gruynge only
for the loue of god and of me ay alme
ſe to some poore man. Wythout fayle
J lhall praye for hym ty heuen. to the
de ꝑgod make hym worthi to haue part
of his excellent glori. ¶ ¶ yet yf he may
not doo neyther that one ne that other/

Ly gyuynge a candell. or ly makynge
a ryght oblacyon. As encencynge wyth
encence or other offrynge/ Certaynly I
shall so make prayer to god. To the
ende that he haue euerlastynge Joye/
¶ Paphunce herynge thyse alle thyse
wordes. made to hym this demaunde
& question. Now fader yf some or ony
geaunt haue noo power to doo ony of
thyse thre thynges / By what moyen
maye he doo for to be ly thi recommen
dacyon and prayer/ To the ende that
ly what tribulacyon he be ly/thou ma
ke thyne oryson for hym/¶ The holy
ony answered/ My brother and frende
yf it happed as thou sayst / That the
geaunt haue noo faculte ne power
to doo ony of the thynges aforsayd. Yet
he muste downe ly his knees. Jo lyfteyn
ly his bondes Joyned to god and say
ynge deuowdly thre tymes ℔ Pater nos
ter & Aue maria) ly the honoure of the
glorious Trinyte of heuen/and remem
bre my name / Surely I shall doo soo
moche amenste ℔ same ryght holy Tri
nyte that he shall haue parte ly the re
nue of heuen. with all the sayntes that
ly dwelle/¶ Or yf ony be ly doubte or
delytacyon of the thynges tofore sayde
he maye rede sayntt Jherom ly his bo
ke whyche he hathe compoyed ly latyn
Intytuled of the lyfe of faders/ Of the
whyche hath be made this present trá
slacyon. as ly other places hathe be sayd
And there he shall see alonge this that
is sayde here tofore /

¶ Jo retournynge to purpoos. the ho
ly Paphunce was greetly content wyth
the wordes of sayntt Onuffreye ¶ And
in almoche as he reputed the same pla
ce where as they were to be holy/he pra
yed to the sayd Onuffreye that he wol
de gyue hym lycence to dwelle there af
ter his dethe/ The whyche thynge the
good holy fader wold not But comma
unded hym that he sholde retorne ly to
Egypte / And there persteuere ly goode
workes/ For ly the ende he sholde haue
felycyte eternall/

¶ Whanne Paphunce hadde herde his
answere. he kneelyd doune tofore the ho
ly fader Onuffreye. and sayde to hym
this that folowyth. ¶ Alas my dere fa
der & frende I knowe. and byleue that
alle that thou shalte demaunde of god.
For the loue of whom thou hatte be. lxx
yeres ly this deserte thou shalte lyghe
ly obteyne ¶ Thenne gyue to me now
thy blessynge. To the ende that I be al
so perfyghte as thou/¶ The holy fa
der answered/ My brother Paphunce be
not angry. For thy demaunde shall be
obteyned/ Be thou stedfaste ly the fay
the ly seruynge god wyth all thyne her
te. and wyth alle thy thoughte/ And by
this moyen thou shalte haue eternall ly
fe/¶ I praye to oure lorde that thou
be kepte alwaye of his worthy aungel
lis ly alle thy cogytacyons and wylles.
To the ende that thou be clene and pu
ryfyed tofore the face of Jhesu Cryste
¶ Whanne the holy may hadde sayde
alle thyse wordes. he kneelyd downe to
the grounde/ And ly weppynge sayde
¶ O my god now ly to thyne bondes
myghte puyssaunce and strengthe I cō
mende my spyrryte / And thyse wordes
sayde lodaynly came a grete lyghte /
whyche enuyronned alle his body/
¶ Thenne after came many aungels



to grete multytude/whyche longyd lon
gen vnto se. And alle the ayre re
sowned. And bare the soule vnto the re
alme of heuen/ ¶ Paphunce whyche be
de thole aungelles lyenge/ Begaune to
wepe and crowne hy tuere. layeng/ A
las I haue well cause to make lamen
tacyon. whanne wyth soo grete payne
I haue sounde the holy may Donstry
ey. And haue he soo lytyll whyle wyth
hym/ ¶ After whanne he hadde longe
wayled & wepte He departed his gar
ment in to two partes/And of that one
he cladde hymselfe/ And in that other
he wounde the body of the holy may &
putte it in a Sepulture of stone whiche
was there/ ¶ Paphunce seenge that he
was there alone. wepte more thanne he
dyde byfore/ ¶ And supposyd to haue
entred in to the caue of the holy may/
But whanne he was atte the entre a
grete parte of the roche fell downe/By
whyche he knewe that god wolde not
that he sholde vse the veydour of his ly
fe in the sayde place/ ¶ And soo thenne
he came agayne in to his monastery in
Egypte/Where as he recounted this hil
coype lyfe as tofore is wretten/ ¶ And
the holy may sayntt Donstryey deyed
the xxvij. day of Auryl. the day of
sayntt Barnabe the appostle/

¶ Here folowyth the lyfe of sayntt
Abraham the Heremyte. And begyn
nyth in latyn ¶ Cupio. et erem
Capim .ij.

SAyntt Jherom wrytynge to vus
se the lyfe & maneres of sayntt
Abraham thermyte ensuled he

layeng/Whan I consyder the lyfe and
lyfe about nature humayne/that Ihu
hath & therexcellence of his vertues. pe
neth & wyth grete payne. he coude vn
te the wordes whiche sholde be suffisant
to prayse his meryten & conuersacyon/
¶ Fro his ponge dayes he ladde as an
gels lyf. for he lyued ryght chastly. Wher
fore he was to the temple of our sauiou
re Jhesu Cryste. ¶ He had ryche fad &
moder & frendes/the whyche he beyng
yn ryght ponge aege made hym to ma
de wyth a fayer mayde. for to take her
in maryage. Supposynge to haue put
hym to offyce & dygnyte seculer ¶ But
the good Abraham thought not to lyue
after the worlde/ ¶ For alle his fel
syes and wyll was to haunte the chyr
ches. In herkenynge ryght affermed
ly the holy scryptures/ And to vnderstande
yn hy to hertes/ To the ende that whanne

he sholde be oute of the chyrche/he myght haue contemplacyon ly the thynges hyghe and heuenly/

¶ Thus it happed that the tyme to haue the Sacrament of maryage approched and drewe nyghe/But by cause that he wolde not abyde therby and forsake/ his parentes and kynnesmen were angry with hym soo gretely that for the grete that he hadde of theyr heuenesse.he concluded to hymself to procede fourthe therin/¶ Thenne the maryage of theym solempnyzed/ And he beyng in his chambre.and layed a bedde with his spouse and wyfe/¶ Sodaynly there came vpon hym a feruent wyll for to departe.and goo oute of the cyte/ ¶ And soo departed from thens. that he was well two myle from the cyte/ Where he founde a lytyll house. Where as noo man frequented nor vsyd/ And entred in.and kepte hym there a certayn tyme prayenge and makynge deuoute prayers to god/

¶ Whanne his parentes and kynnesmen knewe that he was goon.they were moche angry/ And for to seche hym they sente messengers thorugh alle the countre/ Whyche soughte hym by the space of eyghteene dayes/¶ And att laste came to theym to vnderstonde .entred vnto this lytyll house / Where they foude hym ou his knees prayenge to oure lorde.¶ Whanne the holy man sawe theym by hym. And they beholdynge hym he sayde to them/¶ Wherfore be ye come hyther to me soo/ prayde ye with me ye name of god/Whyche hathe delyuered me from the cursse and fylth and wretchednesse of the worlde / prayde ye hym for me.that he woll gyue me myghte & strengthe for to bere the fayres of penaunce whyche I haue begonne/¶ After he prayed theym that they wolde doo to hym none empeschement ne lettynge And that noo more they sholde come for to vysyte hym there/¶ Thenne tooke they theyr leue and wente theyr waye/ And Incontynent the holy man stopped all the holes and openynges of hys lytyll house. excepte a lytyll wyndowe whyche he stopped not.to the ende that by the same he myghte receyue his sustentacyon bodyly/¶ And fro thay forthon he dwellyd there longe exercyzynge hymself with vertuous werkes.and lyuynge in clenesse and chastyte.In deuoute fastynges.orysons.lamentacõns and weppynges in alle humylyte/¶ His renõme beganne to growe and to spredde thorugh alle the countree/By whyche many deuowte persones came contynuelly and without cessynge there as he was.As well for to haue of hym consolacyon in theyr sorowes and aduersytees. as to be Instructe and taughte in doctryne & example of good lyfe/

¶ Now god had gruey to hym suche a grace.that alle the wordes that he spake. were soo meruyllously agreable to theym that herde hym/¶ And lyghted theim.as the rayes of the sonne lyghte the worlde/¶ Twelue yere after his conuersacyon to god deyed his fader & moder/Whyche lefte to hym golde and syluer a meruelous quantyte of ꝑ whyche he beyng aduertysed sent anone Incontynent.to one his kampyer frende.that he sholde dystrybute it for goddis sake to pore orphanes. and to other symple

wyfenable persones. To the ende that
the thought that he myght haue ther
of. Holde not compelled nor lette hym in
his conuersyon. or prayer. And
¶ he was astonyshed that it was
lost anone. Wherof he was greatly sory
sorowed. as he that after grete temptacyon/
sommer hyrnesse is vsed and gentylnesse
is augmented/ ¶ he appetyted not ouer
ly to flee the worlde. But alle the goo
des of fortune/ ¶ And for alle erthely
goodes he hadde but one robe de gros
ne. Cloos and vnthryfty clothe full of
grete heer. Wyth a lytyll spelle to wlpe
the he ete and drynke/ And a lytyl pal
lett wherin he laye.

¶ His custome was to loue as moche
poore as the ryche/ And the vylayne/
as the noble/ ¶ And generally to alle
the estates of the worlde he loued alme
the one as a nother/ ¶ Yf he coueyted
ony he dyde it not wyth rude wordes/
But in grete benygnyte and swetnes
¶ Alle they that herde hym speke or lo
ked on hym / Alwaye more and more
they delyred to see hym/ ¶ Now shall
we de the rule that he hadde begonne
¶ And was continually by the space of
fyfty yere wythoute to haue ony repos
se to the worlde/ ¶ Right nyghe to the
cyte where he hadde be nourysshed the
re was a towne where as dwelled pay
nems and Paraliens/ vnto whom had
ben sente many Deakons and preestes
by some soueraync Bysshops for to ch
lenge theym vnto the Cryslen fayethe/
But alle they were returned wythoute
to haue done ony fruyte/ ¶ For the say
de payenms were obstynate to theyr
folatryc/ ¶ And it happed that ye pry

cypall of the sayde Bysshops. brynge
wyth hym clerkes hadde knowlege of
holy may Almighty/ ¶ And sayde a
theym that it was nedefull to sende hym
vp to the sayde towne. for by his prayer
and holy lyfe he myghte conuerte
theym/ ¶ The same Bysshopp chase
dedepenge to conuerte suche holy fayth
accompanyed wyth his clerkes came vp
to the lytyll house of thys holy man/
¶ And whanne he was there arryued/
he founde hym. After he admonesshed
and delyred hym to goo vp to the sayde
towne sapenge/ ¶ O my frende I knowe
we that thou arte agreable to god. whi
che neuer refuseth to the man thatp
thou of hym demaundest/ ¶ Alle thou
knowelle enough the payenms vncle
lynge vp this sayde towne. And how we
can not fynde maner to conuerte the
pay. ¶ Wherfore it behoueth that thou
goo for to admonesshe and thyr theyr
he as god shall enseygne and enbrase
the. ¶ The holy man was meche em
bled of the offyce that the Bysshopp wo
de gyue to hym. And answered to hym
¶ O my lorde I praye ye that thou wil
suffre me to kepe my wyldernesse
that I departe not from hens. ¶ I k
se well sayde the Bysshopp that thou
de lefte the worlde. and enbraseste alle
erthely goodes for the loyfe of Jesu.
¶ But neuertheles ye thou passed
the vertues of the worlde and thou ha
ue none obedyence. they shalbe vnto the
ge prouffyte the/ ¶ The holy man
lawed to hym/ Alas my lorde I am
other thynge but a dedd bonde. Wher
thorisshe thou to be my lyfe/ Wherfor
sayde thou soo moche good of me/

¶ Thenne sayde to hym the bysshopp. I saye the to be seruaunt of god. Why stiechest ou this place where thou arte ou but thy helthe oonly/ But thou goo where I woll sende the. Thou shalt be saaf of the helthe of Infernite persones by the grace that god shall gyue to the ¶ Se thinke not oonly to doo thyn helthe / But also that whyche byongyth to thy neyghbours / And thenne shalte thou haue very charyte/ ¶ And by this mayen thou shalte gete more grete merite anenste god. Ou so moche as thou shalt bryng wyth ꝑ many soules ou to heuen /

¶ The holy man herynge the bysshop And deisrynge as very obedyente to cõme hym to his good playsure. anone ꝛs to hym. that he was alle redy to go where as it sholde playse hym/ ¶ Whenne the bysshopp seenge his ryght good wyll. layed his honde vppon his heed/ and constytuted hym a preest/ And after he brought hym to the sayd towne ¶ And ou entrynge ou the whiche he sayd/ O my god ryght pyteuous I byseche the. that it maye playse the to behold me my grete powerte. Fyrcite. Imbecylyte and the debylyte of myn ygnoraũce/ ¶ Enlarge vppon me thy grace. And that now thou helpe me to glorysye thy holy name.

¶ Whanne he was arryued there. seenge their folysshe ydolatrye/ he moeuyd with pyte. begaanne to waysle and wepe ou makynge his prayer to god ryghtys maneere/ O my god whiche arte oonly wythout synne. Now I prayse the that I playse the to haue mercy on thise myserable synnars/ ¶ Helas my god thy ſe bey thy creatures. they bey the werke of thyn hondes. Suffre them not to be loste/ ¶ Thyse thynges thus sayde. by holdynge that he myghte not haue the yen by prompte predycacyon. ¶ He sente to his kamyler frende. that he sholde selle alle his patrymonye/ whyche was of grete reuenue and that he sholde send hym the moneye therof. Whiche he sooyde/ ¶ And wyth the moneye that he receyued/ dyde doo make a fayre chyrche. Honestely arayed. and made fayre the beste wyse that he myghte.

¶ Durynge the tyme that the chyrche was ou makynge. from daye to day he walked by the temples of thydolles of the sayde towne. Makynge ou his herte prayer to god and noo thynge to ydolis/ ¶ And after that the sayde chirche was achyeued and made. He made ou ꝑ same his orysoy sayenge/ ¶ O my god whyche hatte by thy presence and predycacyon dystroyed alle ydolatrye of the worlde. Whanne atte thy natyuyte the ydollis of the temples felle downe. thou seest the peple of this towne ferre from thy very faythe. Settynge theyr hertes and thoughtes to serue ꝑ deuyll. ou makynge to hym hõmage/ ¶ Vouchesauf thou now my god ou suche wise to enlumyne theym. that they maye leue theyr symplaces and ydolatryes. To the ende that they maye knowe the one oonly god of heuen and of the erth/ ¶ Incõtynent his orysoy achyeued and ended as he had hadde ay hundred thoulande men wyth hym he entred ou the temple of the Paynems ydolatrers. and brake and dyde to falle downe theyr aulters and ydolles/ ¶ And they seeng his

maner of doinge. as hounder enraged bete and hunte hym. in luche wyse that he was all full of woundes and of hurtes. And soo came agayne in to his chirche. ¶ And how well he was hunte and tormented / he thoughte noo thynge on his woundes. But all the nyghte with all his herte prayed to god deuoutly for the conuersyon of the poore Infydelis and ydolatres / The morne comen thi wente in to his chyrche. Where they founde hym in oryson and prayer. But they cowde not doo to hym ony harme ne dysplaysure / ¶ And beholdynge the ornamentes and decoracyon of the layde chyrche. Sodaynly they tooke playsure to see and beholde theym. In luche wyse that thone & the other came thyder euery daye in maner of passe tyme / By cause the layd chirche semyd to them moche honeste and playsaunt /

¶ On a daye amonge the other he prayed theym. and admonested to leue the ydollis And that they sholde knowe theyr maker. Whyche myghte saue them and dampne theym. In makynge to theym many fayre exhortacyons for to enduce theym in the fayche / But in herynge that they were more enraged thanne tofore / ¶ And bete hym somoche. that they supposyd to haue slayne hym. And after they bounde hym with a corde. And drew hym oute of theyr cite. and lefte hym in the felde. where he abode soo boundey vnto mydnyghte /

¶ Thenne he returned towarde god. to whom in waylynge and weppynge he sayde / O my god. why haste thou forsakey thy poore seruaunte. Alas my Sauyour. Now behold thou with eyen thy poore dyscyple / And gyue to me strength the to fyghte agaynst thise Infydeles /

¶ Wyth this my god I praye the. that it may playse the to gyue to theym a lytyll of thy grace / To the ende that thei knowe the as theyr god. ¶ His prayer achyeued. he returned to his chyrche. & layde his playntes and orysons accustomyd / ¶ The payenems in lyke wise as they hadde bey accustomed returned in to his chyrche. ¶ But whan they saue that he was returned. wythoute mercy they bete hym more thanne tofore. and dreue hym agayne oute of the cyte /

¶ The holy mas was by the space of thre yere suffrynge all suche paynes as the layde Infydelis dyde to hym / But alle theyr tormentes and hūgre & thurste he bare pacyentely. wythoute grouchynge hymselfe / ¶ And soo moche as they maltred hym. Soo moche more he louyd theym / ¶ And alwaye he admonested the moost auncyent of theym as his faders. How be it they were agayn ste hym moche furyous. And the yonge mey as his brethern / and the adolocentes as his children / ¶ And notwythstondynge alle this. They alle mocked hym /

¶ Now it happed vpon a daye. that by the grace of god. alle they of the towne assembled. for some of theyr affayres & besynesses / ¶ And after that they had deliberred and concluded. They begane to speke of the holy may Abraham. in woundrynge how pacyentely he endured wythoute murmure alle theyr reproues and Iniuries that they dide to hym ¶ And furthermore they sayde that he was necessary for to endure for the pa

mure of his god. Whom he preched to be onely lorde of heuen and of erthe.
¶ They thought also how he hymself alone hadde broken and distroyed al their ydollis. Without that their goddes hadde done to hym ony greef or let ynge / ¶ And fynably concluded that his fayth was true/And that they ought to bileue alle that he sayde/ For he was the very seruaunte of god/¶ And this conclusyon thus made alle togideer unto the nombre of a thoulande. or there abowte came in to his chyrche / And ech one dops begaune to saye. Glory be to god of heuen/whyche hathe sent to vs his seruaunte for to deliuere vs from oure errour/ The holy may thys henge was replenyllhed all wyth gladnesse / ¶ And adrellynge to theym his wordes sayd to theym. ¶ O my faders my brethern and mi childrey drawe ye nyghe to me/And giue glory and honour to god oure maker / Whyche by hys grace hath Illumyned you in suche maner as ye maye lyghtely knowe hym/ ¶ And to the ende that ye bey clene for alle the spottes of Ydolatrye. I praye you to bileue in hym/¶ And loue hym wych alle youre herte and alle your thought. As hym whiche that is very god And onely lorde of alle the worlde. whiche is without ende and begynnynge/ Inestymable. Inenarrable. Incomprehensible. Almyghty. Giuer of light. Lorer of mey. Terrible to synnars. And sweete to Juste and righteows mey/
¶ Bileue also on the sone. whiche is the sapyence and wysdom of the fader. and of the holy goost/ Whiche gouerne wych all thynges/ To the ende that ye that are poore. Whyche bey noo thynge ellis but erthe maye be purified and enhaunced to the reame of heuen.
¶ Alle they answerd that they bileued lyke as he hadde sayde/ ¶ And Incontynent he baptysed theym all. in the name of the fader. and of the sone. and of the holy goost/ ¶ After that they were baptysed. euery daye he taughte and endoctrined them in the gode holy scriptures. In spekynge of the Joyes of heuen. and of the paynes of helle/ ¶ After he excyted theym to gete the vertues of faythe. Hope. Charyte. Prudence. and other. ¶ And for to enduce to gete theym he lyued wyth theym lyke an aungell. In makynge to theym dyuerse predicacyons. the whiche he contynued an hole yere/ ¶ And after that he knewe theym confermed in the fayth/ ¶ One tyme amonge the other. he beynge atte houre of mydnyghte in contemplacyon Made vnto oure Sauyour Jhesu cryste suche a prayer sayenge. O thou Illumyner of alle the worlde. whiche hast enlumyned this lityll people. and hast loyd them from the bondes of the deuyll in gruynge to theim lerence for to knowe the/ I humbly requyre the my god that thou wolt kepe theim vnto the ende. holdynge theim in thyne holy fayth To the ende that they maye doo suche thynge alway. that maye be to the agreable And to me also by thy mercy it be not imputed that I departe from them ¶ for my lord god thou knowest that doo it to thende that I be not wythdrawey from dooenge penaunce.
¶ His orilon accomplyllhed and made an ende. he made thre tymes the lygne

of the Crolle vppon the layde towne. And departed thens. ¶ And wente vp to a place where as noo body dwellyd/ ¶ Of the morne the Inhabytaunces & dwellers of the layde towne came vp to his chirche like as they were acustomed But they fonde hym not. Wherof they were moche sorowfull and angry. And wente weppynge and waylynge seching hym/ ¶ And wenynge to fynde hym soughte hym in many places/ But thei cowde not after he was departed fynde hym. ¶ After worde of his departynge came to the bysshopp. Wherof he was as moche dysplaysaunt as they were/ ¶ And for as moche as shepe wythout pastoure bey in daunger of the wulfe/ He wolde not leue theym wythout a cō duytour and guyde/

¶ Soo came he hymselfe vp to the layde towne for to comforte theym. ¶ And after that the layde bysshopp hadde the moost louyngly that he cowde comfor ted theym/ ¶ He choos some of the mo ost notable mey amonge theym whom he constytuted in holy ordres. makyng some of theym prestes. and some dea kens.

¶ And yf they hadde ony trybulacōns or empellements in theyr consciences They wente to the layde mey soo la cred/

¶ The holy may Abraham whanne he knewe how the bysshopp hadde gy uen to theym socours for theyr helthe/ He rendred thankynges to god/ Iu lo uynge and glorifyenge his name. And helde hym close in a lytyll hous. They re prayenge and thankynge god in gre te Joye and exultacyon.

¶ O may of grete perfeccōn. Jn what maner maye ony may prayse thy cha ryte and thy grete constaunce. Whanne for the helthe of thyn neyghbours thou haste endured soo many euylles. And neuertheleelle thou haste not lefte to make thy prayers and laye thyne o ryloms accustomyd. ¶ Thou haste not varyed for alle theyr menaces and tor mentes. But haste persuerred vnto the ende/ ¶ O charytable may whiche ha ste put thy body in daunger of thyne en myes for to make to theym helthe.

¶ Well mayste thou be felowe to layne Stephen the fyrste martyr. whiche pra yed to god for theym. that maulred hē

¶ The enmye of alle good mey leeng the conuersacion of the holy may. and alle that for tribulacyons he ceslid not from his good purpoos But alway he purysied hymselfe. as golde in the fur nays. Came to assayle hym on a tyme atte mydnyghte. as he was in his pray er. And concluded to trompe hym by su che temptacyons. That he sholde noo more be in wyldernelle. But sholde re tourne in to the worlde. ¶ Thenne came the deuyll sodaynly wyth a grete lyght er. clere as the sonne. Wherwyth he en lumyned alle the lityll hous/ ¶ And in the lyghte was a voys whiche sayde/

¶ O holy may Abraham thou shalte be well happy. For in alle thy werkes thou haste be true. And haste alle done after my wyll/ ¶ The holy may knew we that it was the deuyll. Answerd w ay hyghe voys. ¶ Goo hens thou wic hed and peruerted admynystrer of mali er. Comeste thou now hither for to tep/ te me wyth vayne glorye/ ¶ J knowe

lyke that I am a grete lynnar/ ¶ And
thou wenest that I repute myself Juste
¶ Awaye and goo curyd spyryte ly to
ye secrest dezhenelle/ Ly to whyche ꝑ
art condempned / ¶ By the grace of
my blessyd god I shall noo thynge fere
thy talaces/and dyscrytful mockynges
and lesynges/ ¶ The name of Jhesu
Cryste whom I honour and loue .shall
be my defence and waste agaynst the .
whanne thou shalte come for to assayle
me/ ¶ And Incontynente the deuyll de
parted/ ¶ The deuyll came agayn and
raughte wyth hym a clubbe for to bre
ke downe his lytyll hous. ¶ And whan
he had made opey that one syde / The
deuyll sayd kaynynge that he had with
hym many euyll knaues. To whom he
sayde/ Come hyther my frendes. haste
you.lete vs entre ly⁹ And slee this pa⁹
plant/

¶ The holy may beganne to saye: O
my god alle folke haue enuyronned me
But thy name be prayed.by whiche I
shall ouercome theym. And shall bryn⁹
ge vnder my fete alle myne enmyes /
And Incontynent the deuyll vanyshed
awaye/ ¶ A lytyll whyle after the de⁹
uyll retournyd/And pnte fyre ly to a ly
tyll matte ou whyche he kneelyd makyn
ge his prayers ¶ And whanne he sawe
the fyre without feer he quenchyd it sa
yenge/ ¶ I shall by the myghte of god
walke vppon aspydes and venymouse
bestes/And trede vnder my fete the ly⁹
on and the dragon . and alle the power
of myne enmye/ ¶ For my god shal gy
ue to me alwaye ayde and strengthe for
to fyghte agaynst the/ ¶ Sathanas se⁹
yng that he was condempned of ꝑ ho⁹
ly may expreed wyth ay hygh voyce say
enge/ ¶ I shall vaynquyssche the . and
make the to depe ay euyll dethe/ For I
shall fynde soo many cautelles and dis
ceycyons that thou shalte not cumue en
dure theym/

¶ It happed ou a daye lyke as the ho
ly may sholde ete/The deuyll transfor
med hym ly to the fourme and shappe
of a lytyll childe/ ¶ And entred ly to ꝑ
lytyll house/ And supposyd to haue tor
ned the plater vpp sodoume/ ¶ The ho
ly may toke hym by the honde and hel
de hym faste tyll he hadde takey his re
feccyon/ ¶ Anone after the deuyll went
his waye/ ¶ And a lytyll while after re
tourned and broughte a candelstyk.vn
der whiche was a candell lyghte . And
presented tofore the holy may /whyche
tooke his refeccyon/ ¶ And the deuyll
synge̅ge sayd/Well happy bey the wal
kers of this worlde that walkey wyth⁹
oute spotte of synne/ ¶ And sange soo
many verses of the psalme that begyn
nyth ℣ Beati immaculati i via qui am
bulant in lege dn̄i ℣ But the holy may
answered noo thynge tyll that he hadd
takey his refeccyon/

¶ And whanne he hadde takey his re
feccyon. he aymyd wyth constaunce spa
ke to the deuyll sayenge thyse wordes /
¶ Thou hounde Infamyd tyght my ⁹
serable and syar of alle syars/syth that
thou knowelte theym that bey happy &
humble seruauntes of god. Wherfore ye
uelte thou to theym heuynesse and let ⁹
tynges that they may not doo theyr pe
naunces suche as they delyred/ ¶ The
deuyll answered that the cause wherfore
he troubled the seruauntes of god/was

to thende that they sholde leue theyr go
de conuersacyons. and abandonne and
gyue theym to hym/ ¶ Thene the ho
ly may sayde to hym/ Thynkeste thou
spyrite Antampd. that they that bey ser
me to the loue of Jhū Cryst may be de
ceyued by thy suggestions. Thou decey
uest none. but theym that bey vnhappy
And bey contente to doo thy wyll/ And
that wosle is they done payne to tyme
mortally/ ¶ Thou knowest whan the
seruauntes of god bey assayled of the/
That by one prayer that they make to
god. thou arte constrayned to flee / And
Incontynent as the holy may hadd sa
yd thyse woides/ The deuyll fledde a
waye as a raye or beme of the sonne,
¶ Yet agayne fyue dayes after came þ
deuyll. And made in the ayre a noyse/
as he hadde hadd a grete multytude of
people/ That one sayeng to that other
¶ Lete vs goo and throw Abraham in
to a dyche. and putte hym to dethe /
¶ The good holy may whanne he hey
de thyse woides sayede/ ¶ The enmy
es of god haue gone rounde aboute me
as flyes or bees. and bey enforcyd aga
ynst me as fyre in thornes ¶ Alle be do
ne in the name of god our lorde Jhesu
Cryste/ for by the puyssaunce dyuyne I
shall vaynquysshe the cursyd deuyll/
¶ After that the enmye had herde thy
se wordes of the sayde good holy may/
He beganne to crye. sayenge/ Helas. he
las. I knowe noo more by what mane
re ne by what moyen the to dysceyue. I
knowe now that I am dysceyued/ Nes
uertheselle I shall neuer departe fro the
vnto the tyme thou vendre thyselfe to be
my subgette/

¶ Thenne the holy may answered to
hym. Malediccyon come to the/ Glory
be gyuen vnto god. and noo thynge vn
to the/ ¶ Thou knowest that our sa
uyoure and redemptour Jhesus gyue
the to alle his true seruauntes strength
to fyght agaynst the. and knowleges of
thy dysceyuable temptacyons and ma
lyces. for to kepe theym fro thy mu
tall and dampnable gyynnes.
¶ By many allawtes was assayled the
holy may Abraham of the deuyll our
enmye. But of what sorte euer tempta
cyon that he was tempted wyth. he ne
uer fered ne doubted/ but hadde alwaye
stedfaste fayethe/ ¶ And of soo moche
more as he was tempted. he rid. and ta
uayled of the deuyll/ Of soo moche mo
re he augmented his charyte towarde
god/ Wherfore fro day to day encreyd
his grace/ ¶ And by that lyghtly by the
helpe of god. he suppedyted and put vn
der fote the deuyll/
¶ Whanne the holy may apperceyued
that the tresoure of grace was to hym
offroyed and gruen. he took thre pry
ous stones / Of whyche the fyrste was
fayethe. The seconde hope/ And þ thi
de Charyte. To the ende that by thyse
thre. the other vertues myghte be decora
te and made fayre/ ¶ His charyte was
soo grete. that it stratched not oonly to
good men/ for whom he prayed affec
tuously/ to the ende that the deuyll shul
de not greue ne noye theym/ But alle
he desired the conuersyon of þ cuyll peo
ple. in prayenge in lyke wyse for theym.
And to weppynge grete habundan
ce of teres / ¶ To the ende that god
wolde dyuerte theym fro theyr cuyll

yst / and tourne theym to the waye of
lyfe / ¶ He neuer laughed / And neuer
after his conuersion wyllde his feere ne
his houses ne his vylage / Wtempynge
euery daye that he sholde deye. /
¶ He had his vylage not fyue the flou
rysshynge neuer dryeth / ¶ And in seenge
hym by his vylage he sholde be Jugred
to be a vessell full of alle vertues ¶ Al
waye he was Joyeous wythoute heup
nesse / ¶ And for that cause atte houre
of his deethe he was Jugred neuer to ha
ue doo penaunce soo moche was his vi
lage fayre and rodye / ¶ And that mo
re is .xl. yeres were he chaunged not his
rayment of hayre / Whiche he tokke and
hadde worne syth he beganne to doo pe
naunce fyrste / Ey the whyche thynges
it apperyd euydently that he was stron
ger the frende of god /
¶ Anothet myracle dide the holy may
Abrahamy in his olde aege / He hadde a
wyfe grimayre / Whiche departed oute
of this worlde and deyed leuynge after
hym a doughter leuen yere of aege /
¶ The frendes of the sayde chylde se
ynge that she had neyther fader ne mo
der brought her to the holy may / whe
re as she was enclosyd nyghe by to a
wyndowe . whyche was on the syde of
his lytyll house. And by the same wyn
dowe he taughte to her the Psauter. &
other holy scryptures / ¶ And there in
soo dooyng and sayenge Ymphes and
psalmes they were longe togyder / Ey
lyche wyse / that in alle abstynences the
ponge mayde enseweed her vncle Abra
hamy / The whiche seeng the good way
and wyll by her begon / He deuoutely &
wythoute ceessynge prayed god for her /
To the ende that he wolde gyue to her
suche grace that she neuer sholde retour
ne to the worlde. And that her thought
e sholde haue none affeccyon to world
ly thynges / ¶ For he hadde therof gre
te doubte. by cause that her fader hadde
lefte to her grete plentee of goodes tem
porell / ¶ The whyche goodes Abra
hamy seenge her grete prudence and per
feccyon. made theym to be dystrybuted
tothe pore people / Ey prayeng god that
the deuylles by theyr subtyll suggestyy
ons myghte haue noo power to chaun
ge her frotty her good purpoos /
¶ Soo contynued longe tyme the goo
de mayde in the rule that her vncle had
gyuen to her / ¶ And she hadde in her
soo grete constaunce. that in twenty ye
res he founde not her varyable / But o
beyssaunte as a ponge lambe or shepe /
¶ Durynge this tyme. the deuyll whi
che sleppeth not. ymagyned many sub
tyll meanes. by whyche he myghte dys
ceyue theym / ¶ And by cause he cowde
in noo wyse come to his entente / He dy
de do begyle and dysceyued her by a my
serable Relygyous / The whyche went
ofte to vysite the sayd good may Abra
hamy. Faynynge soo to doo for the sal
uacyon of his soule / ¶ But the cursyd
Relygyous may tempted of the deuyll
vnder the shadow of deuocion. He wen
te for to despoyle the sayd vyrgyn / And
soo longe he contynued by the space of
a yere. that he drewe her oute of her O
ratorye / ¶ And by cause that in suche
caas the lasse to knowe and expresse is
beste and mooste honeste / It suffyseth
to wryte that the poore doughter was
despoyled / ¶ And that after the synne

commyled and done/she became soo so rowfull and desolate-that vneth maye be expressyd and wrytey her lamentacyons and waylynges. ¶ And thenne she beganne to tere her heer-and to bete her breste and her vysage. Enforcynge her selfe for to slee herselfe by dyspayr.

¶ And thus in lamentynge and bewaylynge.she bewayled merueyloully her vyrgynyte soo loste/¶ And furthermore/ She sayde Alas me poore lynnar I haue loste alle the tyme in whyche I haue done penaunce/Alle myne orysons/ fastynges. and good operacyons and werkes bey by me lynnar loste. ¶ O ye teeres and wepynges maye not redeme me/¶ O my vncle whyche is soo moche soo perfyghte. What shame and dyshonoure haue I done to the/¶ Certaynly I now fere me that the wrathe of god shall hastely falle vppon me/ that am made Illusyon and mocked of the deuyll/¶ Alas what shal prouffyte me from henseforth to do penaunce/It were better for me to deye thanne to lyue/ ¶ O very god. What synne haue I done. Alas my maker how haue I cõmysled and dooy agaynst the suche offence How haue I be soo blynde in my thoughte/ Ne how haue I be soo ygnoraunte ne had noo knowlege of that whyche I ought to do/Ne where or what shal come of me. ¶ Alas where bey the goode monycions and warnynges that myne vncle sayd and warned me of whan I was vyrgyne/ And that I hadde purposyd to haue kepte my soule Immaculate and vndefoyled to Jhesu Cryste my spowse/

¶ Alas I am not worthy to beholde ye heuen.for I am dede as towchynge the worlde/¶ And as towarde god I dare not retorne to my wyndowe/by whyche I sprange and came oute/¶ Alas how I that am full of Iniquyte & wyckednesse.shall I be hardy ynough to speke to myne vncle/ I suppose yt I retourne to my lytyll howse/ Incontynent yt I come and approche and come nyghe to the wyndowe. by myracle shall fyre of me that shall brenne me/

¶ After thyse pyteous bywaylynges ye poore lynnar oute of her wytte as dede and feere from her helth went her way vp to a nother cyte/and chaũged her habyte/ And after went to an hous where as dwellyd compyn wymmen. ¶ Now it happed that her vncle knewe her lyfe/ by a reuelacyon whyche was suche/

¶ In his slepe he dremyd that he saw a dragon merueylous grete and so fraysful that he durste not beholde it/ The whiche in lyklynge enforcyd hym to approche & come nyghe his chambre or lytyll hous/And hym semyd furthermore that in comynge nyghe the same place the same dragon foulde a douue.ye whyche he deuowred/ And after he had deuowred it-he retornyd thither fro whens he came¶ And whan the holy man Abraham awoke he beganne to wepe ententynge that the deuyl wolde lette lese me & dryuen in ye chirche. or that many cristen men sholde be torned fro the holy fayth.¶ And so ye good holy man wyste not what to doo-sauf to praye to god. that it myghte playse hym to lete hym haue knowlege what the sayd vysyon betokened¶ And two dayes after he had a nother dreme lyke/ And hym

lempd whanne the layde dragon came nyghe to his houle. he putt his herd vn der his fete. & was deuyded in two par tyes/ ¶ After the whyche vysion the ho ly may lawe wythin the bely of the la yd dragon the layde douue. whyche he had deuoured. And hitw lempd that the douue was alyue/ And thenne Incontj nent the holy may put his honde in the layde bely/ And drewe oute the douue a lyue/ ¶ Thañe he awoke after that/ & wenynge to haue founde his nyece Ma rye in her Oratorye. Came lmytynge att her wyndowe. and called her two or thre tymes ¶ And by cause that lyth is dayes he had not herde her in her ora tory and prayers. He ymagyned and bi leued that the vysyon was of his nyece Wherfore he fell downe to the grounde in makynge merueyllous lamentacy ons and wayllynges. and layd. ¶ Alas what is now happened to me / My do ughter is now pryloner in ꝑ pryloy of the deuyll/ O cursyd wulfe rauyllhyn ge. Thou haste rauyllhed my shepe/ O lamyour of all the worlde gyue to me a gyfte. That is that my shepe maye co me agayne in to her folde. tofore er I deye/ To the ende that in perpetuell en noye I fynyllhe and ende not myn olde dey/ ¶ My god dysppse not my prayer But hastely goode lorde enlarge vpon me thy grace. to thende that she maye be delyuered from the golette of the dra gon.

¶ The poore doughter was two yere li nynge in lubrycyte and lecherye. boun den with the boundes of the deuyll. and englotted in his bely / ¶ Durynge the whyche two yere. the holy may Abra ham prayed contynuelly to god. That it playsed hym to reduce and bryng her agayne to penaunce/

¶ In thyse two yeres the holy may sen de a kamplyer frēde of his for to serche and seche in what place she myghte be The whiche wente and fonde her. and brought worde where she was. and had seen her in an open house wyth comyn wymmen/ ¶ The holy may anone op de doo opene his house. and wente oute of it secretely/ To the ende that he shol de not be knowen he toke the habyte of a seculer man/ And dyde on a grete ho de. and muffyd his vysage. by cause he wolde not be knowen/

¶ Now lete vs consydre the compary soy and symplytude of the fyrste Abra ham. And of the seconde. of whom this present hystorye makyth mencyon /

¶ The fyrste wente in to the batay le agaynste foure kynges/ And rescow ed and brought home his neuewe Loth Whyche was prysonner/ ¶ The secon de wente also to bataylle agaynste the deuyll. for to redeme his nyece. whyche was prysonner. and kepte and holden in thraldom and captyuite of synne. to whyche she was submyssyd and gyuen/ ¶ for to retorne thenne to this present hystorye. the holy may Abraham thus habilled and arayed as sayd is. lepe vp on an horse that he had borowed for to make this vyage And so longe rode by his Journeyes. that he arryued in ꝑ hou se where as his nyece was. And he beyn ge comen thid by cause he sawe her not amonge thother ponge wymmen whiche were there demaunded of the hooste yf there wythin were ony ponge woman

namyd Marye/ ¶ The whiche hoolie
werynge that the holy may were come
for to commyle and perfourme his le-
cherye. Answerd to hym that there with
ly was lache one. Whyche he sayd was
as fayre as one myghte see/ Gentyll &
honeste of body/ And that she hadde ly
her body none deformyte/ ¶ The why
che wordes herynge the holy may was
meruaylously Joyous/ And prayed hym
that she myghte come forth. For he wol
de ete and drynke wyth her. ¶ Incon
tynent the hoost brought her tofore her
vncle. prowdely and worldely arayed &
cladde. As comynly they thyse vnthryf-
ty comyn wymmen/

¶ The holy may whanne that he sa-
we her ly that estate. was moche heuy
and sorowful/ But neuertheleelle he dil
sympled his angre the beste wyse he my
ghte without to make ony knowlege.
Dredinge that she shold haue knowen
hym. Leest Incontynent she shold with
drawe her. and hydde herselfe/ ¶ After
they wythdrew theim ly to a lytyll cha
bre. where as they beganne to ete/ And
ly talynge theyr refeccyon togyder. the
holy may began to playe wyth her. ly
beholdynge her benygnely and louyng
ly/ ¶ And by cause that ly soo dooynge
she hadde some remembraunce of her vn
cle. She that was lette tofore hym. and
knewe hym not. Arooss sodeinly and ca
me and colyd hym wyth bothe her ar-
mes. hauynge remembraunce of tyme
passed. Ly whiche she hadde ly soo gre
te and perfyghte deuocyon towarde ou
re lorde Jhesu Cryste/ ¶ And knowle
ged to hym her courage. the whyche she
myghte noo lenger hyde. ¶ And began
Incontynent to wepe and to sorowe. ly
cal ynge oute of her eyen grete habun-
dance of terres. and ly cal ynge her my
serable and wretchyd lyfe/

¶ Thenne the hoolierer alle abaschyd
beganne to saye/ Ha lady Mary what
cauſyth you to wepe now. Je is two ye-
res lyth ye came hyther/ and I saw you
neuer angry/ ¶ To whom she answe-
red/ Alas I had be well happy yf I had
be dede thre yeres goone/ ¶ The holy
may seenge her lamentacyons and we
pynges. beganne to say to her/ ¶ Ha ha
my doughter. thou were right now soo
Joyouſe/ And now thou wepeſt the sy-
nes that thou haſte done/ I praye the
leue this purpoos/ And make me goode
chyere/ ¶ How moche is the grete goo
nesse of oure lorde. whiche neuer will le
se the synnars. But by his grete mer-
cy will calle theym agayne/

¶ The poore Marye seenge the holy
may/ How be it she hadde ly her ima
gynacyon and demynge. that it was a
nother whyche remembled and was ly-
be hym/ ¶ Neuertheleelle she hadde ne-
uer beleued that it hadde ben he. Con-
sidering that he that was a may of sy-
ghte holy lyfe. And wold neuer haue en
tred ly to that place soo moche dyshoneſt
¶ Now lete vs consydre fro whens ca-
me this contrycyon soo sodayne to this
poore synnar/ Truely we ought to by
leue that it procedid fro ꝑ benigne mer
cy of god. Whiche beholdynge the gret
waylynges and deuowte orysons. whi
che ꝑ holy may Abraham made for her
that he shold not lese his paynes ne la
bors/ ¶ The holy may thenne requyrid
of thoost. ꝑ he shold make theim gete

there/As took to hym a pyece of gol-
de. whiche was of good valewe that he
had brought with hym / For he was
comen ony fore for the loue of the po-
re Mayde/¶ O meruayllous prudence
O dyuyne vnnarrable. the good holy
may dyd be fyftty yere without etynge
of anytrde/Neuertheleile for to with
drawe his nyece from that place pub-
lyke. he was contrute to ete flelihe & to
drynke wyne¶ After that they had lup
ped the pore doughter Mayde prayed
the holi my to goo to bedde. to whi-
che he agreed & acorded/¶ But whan
he lawe therdde loo wel arayed & hye
lyfte vppe fro the grounde. he was mo-
che abaillied Notwythstondynge he la
yde therupon/¶After came to hym Ma
ye for to draw of his holyn & shone /
And by cause the doore was open of ꝑ
chambre he cõmaunded that she sholde
goo shette it fyrst/After ꝑ she had shett
the doore. he made her to come to hym/&
toke her by the honde. as he wolde haue
kyssed her/The holy may whyche my-
ghte noo lenger hyde & couer his thoug
hte demaũded her/¶Come hyther my
doughter knowest thou me nouzte. Am
not I he that so longe haue nourysshed
the. O my doughter what hast thou do
ne. Who hath plũged the in synne. Whe
re is now thyne angelyke habyte/Whe
re ben now thy longe and worthy pray
ers. Alas thou were abaillied vpp in to
heuen. And now thou arte descended in
to helle/¶Wherfore my doughter Incõ
tynent as thou haddest cõmytted ꝑ synne
camest thou not to me/and lete me ha-
ue knowlege therof. certes I wold then
haue done penaunce for the. Alas what
dredest thou. noo may may be wythout
synne but oonly god our louerayne pro
tectour¶ Yo heringe thise wordes Ma
ry became as vnmouable¶And whan
ꝑ holy may sawe that she answerd not
again. he sayd yet to her/Marye my ry
ghte doughter whiche arte of my blood
speke to me if it playse to the. and take
consolacõy & comforte/ For I promyse
to the that I shall take thy synne vpon
me. And shall take on me the penaun-
ce for to rendre acounte. and dyscharge
the tofore god the ryght mercyfull rede
mer of alle the worlde/¶There were
they two togyder to mydnyghte in the
wynge of the good holy may to Mary
his nyece the grete mercy of god¶And
after that she had longe herde hym. she
beganne to speke in weppynge grete te-
res. & sayd to hym/¶A my fader & my
vncle I am not worthy to be present to
fore thyne eyen/Alas how may I haue
rempsyon/What prayer shall I make
to god. that am soo horryble defoyled &
maculate of so many sinnes/¶Thẽne
yet the holy may for to comfort her an
swerde sayeng/¶My doughter and my
loue. Thyne Inyquyteers be vppon me
and noo thynge vpon the. I haue pray
ed to god that it maye playse to take ꝑ
punysshment on me. And truely I ma-
ke noo doubte but that he shall soo doo
Therfore come wᵗ me. & retorne we to
oure place in whiche we haue lyued soo
lõge togiꝫ vertuously/ꝑ shalt se Effrey
thy fiende whiche is ful of sorow of thy
perdycõy/Haue no mystruste of ꝑ merci
of Ihesu Cryste / How be it that thy
synnes ben gretter in enormyte than
the grete mountaynes and hylles / Yet

his mercy is moche more greter/ ¶ Ta
ke thenne hope in consyderynge/ That
it is noo newe thynge to falle in to synne
But it is a ryght grete daunger to abyde therin longe/ ¶ Whanne one is falle
in it. I byleue fermely that the fende
whyche hathe the feble in fallynge. He
shall fynde the stronge in releuynge &
ryenge/

¶ My doughter thou seest that I am
auncyen and olde/ Wherfore I praye
the that thou haue pyte on myn olde age.
And that thou come out of this pub
lyk place. and retourne in to thy first lod
gynge for to doo there thy penaunce
¶ God will not that the synnars shol
de deye eternall dethe. but desyreth that
they sholde lyue perpetuelly ¶ Thenne
she sayde to hym. ¶ Yf thou knowe
well my fader that I maye doo sufficia
unt penaūce in suche wise that I maye
deserue to haue remyssyon of my synnes
I will well that we retourne where it
shall playse the/

¶ In suche deuyses and lamentacōns
was Marye all the nyghte atte the feet
of the sayde holy may her vncle/ ¶ To
whom also she said. alas my lord what
shall I nowe gyue or rewarde the for
thy good grace and mercy that in so gre
te desyre and affeccyon thou purchaysyst
to me/ ¶ Ou the morne by tyme whan
they sholde departe and goo theyr way
She sayd to hym/ Myne vncle I haue
spared & haue here wythin a lytyll gol
de and other vesture/ saye to me what
it playseth the that I shall doo with al
To whom the holy may sayd. I will
my neece. that thou leue here in this pla
ce Infamyd all thole goodes that thou hast
gotten by synne and Infamye/ for they
benot worthy take peine for goddis sake
to the poore people/ ¶ Soo there they
departed from that dyshoneste place/
And soo moche exployted theyr wye/
that synnably they came to the place here
afore she hadd be nourisshyd/ And was
remyded in to her lytyll chamber clad
with her olde cote/

¶ Thynke now what sorowes com
plaintes they made after that/ me
synge euery daye the holy mas for the
synne of his neece. Lyke as yhad com
myted hymself/ and shewed se grete en
normyte therof more bytter than he
durste haue done. or he hadde brought
her thyther/ ¶ O mercyfulus and In
estymable charyte. that se to redeme
soule of his neece. he was contente to be
de hymself to doo penaunce for her/ Who
shall be he that without wayllynge &
wepynge shall remembre the mercyfu
us lamentacyons that they dyde after
her reduccōn fro synne to penaunce/

¶ Who is also he the wold not render
also thankynges to god of suche a con
uersyon/ ¶ She was after that of soo
honeste a lyfe and conuersacyon. That
many notable psones from diuers pla
ces came to her for to be cōforted in the
yr aduersytees by the mayen of her pra
yers and counsayl.

¶ They were after lyued the deuout chaste
ly may Abrahams. The whiche serued
the grete penaunces of his neece. Is and
her better & more hertely than he hadd
done byfore/ & of her vertuous lyfe red
dred continually thankynges right de
uoutly to god/ ¶ And when he had ob
teyned charge of lr. neece/ and his neces

hyly. ¶ They rendred theyr soules to god whiche gaaf to theym his glorye & eternall / The whiche gyue to vs the fader the sone and the holy gost/Amen/

¶ Of sayne Pachomrey abbot. and be ganyth ly latyn ¶ Dominus noster &c. Capim .lii.



IN recitynge of sayne Pachomy ry and of many other sayntes. and holy faders. ¶ Sayne Jhe ray sayth ly substaunce/¶ Oure lorde Jhesus fountayne of all sapyence and lyghte of very doctryne sone of god the fader/ by the vertue and puyssaunce of whom alle hathe ben created and ma de. wyllynge to shewe our poore freelte & the enompte of synne. whiche is soo moche enclyned to vs hathe shewed by his right worthi pite & mekenes many wayes and maners to leche our helthe. ¶ Conlidre we thenne the grace that he gaaf to Abraham oure auncyent fa der. Whanne ly obeyenge to his cõma undement he wolde haue offred Ysaac his fyrste sone. ¶ He was content with the obeyssaunce of Abraham. whiche hadde mede and merite of his sacrefy ce/¶ And yet abode his sone alyue. All the prophetes whyche haue hadde soo many reuelacõns/And that knew that god myghte not lye. haue shewed to vs that there sholde come a medycyne. or leche whiche sholde heele alle our sores & woundes That is oure lorde Jhesu Cryste. Whiche by his passyon hath bo ught and redemed vs from the paynes of helle/¶ He is soo humble that neuer he dyspilyth oure petycyons/ Soo that they ben relonable and helthfull. And also that they ben demaunded wyth a contryte and humble herte. ¶ Conlidre we also the grace that we haue whañe by the sacrament of baptym we ben re generat and purifyed of origynall sinne of oure fyrste fader Adam/¶ And also we haue herde the appostles whiche ha ue endoctryned vs ly the holy saythe / whyche we holde and kepe/¶ Whanne the same oure saythe beganne to be pub lysshed. The deuyll oure grete enmye suppolyd by his temptacyons to haue broughte to noughte alle Crystyante.

But soo as we redey many sayntes by prayers & other afflyccõns lyghtly put them vnd/¶ Some Paynems empero urs Romains ak the passion of our lor de enforcid hem to persecute cryste men of whom many went ly to Egypte. the

whiche vnto ꝑ deth endured grete martyrdoun for the honour of Jhesu Cryste/¶ And from daye to daye the chirches were augmented. edefyed and made in the name of the martyrs. ¶ Some other forsoke the worlde/ And vlesdey alle theyr lyfe in wyldernesse in desertes/As of many is wreton here tofore/¶ The some were cladde with heyr of Gotes/ ¶ Other dyde penaunce in fastynge ay hoole weke wythoute etynge: Endurynge alle theyr lyfe in colde and hete. and other necessitees Innumerable/¶ And in soo doinge haue opteyned of our lorde synguler prerogatyues As it hathe ynough be declared in the lyues of holy fadres here tofore wreton

¶ How and in what tyme Religyon was Instytuted. And begynnyth in latyn¶ Erat ꝑ idē tēpus/Capm .liii.

During the persecucōn whyche the emperours of Rome made to crystey nen dwellyd in the desert saynt Anthony. where as he sadde a lyfe semblable in perfeccōn vnto ꝑ lyfe of helye. Heliser. & saynt Johñ Baptyste/¶ Of the maners & conuersacion of saynt Anthonye / Saynt Anathale bysshopp of Alexandrie hath made many grete & fayre wytnesses. Whiche beyng thynges moche prouffytable to alle people of deuocōn to see theym. and in theym to haue contemplacōn. ¶ Also ꝑ sayd Athanase hath wreton of saynt Ammon & of his merytes. as here tofore is wreton & recyted. And semblably of saynt Theodore. the whiche holy fadres were the fondement & begynnynge of Religyon/ And of whom in theyr lynage the grete fame flourysshed in dyuers Regyons. ¶ In that tyme were a fewe religious people in Thebayde. But after the persecucyon of Dyocleyan and Maxymyan emperours & tyrasites Inhumayn. Many persones of dyuers sectes folowed the lawe of Jhesu Cryste/ ¶ For some went into desert. and other in to Religyon/ And thenne began the chirche to flourysshe & multeplye.

¶ How the sayd Pachomien wolde be Crysten/And begynnyth in latyn¶ per idem tēpus/Capm .liiii.

In the same tyme dwelled Pachomien in Thebayde. the whiche was a Paynem. Holdynge the law in whiche his fader and moder hadde enfourmyd hym. But after by ꝑ grace of god he wolde be Crysten/ And how wel that in his adolescēce he was Paynem/ as tofore is sayde Nenertheless he was moche vertuous/ ¶ And also lyth his cōuersion he prouffyted meruyllously in acquysicōn of vertues. In suche wise that by the moyen of his right holy lyfe he was moche renōmed in dyuers countrees and Regions in ye wyse. as more amply shall be declared hereafter.

¶ How in his yonge aege he distroyed the Ydolis/& begynnyth in latyn/¶ fuit enim. & ꝛ/Capm

¶ His sayde Pachomyey in hys ronge aege. beynge yet a chyld was broughte by his parentes in a temple of ydolatrye. beynge by the cyte of Nyle. for to adoure and la ue the ydolles/ ¶ The preest sacry fyer wold make sacrefyce whanne they sholde come after theyr dampnable and wycked lawe/ ¶ But the deuyll wolde not gyue answere as he hadd be accusto med to doo. Wherof the folysshe preeste was moche abasshed/ ¶ And tynably the deuyll shewed to the cursyd preest / that the goddis wolde yeue none answe re but yf Pachomyey were expulsid out of the same temple/ ¶ His parentes were moche angrye whanne they sawe hym constrayned to departe from the yn. And wiste not what they sholde do

¶ A nother tyme he beinge replenysshed wyth the grace of god/ As one ga af hym to drynke of the wyne that had be sacrifyed to the ydolles/ Incontynen he caused it vppe agayne by manere of vomyte. Lyke as it hadde be poysony. Notwythstondyng that he was not yet Cristen/

¶ How the sayde Pachomyey was ta ken for to goo ou weere. And begynnyth to lacry ¶ Eodem tempore. et cetera Capitm .lvi.

In the same tyme Constantyn obteynynge the Empyre of ro me dide constrayne all the yon gmen of his countree for to habylle & put theym in armes for to serue hym in his warre/ Emonge whom he was re teyned to wages/ ¶ The sayde Pacho myey whyche thenne was in the aege of twenty yeres/ After that he was put vppon the see/ The wynde aroos/ And made theym to arryue in a cyte in why che dwelled Cristen men/ ¶ Whanne they of the cyte sawe theym come. lyber rally they receyued theym/ And honest ly they admynysshed to theym alle the yr necessitees/ ¶ Pachomyey seeng yt charite and humanyter enquyred of his felowes. what men they were/ Why che answered to hym that they were cry sten men/ And that theyr custome was to be soo humble and charytable to alle the worlde hopinge to haue therfore re warde of their god.

¶ Pachomyey herynge this was mo che heuy in his herte for that he myght not haue none other knowlege of them ¶ Wherfore he made his prayer to god in sayenge/ O god almyghty whyche haste made heuen & erthe graunte thou to me my prayer. That is. that it play se the to giue me perfyghte knowlege of thy name / And that I be delyuered of the obligacyon in whyche I am boun de. And I shall be thy seruaunt alle the tyme of my lyfe/ ¶ And I promitte to the that I shall renounce the worlde for to beye p̄ onely/ he thēne returnynge fro the warre wyth his felowes they pas syd by dyuerse countrees and Regyons in whiche some tyme Pachomyey was tempted wyth the synne of the flesshe / But neuertheles remembryng of p̄ promi se that he hadd made to god. he resisted p̄ temptacōy. And wolde neuer cōmise the sayd synne Delyrynge for the loue of oure lorde to lyue chastely/

¶ How pachomyey receyued the holy Sacrament of baptim/ And begynneth to lacyo ¶ Igitur constantinus. & c Capim xvii.

IT happed that Constantyn ꝑ Emperour of Rome after that he was Crysten. And that by ꝑ fayche & credence that he hadde to god He hadde opteyned victorye agaynste his aduerlatyes. Concluded for to dys charge his subgettes of the grete exacc yons and charges that they bare by cau se of mey of warre. And to gyue theym leue and to sende theym home. And soo he dyde/ ¶ Pachomyey thenne seenge hymselfe delyuered of his lemyce. Inco tynent came ip to a towne called Ano bostium beynge beyonde the partyes of Thebaydes/ ¶ And there ip the chyche ip acomplysshynge the promyse that he made to god Promtly he was baptyzed But a merueyllous thynge happed af ter his baptelme/ ¶ For ip the same ny ghte that he was crystened. he sawe ip his dreme/ How ip to his ryght honde descended a derke. the whiche myracu lously cõuerted ip to hony/ ¶ After he her de a voys whiche sayde to hym. O Pa chomyey/ consydre wel this that is hap ped to the. For this is the sygne of ꝑ gra ce that god hathe gyuen to the/

¶ Pachomyey was after enflammed wyth the grace of the holy ghoste/ And rendred hymselfe wyth the relygyouse mey. for to lerne the state of holy and perfyghte lyfe/

¶ How sayne pachomiey delurynge to he Heremyte se Relygyous/ wente to ꝑ holy fader palemoy. dwellynge ip the leste/ And begynneth ip lacyo ¶ Fini nit autem/ Capim xviii.

AFter that pachomyey had lay ꝑ ip desertes was ap holi man named palemoy moche deuo te. contynuelly seruynge god. He went to hym. and knocked atte his doore/ ¶ And he opened halfe his doore/ and demaunded of hym what he wolde. or what he soughte. ¶ Now the holy man palemoy was terryble to beholde. By cause that by longe tyme lyuynge solys tarily he hadde ladde a strayt lyfe and harde ip the desert/ ¶ Pachomyey an swerde to hym moche humbly/ Fayre fa der I come to the by the cõmaundemen te of my god. to the ende that I be ma de and constytuted Relygious ¶ The ho ly fader sayde to him. Thou mayst not be Relygyous here/ It is not a lytyll thynge to be made Relygyous. But he ought well ryppely to thynke the holy conuersacyon ip whiche he ought to li ue/ ¶ For many haue bey ip desertes ly ꝑ the holy faders whiche haue not pro seueryd ip theyr begynnynges/ ¶ Pa chomyey answered. that the manere ip all persones bey not semblable/ ¶ And therfore he prayed hym/ that he wolde receyue hym. And by successyon of tyme he sholde knowe his courage and affec cyon/ ¶ The holy fader sayde to hym/ My frende I haue sayde to fore. that he re thou mayste not be Relygyous/ And therfore goo ip to some Monastery of Relygyon/ ¶ And whanne thou hast

yuen to chastyte and contynence ty o
beynge the rules of Religyon/Thene
shalte thou come agayne to me. & glad
ly I shall receyue the/ But take hede
what I shall saye to the / And waye it
well ere thou procede ony further /
And I shall saye to the what thou shal
t doo to gete the helthe of thy soule/ I
haue here competently ynough/ For my
almesse is to ete oonly brede and salte.
I vse none oyle ne wyne/ And I wake
ordynarily cyll mydnyghte/ And lomty
me all the nyghte/ Wilye some tyme ty
prayer. Another tyme ty contemplacy
on. Or otherwyle occupienge myselfe. ty
some helthfull werke /
Pachomyey whanne he had all her
d. Lyste as the dysciples bey abashed
ty the presence of theyr mayster/ So he
was somwhat abashed ty heryng the
wordes of the holy man. But this not
withstondynge he trustynge ty the gra
ce of god. he purposyd alle to endure/
And answered to the holy man. Fay
re fader/ I haue ferme affyaunce ty ou
r lorde Ihesu Cryste. Ty whom I by
lene fermely. That he shall gyue to me
strengthe and myghte to doo the pena
nces that thou hast shewed to me/ and
that ty the same by the ayde of thy pra
yers I shall persheuere constauntly alle
tyme of my lyfe/

C How Palemon the Heremyte gaaff
to Pachomyey the habyte of Religyon
And begynneth ty latyn C Tunc iam
dicto Palemon/ Capm .xix.



PAlemon seenge the faythe of
Pachomyey fynably receyued
hym. And gaaf to hym the ha
byte of Relygyon. And dwelledey togy
der dooynge grete abstynences wyth de
uoute orysons and prayers. pallyng the
re the tyme of theyr lyf/ Some tyme
they made robes of heyre. not oonly for
the entertaynynge of theyr lyfe/ But al
so for to socoure the poore/ Whanne
they were ty prayer/ And that Palemon
sawe somtyme Pachomyey a slepe/ by
cause of the labour that he tooke. For
to elchewe that he sholde not slepe ma
de hym for to bere londe from one pla
ce to a nother And by the moyen of that
exercyce. he beynge heuy of slepe. made
hym to elchewe the slepe. whiche is the
nourysshment of all vyces and synnes.
C After he admonested hym that he
sholde be alway constaunt and persheue
rynge ty his good purpoos/ And of alle

chynge dyde the good pachomyey hys
prouffyte.receyuynge humbly & benyg
nely his charges.& correccõy of the lay
de holy may Palemoy / By whiche he
augmented fro day to daye the perfygh
te loue & charite þ he had to the magel
te dyuyne /

¶ Here folowyth of his abstynẽce. And
begynnyth in latyn ¶ Per idem temp⁹
& c. Caplm .lx.

IN the same time happened the
solempnite of Ester. the whiche
is halowed in grete deuocion &
& spirytuell Joye of al good & true cry
stey people. By cause that in the same
daye many haue a custome to reioyce
themself sobrely. ¶ The holy may Pa
lemoy cõmanded to Pachomyey that
he sholde thynke of theyr refeccõy for þ
souper/ ¶ Now as tofore is sayde. theyr
custome was to ete oonly brede & salte/
and to drynke water. But for the reue
rence of the solempnyte of the daye. Pa
chomyey sette oy the fyre of thile wyld
coles wyth other herbes. ¶ Whanne Pa
lemoy had made his prayers. he came
in to his chambre for to take his refec
cõy. the whiche he sonde all redy, For it
was thenne euey/ ¶ He perceyued that
Pachomyey for the solempnyte of þ sa
yd daye had made redy coles wyth oyle
the whiche thinge seenge the holy may
Palemoy. for a displaysure beganne to
rubbe his face wyth his bondes in say
enge suche wordes/ ¶ O my god & my
maker thou hast hadde soo moche har
me & payne oy the crosse. Sholde J ete
oyle. certaynly J sholde none ete/ ¶ Pa
chomyey seenge that he was angry set
it downe in sayenge that he had made
it lyke as he had cõmanded/ ¶ And þ
he myghte well ete a lytyll/ Neuerthe
lelle Palemoy wolde none ete/ but was
contente wyth a lytyll brede and salte
¶ And after sayde graces to god lyke
as he was acustompd/

¶ Of a proude religyous may whiche
came for to vysite theym. And begyn
nyth in latyn ¶ Vna vero dierum &c
Caplm .lxi.



IT happed oy a daye þ a proud
de religyous may & superfluys
us came for to vysite theym /
Now had they made a fyre for to war
me theim. For gladly deuoute persones
beynge occupyed in contemplacõy ame
sooner colde thay they that done other

ꝯpacyons and werkes temporell. Yf they bey not kept and conserued of god ¶ The brother beynge wyth theym.seynge the fire beganne to laye/Yf one of you haue very fayth.lete hym lye vpon thise hote coles.and laye his Pater noster a longe.and I bylieue certaynly þ he shall not brenne / Palemon whyche knew his lusquydrye sayd to him.Brother saye noo more suche ydle wordes & out of reason.For it sholde more auayle the to be stille.I se well wel that yt art full of pryde & of elacyon/¶ The brother wold not be correcte for ony thyng that Palemon sayd to him.but was more wolley in pride than tofore/And wythout necessyte layed hymself vpon the hote coles/¶ And by suffraunce of god it happed that the deuyll prynce & mayster of all prowde peple for more to dyscreue hym in tyme comynge . kepte hym from brennynge/¶ And after he departed from theym more fyers & proude than he had be tofore/¶ Oy þ moment he came agayne to the sayde holy men.And ayen sayd to theym in reprenynge theym by his pryde sayenge. Ha brethern where is your faythe/The deuyll seenge his elacõy knewe that lyghtly he sholde make hym to falle in to what synne that he wolde/¶ And chaunged hym in lykenesse of a fayr woman aourned & arayed worldly.and came and knocked att the doore of the prowde relygyous.And he opened it And whan he was wythin sayd to him ¶ O my good brother I shall telle the wherfore I am come hyther/It is trouth that I am bounde to many my creatours the whiche for fawte of goode it to me not possyble to paye & satysfye ¶ And yf by aduenture they fonde me. I myghte renne in to grete dõmage / Wherfore I am come hyther for to hyde me.to thende that they shall not fynde me / Wherfore I praye the in good charyte that thou wolte suffre me to soiourne here a lytyll tyme for to eschewe this Inconuenient.And god whiche hath adressed me to come to the for refuge shall thanke the/¶ The relygyous man was moche proude/wherfore god gaaf hym not the grace to knowe that it was the deuyll that spake to hym / ¶ And soo receyued hym to his dampnacõy.for Incontynent the deuyl tempted hym to the synne of lecherye. Thẽne he lyghtly suffred to be ouercome/and wolde haue enbraced the deuyll in lykenesse of a woman/¶ And thẽne the deuyll threwe hym downe to therthe/and lay there longe as he had be dede. But after certayne dayes he came agayn to hymself in his good mynde.and knowleged his synne.And wente and tolde it the holy fader Palemon/sayenge.A.A holy fader I am cause of my perdicyon Thou warnedest me well. but I poore vnhappy hane despysed thy wordes. Wherfore I praye the that thou wolte praye god for me.to thende that I may haue remyssion of my synne.¶ Palemon & Pachomyen seenge his lamentacyon cowde not holde them fro weppnge for pyte & compassion that they had of hym ¶ But the deuyll seenge that his conuersyon was not consonaunt to his wordes.the whiche were fayned & ful of ypocrysie.broughte hym Incontynent oute of theyr presence/¶ And soo thenne

the poore myserable ranne thorugh the deserte as a foole out of his wytte / And fynably came in to a cyte named Panos / And there as enraged. threwe hymselfe in to a depe caue full of hote water. In whiche lodainly he deyed/

¶ How Pachompey went thorugh the deserte. And begynneth in latyn ¶ Igitur pachomius/ Capitm .lxii

PAchompey after wente bare fote thorugh the deserte. and by mountaynes. Endurynge pacyently ye prycknynges and hurtes of thornes. wherof his feet were swolley and moche sore/ ¶ And he enioyed in hymselfe/ reducynge to remembraunce. how our lorde hadde in his feet and his hondes holes percyd by force of grete nayles renouvled & blont/ Whyche were more greuous than yf they hadde ben sharpe prycknynge/ ¶ Alle his herte and desire was for to dwelle in place solytarye / for to praye god by grete delyte/ To the ende he and alle the worlde myghte be preserued. and kepte from the frawdes. decepcyons and temptacyons of oure enmye the fende of helle /

¶ How a voys from heuen spake to Pachompey/ And begynneth in latyn ¶ Quodam vero tempore. et cetera/ Capitm .lxiii.



IT happed on a tyme that saynt Pachompey entrynge in a towne named Thebayde fer ynough from his hermytage/ In whiche towne whan he entred dwelled noo persone/ ¶ he putt hymselfe in prayer/ and was there longe/ ¶ Soo herde he a voys from heuen. whyche sayd to hym Pachompey abyde in this place where thou arte. And edefye here a monastery Many shall come to the. desirynge to prouffyte by thy Instrucyons/ ¶ And thou shalte gyue to theym the rule whiche I shall delyuer to the/ ¶ After that appeered the aungell whyche brought to hym a table. in whiche was wreten the rule whiche he sholde teche all them that sholde come to the sayde place for to be relygyous vnder hym/ ¶ The whyche rule yet kepen the Tabennesiens. ¶ Saynt Pachompey tyght after

tantly alle that. whyche thangell had brought to hym/ ¶ And after came a grete to the holy fader Palemoy/ To whom he recyted alle that whiche was happed to hym. Jo prayenge hym that he wolde goo w⁹ hym to the place. where the aungel had spoken to hym as ſa ꝓ is/ ¶ Palemoy whiche was humble & wolde not trowble his dyſcyple/ went vp to the towne wyth hȳ/ And there ari ued Incontynent after the cõmaunde ⁹ ment of god made a lytyll hous/ Jn ꝓ whyche longe tyme they prayed to god knowyngly/ Beſechynge hym that they myghte perfourme the chirche. lyke as ꝓ angell had warned Pachomiey. ¶ Lon ge tyme after Palemoy layd to Pacho myey. Now J knowe that the grace of god is deſcended vpon the. & that thou art diſpoſyd for to dwelle in this pla ⁹ where thou arte/ Wherfore J praye ꝓ that we make this pactyon & couenant togyder. That durynge all the tyme of our lyfe we be not ſeparate in courage ne deuyded/ But by vyſitacyon fraterꝰ nall we gyue conſolacyon eche to other The whyche pactyon they made and entretened/ For after ofte tymes they vyſited eche other/

¶ Of the deth of ſaynt Palemoy. And begynnyth in latyn ¶ Jnter hec venę rabilis. & c̄/ Capm .lxiiii.

A Lytyll tyme After Palemoy ſtrongly enfebled of nature by the extreme abſtinence that he made ſelfe in a grete maladye/ by cauꝰ ſe of the whyche well ofte he ete wythꝰ oute drynke. And ſomtyme he ete not/ But his refectyon was eyther to ete or



to drynke oonly/ ¶ Some brethern caꝰ me thither for to vyſite hym/ And prayed hym to enforce to take refectiõ luſt fiſaumtly for to ſuſtayne his body/ But the holy man herynge theyr requeſte to be oonly mete for to comforte his membres. Whiche were moche enfeblyſſhed by his layd abſtynences. But neuertheꝰ les that auayled noo thynge/ ¶ For his maladye was to hȳ more grieuous whã he ete more thanne he was accuſtomyd ¶ And therfore he wolde not ete but after his appetyte. and ſuffred patyently his maladye. Conſyderyng that many maſters had ben delpieced in to ypeces. ¶ Some hadd theyr heedes ſmyten of. The other haue ben brent in fire. And alwaye they perſeuered vnto thende for the loue of Jheſu Cryſte/ ¶ And ꝓ holy man layd be had by theyr examples faire & ample matere of patyence. And that he ought not for a lytyll maladye corrumpe by gormandyſe his lytyll peꝰ

maunces and faltynges acustomyd /
¶ He layd ferther that they had gruey
hym more payne by the metes that he
had etey ip his maladye. thanne the ab
styneuces that he made. And soo retour
ned to his fyrste penaunce/ ¶ And a
moneth after ip perseuerynge ip faſtyn
ges he deyed & rendred his soule to god
¶ But tofore his dethe came to hym ſa;
ynt Pachomyey. whiche beheelde hym as
his fader ip hyllynge & embracynge hym
As he had layd to hym-fare well. And
after he buryed his body ip the erthe/ &
his soule was enhaūced gloryoully w^t
thangellis ip to the Joye & glory of he
uey/ The whiche graunt to vs the faō
the sone the holy ghoſt/Amey/

¶ How the sayde saynt Pachomyey &
one his brother namyd Johñ conuersy
dey togyder. And begynnyth ip latyn
¶ Quo peracto/Capim lxv.



After ꝑ saynt Palemon was
saynt Pachomyey buryed. the
same saynt Pachomyey came
agayne ip to his monastery where
hadde Institutid to hym/ ¶ And after
came to hym his brodir germayn name
Johñ-whiche longe tyme hadde sought
hym/ ¶ The holy may seenge his bro
ther was moche Joyous. for sith he had
be Cristey he had seey none of his frē;
des. ¶ The gode Johñ dwellyd w^t his
brother/ & yf they were breby carnally.
yet were they moche more bireby spyry
tuelly/ They two had but one will & o;
ne seife delyre. Nyghte & daye they tho;
ughte ou the kaythe of oure lorde-crey;
uncynge all worldly ryches. ¶ They
wañe theyr lyuynge oñly wyth makyn
ge of celles/ & yf they had ony thyng la
yeffte of theyr labour/ Incontynent it
was dystrybuted vnto poore for them;
ur of god/ ¶ All theyr clothyng was of
one vesture made of lyñey cloche/ As ꝑ
Relygyouses were their robes. ¶ Whē
holy may Pachomiey ware thayre-fa
to hepe his body ip seruytude/ & whan
lōcyme he slepte by nyghte. he laye not
ou the erthe. but lenynge/ Seynge ꝑ yf
he laye downe. that he sholde renne ouer
moche atte his ease. & thereby he myght
falle ip some sȳne or euyll tēpacōy/

¶ Of the grete repentaunce and dyſ;
playsaunce that had the sayde Pacho;
myey for Indygnacōy and angre that
he hadde agayns his brother / And be
gynnyth ip latyn ¶ Inter hec et cetera
Caplm lxvi.

Saynt Pachomyey bi ꝑ grace of god dyde entrace ꝑ place whe re he & Johñ his broꝺ ꝺwelly ꝺ. to the ende ꝑ they ꝑ shold cõm to ꝺwell in the sayde place lyke as thangell had shewed. sholde fynde place for to ꝺwell in/ & Johñ whiche was theꝺ was wro the with hȳ. by cause he made thedefice so grete. & sayꝺ to hȳ. My broꝺ leue this ꝑ thou haste begoy. it is a thynge superfluous to make so large this place ꝑwe ꝺwelle in/ The holy may Pachomyey hering thise wordes. answerꝺ to hȳ noo thyng. but endured in his courage. how wel ꝑ he was euyll content wyth hȳ. et temptyng to be enturyed bi ꝑ wordes afo relayꝺ/ The nyght folowynge Pacho myey delcended in to a lowe place ꝑ he had begoy to edefye. & fell downe platt in prayer wepinge & waylyng. by cause ꝑ for thoccalõy aforsayꝺ he had be wro the ayenst his broꝺ & in his lamentaci ons he sayꝺ/ helas maledyccõy is hap ped to me. I walke yet in obeyenge to ꝑ flesshe/ Lorde god haue pyte oy me. to ꝑ ende ꝑ I perisshe not/ & also ꝑ by decep cyy of the deuil I be not deceyued Alas lord yf I be withdrawe fro thy grace/ & the deuyl fynde ony vyce in me he shal subdue me sore in his vile seruytude. for it is wryten ꝑ he that is of ony put vnꝺ he is made his serfe or bonde may/ And yet ayey it is wryten ꝑ he that shall ha ue entyerly kepte & obseruyꝺ ꝑ lawe/ & after in one oñly hȳe shall haue offen ded. he shall be as towarde god reputed of all culpable. & out of his helthe/ Not wythstondyng my lorde god I byleue ꝑ thy mercyes bey soo grete. ꝑ they shall helpe me how someuer poore & myserable hȳar I be/ for soo haue bey thyne seruauntes by thy sure protecciõy preser ued fro ꝑ power of the deuyll. & in thes de enlumyned wyth thy glorye & felyci te eternall

¶ Thenne haue I hope by that. thou shalte giue me knowelege of thy name That after my dethe I shall be of the nombre of theym that shall be sayꝺ/

¶ Ellis my lorde god yf thou gyue me not scyence and cunnyng lyke as thou haste promysed to me/ I shal not cunne teche ne enseygne the selygyous people whyche thou haste commyted and gy ꝺ uey the charge and gouernaunce to me Seey and consydered that I haue not curyously ouercome the voluptuosytee and passyons of the flesshe/ ¶ Ne also obseruyꝺ and fulfyllyd thy ryght wor thy lawe wyth vndefoyled thoughte. as I oughte to doo/

¶ Wherfore I am not worthy to be ru ler and gouernour vnder thy bonde of so many selygyous mey. whyche shall come to me/ ¶ And therfore my lorde my Sauyoure and my Protectour I be seche the that it maye playse the to par donne and forgyue me. In grauntynge to me absolucyoy of all my synnes/

¶ The holy may was alle the nyghte contynuelly in weppynges and lamenta cyons/ In suche wyse that his robe or vesture and his body was alle bayned and bydewed in teres and water/ And how wel that he was replenyssyhed and endowed wyth alle vertue. Neuertheles he Rendred hym selfe alle obeyssa unte to his brother germayne vnto his deth and endynge of his lyfe/ Whyche happed soone after.

¶ In buryenge & makynge sepulture of whom he was ay hoole nyghte/

weppynge vpon his body. makynge for hym prayers and deuoute orysons. how well that his soule was in heuen/

¶ How saynt Pachomyeu resysted the temptacyons of the deuyll/ And begynnith in latyn ¶ Tile infatigabilis. &c.

Capim. lxviii.



Sayne Pachomyeu Incōtynent as one affliccyon came to him Sodaynly by the grace of god he putt it abacke / for he was alwaye in the drede of god/ ¶ Now who some euer dredith god. he employeth him in good werkes ofte remembrynge on the paynes of helle. Lyke as fyre whiche is eternall/ ¶ And on the wormes whiche wooten the dampned soules. Whiche neuer shall deye/ ¶ The deuyll enuyouse of alle good / supposyd to haue hendyd his gynnes / to haue caught and taken hym in some synne / ¶ But neuerthelesse by cause he was armyd with the shelde of stedfaste fayth. He ouercame alwaye his aduersarye/

¶ Of the Illusyons that the deuyll made to the sayde Pachomyeu And begynnyth in latyn ¶ Quadam vero die. &c.

Capim lxviii.



On a daye as ꝑ holy Pachomyeu came fro sayēge of his deuoute orysons & prayers a goode waye fro his lytyll celle. lyke as he had be acustomyd-cause tofore hē many deuyllis in grete nōbre sayēg one to a nother. lyke as they had be tofore a Juge Make place to ꝑ seruaūt of god· but ꝑ holy man hauēge in our lorde ful hope dispised all theyr machinacōns. lyke as it had be barkynge of doggys / & whan ꝑ deuillis sawe ꝑ grete constaūce of hē they enforcid theim to bete downe ꝑ tabernacle of his cōscyence wherin he had gon/ Thenne began to say ꝑ holy man O my god whiche art my refuge & the

defence of our good people. whom thou comfortelle in alle theyr tribulacyons/ yf our enmyes meue and take the erthe away tofore vs. ye for that we fere ne drede theym no. ¶ And Incontynente theyr Impetuosyte lessed. and as a fume or smoke vanysshed awaye/ ¶ But yet they came agayne after as wood hounder/ ¶ And in the same wyse ay other tyme as he came from his prayer/ The deuyll apperyd to hym in lykenes of a capoy. makynge a cry soo meruey lous/ That alle the place redounded/ The whyche thynge seenge the holy man/ he blessyd hym wyth the sygne of the holy Crosse/ And bleugh agaynst ꝑ deuyll. And Incontynent he departed/ ¶ And thus he helde hym as as a stronge tour inexpugnable. tofore his enmyes/ ¶ Ofte tymes he moche thanked god as here after shall be shewed/ And after the deuyll shewed hym to hym in lykenesse of a fayre womay. Enforcinge hym by lokes dyssolute. & subtyll pleasons. to excyte and moeue hym to ꝑ dyshonestie & detestable synne of lechery ¶ But the holy man seenge tofore hys eyen temptacyons. And for to eschewe theym closyd his bodily eyen. Openynge the syght of his entendement towarde god. Whiche enseyneth vs to gete the vertue of strengthe and of charyte lasynge to the ryghtfull mey/ ¶ My frendes drede ye not. for I am wyth you for to kepe you/

¶ how sayntpachomieu was greuously betey of the deuyll/ ¶ And begynneth in latyn ¶ Alia quoqz. et cetera Capitm .lxix.



The deuyll tooke hym a nother tyme/ and bete hym soo moche that he was constrayned by feblenesse to lye downe fro the mornynge to the euenynge wythout to cunne speke/ But notwythstondyng that he made noo mencyon by wordes of god. Neuertheles his herte woke and callyd vp pon hym. as he whiche neuer leuyth the good in temptacons/ ¶ Thenne came there a religyous man named Appollo for to vysite hē. to whom the holy man erpowned his decepcons of the deuyll. & how he had be betey ¶ The holy fader Appollo sayd to hym in this maner/ A holy fader it is nede ꝑ that ꝑ take in ꝑ gode courage to reliste theyr bataylles/ for yf ꝑ deuyll whiche knoweth our feble courages. in ꝑ hope by his dysceyuable cēptacons he myghte ouercome the. lyghtly sholde he put vs vnd whiche beyng thy hūble

dyſcyples. And ſholde enforce hym to
brynge vs to dyſpayr/Wherfore he de-
ſyreth to ouercome the. But god ſhall
gyue the ſtrengthe to reſiſte hym. To
the ende that we take enlample of the:
¶ And knowe thou that yf thou faile
And that the deuyll vaynquyſſhe the/
Thou ſholdeſt be cauſe of the ruyne of
vs alle/¶ Saynt Pachomyey herynge
thile conclulyons was moche ſtronger
thanne he was tofore/ And toke coura
ge meueyllouſly.ay pralyng the name
of god/¶ After he prayed the holy mã
Appollo that he ſholde not departe fro
hym/
After the layd tyme Appollo vyſited ſ
layd holy may Pachomyey .but he lyꝛ
ued not longe after/And was buryed bi
the layd layne Pachomyey wyth ymp
nes and'deuocyon.as ay ſuche caas is a
cuſtomed/



¶ Of the ſuretee and aſſeaunce wh
the layne Pachomyey eſpeyned of god
And begynyth ay latyn¶ Tantam a
ro/Capim .xx.

Sith the layd tyme layne Pacho
mpey was ſoo ferme and con;
ſtaunt ay oure lorde Jheſu Cry
ſte. That wyth his feet he wente vpon
the ſerpentes and ſcorpyons .wythoute
te be hurte/¶ And whanne ſome tyme
he muſte nedes paſſe ouer the flood the
ſerpentes namyd Locodrylles. whyche
deuouredey the mey.hate hym to what
porte he wolde goo. Wythoute doonge
to hym ony oppreſſyon and noyaunce/
¶ Alle thynges noyenge the creatures
dyde to hym honour and worſhyppe/
¶ Wherof he rendred to oure lorde god
thankynges layenge/ Bleſſyd be thou
my god whyche haſte not dyſpyſed my
humyſyteer and meknenelle/¶ And why
che haſte not ſuffred me to be dilceyued
by the frawde and dyſceyte of myne
enmye.¶ And ſ beinge afende thou haſ
te adreſſed to me the waye of helthe/
By the whyche ſ ſhall mowe eſchewe
the veyer derkenelle/ And to knowe the
whyche arte very lyghte and glory per
durable/

¶ How layne Pachomyey prayed god
that he neuer ſholde ſlepe. To the ende
that he myghte the lyghteyer reſiſte ſ
temptacyons of the deuyll/ And begyn
nyth ay latyn¶ Cunqꝫ ſe,ꝑdereꝛt-ꝑ ꝺ
Capim .xxi.



Saynt Pachomyey seenge that the deuyllis persecuted hym soo sharpely that he neuer myghte haue rest. He prayed to god that he wold de gyue to hym this pryuelege. that he neuer myghte slepe. to thende that nyg ht & daye he myghte ly walkinge ouer come the machynacõns & decepcions þ the enmyes of helle layed agaynst hym To the whiche he delyred to relyste as the stronge & valyaunt champyon whi ch sayth/ ¶ Alle the tyme of my lyfe I shall persecute myn enmyes. and I shal neuer selle vnto the tyme that they bey ny my subiectõn. I shall gyue to them soroche payne / þ they maye abyde in no place. And I shall make theym to falle vnder my feet. lyth þ god gyueth me strēgth for to goo to batayle ayenst them/ & I shal neuer cesse to pray. to thē de þ the wyll of our lord be acõplyssshed

¶ How thangell spake to Pachomyey samplicely/ & begēnyth ¶ Quodam de ro tempore. Capm lxxii.



It happed that the holi man be enge ny prayer. the angell came to speke to hym & sayde. ¶ Pa chomyey thou knowest the wyll of god to be suche. that ny seruynge hym wyth pure thoughte. thou gouerne al them þ bey or shall be vnder the after the rule whiche is delyuered to the/ ¶ Now had he receyued longe tyme tofore a table. ny whiche was wryten this that folow yth/

¶ The rules of the religyous hermytes delyuered by ay angell to sayne Pacho myey/ And begynnyth ny latyn ¶ Sin gulis iuxta vires. Capm lxxiii



Yllē it was cōmaunded to las
ynt Pachomyey. that he shold
suffre his Religyoules to ete &
drynke after theym compleyyon/ And
that he sholde make theym to labour /
after that they ete lytyll or moche¶ Al
so he sholde not defende them for to eat
te. And to theym that shold ete belle he
sholde Impose mooll grettest charge/
But to the feble & wyche he sholde cō
myse the lytyll charges/¶ Also the aun
gell charged hym that he sholde make
for his Religyoules dyuers habitacōns
In whiche sholde dwelle ther togider. &
theyr mete sholde be made redy in one
place onely. And that alle togyder shol
de take theyr refeccōy. And þ in the nig
hte they sholde take & were ay habylle
ment of lynen. wherche shold kraue the
yr raynes. & with that they sholde haue
skynnes of gotes. And þ wythout bel
tymenters or clothes. they sholde not ete
drynke ne slepe/ But whan they wold
receyue the sacramente of the awter. or
lynge & laye malle. they myghte all in
of lauf oonly theyr gowne. And whan
they sholde take theyr refeccōns. that es
che of theym sholde couer his hede with
his gowne. to the ende that none of the
yn sholde se a nother ete/¶ Also that
none of theym sholde speke whyle they
ete. Wy cause they sholde not torne the
yr mynde ay other paute.¶ And furthe
more that they synge or laye euery day
in the mornynge ewelue Psalms. and
no moche atte euyn. and in lyke wise at
mydnyghte ewelue/¶ And how well þ
Pachomyey sayde to the aungell that
it was well lityll yf they sayd not mo
prayers. neuertheleſſe the aungell sayd
tohym that he wolde not commaunde
theym ony more. To the ende that they
that sholde be feble & lytyll deuoute myg
hte lyghtly doo it wythout excusacōy of
their feblenes. But they þ were mighty
& stronge were not to be excused by thy
lawe in manere. but þ they were holde
to lay more¶ Whan thāgel had declay
red al this aforsayd. sodenly he vanys
shed away fro hym. & the holy man why
che fonde hymself certayn of þ sayd vi
syon þ whiche he had seen thre tymes ren
dred graces to god/¶ And after he re
duced his religyoule monkes to lyue af
ter þ thangell had shewed vnto hym &
with þ he gaaf vnto them many other
doctrynes/ And emonge all other he sa
yd to theym. þ sith they were religyous
it were necessary to them to lese þ wor
lde. their parentes. & also themself. to the
de þ they myghte lyghtly here þ croſſe &
folow theyr gode maister our sauyour &

vdemer

thi ame/And by his gode wordes & enlamples all the relygyous bare hym re theym the fruytes of holy penaunce for how well that he was right olde/ yet for that abstynence he not to doo.& nerythelondynge he dyde many abstynences. and more than eny of the o ther/Yet he toke vpon hym ȳ besynesse & charge of all thother to lernynge the ym after his power/ ¶ Ater the houre that they ought to ete he couered ȳ table.and serued theym lyke as ȳ cu stome was in theyr relygyon / Ay lyke wyse he labourd the gardins.sewe the herbes for cabochis & colewortes/& wa ter theym/¶ And yf eny knocked att the doore of the chyrche.he was ȳ fyrst redy to opey it/¶ he serued theym ȳ mat sehr. and admynystred to theym theyr necessyteres/ ¶ Ay doynge thyse thynges he gaaf enlample of humylyte to all his dyscyples/ and oftalyon to serue not oonly to theyr auncyents and elders.but also to theym that came af ter theym to the Relygyon/¶ Also he admonesshed to exercyse thery after the ȳ vocacyon & callynge / And cõmaun ded theym to make contynuelly prayer and studye besyly to especyall in ȳ holy gospelles / to the ende that thereby they myght acustome theym gladly in the cõmaundementes of god And to lo ue hym above all thynges herely.And payne theym for to accomplysshe theim in gatynge of vertues for tynably to ob tayne the Joye & felycyte eternall/

¶ Of thre men that came to sayne pa chomyey. and begynnyth to latyn Dnmit autem. Capim lxxiiii.



IT happed that thre men/that one namyd polentelus.that o ther Surys.and the thyrd Ob lys came for to vysyte the holy heremy te pachomyey.the whyche by his wor des & by enlamples of holy lyf moued theym to doo penaunce/¶ And whan they had contempled his bountee. that one of theym sayd to the other/¶ Cer tainly we knowe now that they ete o penly.that saye that the chyldy enlew & folowe the maners of theyr fadres & moders/and saye not wel/for oftymes of euyll fader & euyll moder delende eyght good chyldrey : as it aperyth by this holy man pachomyey . whiche is soo Juste.that ty his lyf he neuer brake ony of the cõmaudements of god/And neuertheleelle he is extracte & delcended of the lignage of paynyms & ydolato urs all contrary to ȳ lawe of god/And ayenst theim that haue folysshe ymagi

nacion.sayenge that thei haue good to doo.well or euyll/ for yf they ought to be sayed : they shall be sayed / And yf they ought to be dampned thei shal so be/ Thyle they fooles and enraged/ For we fynde in holy scripture.our bleyd sauyour to haue sayde/ ¶ Come to me ye that bey charged with many enuyles.and I shall discharge you /And in this sayenge.he excepted not one/ ¶ Also he woll not the dethe of a synner / And therfore euery one ought to persevere in his goodnelle to his lyues ende/ ¶ Thyle thre men came ayen afterwarde to the holy man. prayeng hym that he wold telle theym the cause wherefor he tokr that payne vpon hym to serue all his religyouses/ Whereat he answerde.sayenge to theym in this wyse/ ¶ Whan men woll serue a mayr or some other berll for to bere a grete burthey.they gyue her suche a lytyll charge And after by contynuance mey encrease her burthey/ for who sholde fynll gyue her almache as she myghte bere. she haply wolde not endure w' it.but sholde be rebell/ ¶ All this muste I doo to my brederyn. whyche god hath gyue me to kepe in a good rule/ ¶ fynlle I gyue theym a lytyll charge. And after by example I shewe to theym how they ought to doo. whan they haue seen the bu they that I haue borne nowe / I haue be longe before theym in this monaste ry/ And they bey come therin but a whyle agoon/ Wherfore I ought to bere a mare charge than they dome now/

¶ How he reserued many one to the state of Relygyon/ And begynnyth to sayy ¶ Regulas igitur et cetera.



Afterwarde by the grace of god that benygnly callyth euery one to doo penaunce/came many deuowte persones to the holy man for to lyue solytaryly with hym/ Amonge whyche came Paule/ a nother Pachomey.and one named Johan. the whyche lyued there a holy lyfe and herelle without any spotte of synne/ After this he stablyllhed some for to haue the gouernaunce and rule of the monastery/ And principally the moost vnruly & humble about the other/ ¶ And sayd the holy man. that lyke as a specle of fyre that fallith amonge ay hepe of sheuys of corne may not be but with grete payne quenchyd. And often tymes it is seen that it burnnyth all the hole hepe/ Ryght lyke wise yf in a relygyon be some Relygyouses that chaunge their

thoughtes to that entyse vyce of ambycyon/Desyrynge to be fyrste and principall in the Ordre/And to haue there grete offyces/ ℭ Of frowy theyr hert thꝰ enflammed they parte not awaye. Soone the bronde of this euyll suggestion ryht lyghtly/ They lese Incontynente that they haue longhte by longe tyme afore ℭ And for this cause the holy may wo lde not consente nor suffre that the o= ne sholde haue ony lordshyp or preemy nence ouer the other/And namly vpon a solempne feeste/ ℭ And to the ende that this Inordinate affectyon were ta ke fro theym. and wyll to precede that one the other/ He made a pretst to co= me that was not of that monasterye: for to doo there the offyce and seruyce that sholde admynystre theym the sa= cramentes/ ℭ And more ouer he sayd. that it is better to lyue in charyte and in humylyte. than in dyscordynate vor shyp/ ℭ And yf some clerke or preest came to hym for to be Relygyous. He made to hym honour after his astate/ and lyke as it apertayneth to a mayster of the chyrche/



ℭ Of the humylyte of sayntpachomy us. To the chapitre that begynnyth in latyn ℭ Omnes autem et cetera/ Capitm lxxvi.

THe humylyte of the holy fader Pachompey was so grete. that al the seruauntes of god he ho noured and loued ℭ To the olde to the seke: and to the lytyll he dyde all ghoste ly and bodyly seruyces/Counseyllynge and comfortynge theym for the salua cyon of theyr soules/ ℭ And soo he seen ge that the nombre of his Relygyouses encreced/ he made and constytued so= me of theym his Coadiutours and hel= pers/ And other he ordeyned as Pryo = urs for to helpe hym to saue theyr sou= les/ And techynge theym the Rules to hym gyuen by the angell ℭ He constray ned theym all to be very obedyent: and to haue the drede of god in their hertes ℭ And whan he that had the gouerna= unce and charge of the werkes of the monastery was fayllynge in ony thyn ge/ The good holy fader Pachompey tokc the charge vpon hym/ And amen=

ded the lawde as seruaunt of all the o-
ther. Not for to seme mebe by vaynglo
ry / But by very affeccyon and goode
loue /

¶ Of the charyte of sayne pachomy-
ey / To the chappetre whyche begynnyth
¶ Quodam vero tempore et cetera
Lapim lxxvii.

SAynt Pachomyey was moche
spytefull. and charytable / he se
senge that in the places beynge
nighe to his monastery were many fol
he that occupyed them in none other wi
se but to kepe the beestes / wythoute co-
mynge to chyrche / And wythoute recey
uynge of theyr creatoure / Came to one
namyd Proterey- bysshopp of the Cen
tiryens / And gaaf hym counseyle that
he sholde doo buylde a chirche in the sa
me place, where as thyes Pastours or
Shepherdes dwellyd / to the ende that
they sholde be for this cause more encli
ned. and deuowte to praye god / And to
receyue there theyr ryghtes and sacra-
mentes of the chyrche / And thus made
the bysshopp to be doon / ¶ But by cau
se that there were noo clerkes not yet.
that dyde the seruyce of the chyrche / he
and some of his Religyouses came to
vysyte theim / And shewed theym some
hystoryes of the holy scripture / ¶ And
by this he excyted and mouyd the good
persones to deuocyon Soo that by hys
doctryne many were conuerted to the
fayth. And his charyte was spradde al
well vpon the mysbyleuyd peple. as vp
pon the Crysten folke / ¶ For whan he
sawe any meg or vyrmuey that were
heretykes or owte of the true byleue. he
wept / prayenge god for theym that he
wolde turne theym /

¶ Of the rebompnarby of some scryp
tures of Origenes / The chappetre be-
gynnyng ¶ Per idem tempus et cetera
Lapim lxxviii

THe same tyme Athanase that
perfight was and replenysshed
of all vertues. was bysshop of
Alexandrye / The whyche as he vysy-
ted the chyrches / prechynge the Crysten
fayth / Came to the place where sayne
Pachomyey was / ¶ Whyche imedyn
ge of his comynge accompanyed of alle
his religiouses / Came wyth grete glad
nesse agaynst the sayd Athanase. lyn-
gynge Ympnes and orysons / And was
receyued of hym and of his Religyous
ses ryght gladly / ¶ But the good holy
fader Pachomyey shewed not hymself
to hym / But bydde hym amonge hys
Religyouses / By cause that the bys-
shopp of the Centiryens, of whom is
spoken afore had layd moche good of
hym vnto sayne Athanase. whiche had
be strongly persecuted of the Heretykes
Aryens / ¶ And by cause the sayd holy
man Pachomyey was very deuowte &
a good Crysten man. Also that he kne
we well the persecucyons that the sayd
Athanase hadd suffred by the Aryens
This Pachomyey whyche wyth alle
his myghte bare and mayntened the
true Crysten folke / Approuyd strongly
the condycyons and holy lyuynge of sa
yne Athanase / And hertly louyd hym /
And hadde the obstynate Heretykes in

ser gritte Indygnacyon/ And prynci-
pally Orygenes. that was chaced oute
of the chyrche by Stractius bysshopp of
Alexandrye/ ℭ Orygenes by his falle
doctryne hadd gyuen many vntrue full
myynges contrary to the holy scrypture/
ℭ For lyke as they that woll gyue
poyson to drynke. putt hony amonge it
for to haue awaye the cupll taast. and
the bytternesse therof from the tonge/
to the ende that it maye be dronke mo
re lyghely/ ℭ Soo dyde the sayd Ory-
genes. the whyche sayde and broughte
suche fayre and honeste propolicyons
But he corrupted theym by falle expo
syeyons. that was cause of the lolle of
moche Cristen pepie/ ℭ Wherfore the
holy man Pachomyey defended. not
only to his Religyouses that they shol
denot rede in none of this Orygenes
bokes/ But also he wolde that yf so-
me other dyde rede theym. they sholde
not here theym by noo meanes. What
someuer sentence it were/

ℭ One tyme amonge his bokes he fo
unde of the sayd Orygenes volumes/
Whyche Incontynent he dyde caste in
to a water sayenge / Yf it were not by
cause that the name of god is wryten in
the bokes of Orygenes. I shold breñe
theym all/ ℭ By this apperyth the cha
ryte whyche he hadd to the holy bylene
and fayth of Cristendom/ ℭ Whañe
some Religyous blamyd his frlawe. he
wolde not here hym/ But fledde from
hym as moche as he cowde / Conlyde
tynge the worde of the Psalmyste say-
eng/ I shall persecute hym that shall
backbyte his euyn cristey/ ℭ And he sa
yd that a good persone shold neuer spe
ke none cupll worde ℭ And to this pur
poos he alledged many hystoryes. prin
cypally of one Machayre. whiche in
blamynge Moyses was Incontynente
punysshed by the honde of god /

ℭ Of the monastery that sayne pa-
chomiey dide buylde for his susters. and
beginnyth in latyn ℭ Comperit igitur
Capm lxxix.



The suster germayne of the say
de holy man pachomyey desy
rynge to see hym. wente to his
monastery/ Wenynge to her that he as
gladde of her comynge. sholde receyue
and treate her humaynly/ But he sent
worde to her by ỹ porter/ that he was
hoole and sounde / But he wolde not
see her wyth his bodily eyen/ And mo-

re ouer that yf she wolde forsake the worlde. and serue god/ she shold doo bu ylde a howse for to lodge her. wher she sholde doo penaunce/ And that he dow ted not yf she wolde begyn to lyue the re a holy lyfe Reguler. that many o= ther wymmen sholde yelde theymselfe to serue god wyth her/ ¶ And she herin ge thyse wordes from her brother. She was replenysshed att herte wyth so gre te compunccyon and suche contrycyon that she prompted to serue god alle her lyfe/ ¶ Wherfore the holy may seruge that she was all redy torned. gaue gra= ces & thãkynges to our lord ¶ And af= ter he commaunded his brethern that they sholde make her a chapell fere y= nonghe from his monastery / ¶ So it happed soone after by the grace of god that from al prouynces & countrees ca me wymmen that yelded theymselfe to Religyon with the layd lyfter of layne Pachomyen. The whyche he admone sted to relyse alwayes ayenst the flesh ly temptacyons ¶ And in lyue wyse af ter the cunnynge that god had yeue hy= he forcyd him to exeyte theym to vertu es & good maners/ Prayenge god that it wolde playse hym to preserue theym in his grace/ ¶ More ouer he gaaf to theym suche and lyke rules as his Re= lygyouses dyde kepe / Saaf that they sholde not were noo greetes kellis/ And yf ony Relygyous had a lyster. or some other kynne. whyche she wolde vysyte / She sholde not goo there. but that she tolde with her one of the eldeste of the Relygyon/ ¶ And they oughte not to spekе togyder. but in the presence of ỳ Abbesse. or elles of some of theldest Re lygyouses/ ¶ Nor she shold not bere ne gyne noo chynge sute of theyr howses ¶ For the Religyouses alwell the mey as the wymmen oughte not fro that ty me to haue noo chynge of theyr owne ¶ And yf by aduenture they sholde of necessyte make some reparacions. they chose the moost profyghte and of mo= ost honeste conuersacyon for to see that ỳ was of nede sholde be doo/ But they ete not drauke wyth the other/ ¶ And whan by the wyll of god some Nonne departed from lyfe to dethe/ Her fri= nes brought her vnto the ryuage of a ryuer. that parted the two monasteries And thenne came the monkes agayn= te theym there / whyche tolde the cors of the Nonne for to be buryed wythin theyr chyrche / And the wymmen of ỳ Relygyon retorned to theyr abbaye/



¶ Of the conuersacyon of Theodore/

To the chappytre whiche begynnyth in latyn ℭ Hec talis/ Caplm lxxx.

Thorugh alle the countrte and aboute it. the conuersacyon of saynt Pachompey was soo re nomed. that many att the example of hym forsoke the worlde. for to lyue a re ligyous lyfe/ ℭ And amonge the other a yonge chylde namyd Theodore. bor ne of the londe of Egypte. extract and come of noble parentes/ Crysten folke and of the aege of xiiii. yere or there a bowte/ from the whyche aege vpon a Twellyfth day. that some Egepcyens made grete feest and grete diners. The gode Theodore seenge the house of his fader and moder full of goodes/ sayde in grete compunccyon of herte in hym selfe/ ℭ What prouffytyth the vnhap pyf he getyth alle the goodes of thys worlde. and he lesyth the Joye of para dyse/ ℭ None wyth grete payne ꝑ wolle ne at his pleysure of the goode of this worlde. can not gete the heuenly glory ℭ This thynkynge in his herte he be ganne to wepe and syghe. Sayenge to our blessyd Sauyour Jhesu Cryste/ ℭ O god almyghty thou knowest alle thynges secrete/ Thou knowest that I loue not soo moche worldly thynge as thyselfe/ I praye the my god that it plaise the to hymble my poore symple soule. so that she that is maculate with synne be not dampned/ But she whyche was bought wyth thy bytter passyon be attendaunte and redy in al her werkes to worshypp and loue the perpetually/ ℭ And durynge the tyme that he was in his seruyce and that he wept in this wyse. came his moder to hym that sayde. ℭ Why sone what is he that hath made the thus sory/ Thy fader ℭ I haue soughte the longe tyme in grete heuynesse for to come take thy refec cyon wyth vs/ ℭ He answered my mo der go your wayes. I may not ete now. ℭ And synably forgetynge hymselfe. and awaytynge abowte deuowte con templacyons. he wente not to dyner/ ℭ From the tyme of his chyldehode. ℭ that he wente to scole he ete noo meete tyll euyn was come/ ℭ Some tyme he fasted two dayes wythoute ony meete/ ℭ he was two yere wythoute delycate meetes. lyuynge in perfyghte contynen ce/ ℭ And fromthens forth he purpo syd to leue the worlde. and yelded hym selfe to be shorne a monke. And forso he and lefte all temporell goodes/ And after putt hymselfe wyth some Religi ouses. lyuynge holily ℭ deuoutly wyth theym in grete drede ℭ loue of god/

ℭ How Theodore was receyued of sa ynt Pachompey/ To the chappytre be gynnynge in latyn ℭ Quodam vero Caplm lxxxi.



It happed one daye amonge other. that the brethery and religyoules of ꝑ monastery where as was Theodore/ after dewocyons dylputed of the olde Testamente of the Arke of Noe. of the rodde of Aarou/ And of the tables that were gyuen to Moyses in the mountayne of Synay. where the body of sayne Ra ꝑ theryne lyeth/ And there one of the same Religyoules sayde. that many tymes he had herde speke of it well alonge to the holy may Pachomyen/ And wyth this they rehersyd of hym. and of his holy lyuyng. meruyllouse thynges ¶ Theodore heringe this that they sayd of hȳ chile Religyoules/ prayed to god in his herte. and sayde/ ¶ My god yf it be true that my brethern say of sayne Pachomyen. gyue me grace that I maye see hym/ To thende that I may kepe alle thy commaundementes and afterwarde to be sauyd/ As thou hast promysed to theym that shal loue and drede the/ ¶ Certayne dayes after came to the sayde monastery a may named Peculus. that came for to enquyre of the good behauynge and deuocyon of the sayd Religyoules/ ¶ And by cause that Theodore was enfourmyd that he went to the monastery of ꝑ holy may Pachomyen/ he prayed hym benyngly to take hym to his cõpanye/ This Peculius herynge his affectiõ entreated hym meruelously. and brought hym vnto ꝑ sayd monastery of sayne Pachomyen/ ¶ Thenne this Theodore comynge nyghe the sayd monastery. thãked god of that it had playsed hym to here his prayer soo redyly / For he desyred nothynge so moche as to see sayne Pachomyen/ ¶ And as they were come to the gate he and his felowe. there founde hym there/ Soo beganne Theodore to wepe sore in the presence of the holy may Pachomyen . of the grete Joye that he had to see hym/ The holy may sayd to hym My sone. thou art well symple to wepe soo/ For I am a synnar as thou/ how well that god hath take me in to his seruyce / And in sayenge this he broughte hym wythin his monastery/ ¶ And whan he sawe the grete multitude of religyoules that were there / his herte was enflammed and take of a desire soo perfyghtly / that he was as to a Jalouse to vse his lyfe in that place/ ¶ He was dyscrete and prudent in his wordes & werkes. plenteuous in humylyte. in compunccyon of herte and in spyrytuels vertues. as in fastinges. watchynges. & prayers in whiche he spende his tyme contynuelly. ¶ And wyth this he

amended the lory and the lymmars by humbly correccyon frendly he admoneſ-
ſed and warned/

¶ How Theodore refuſyd to ſee hys
moder/And of grunyth in latyn ¶ De
ijs tam preclaram/Capim lxxxii.



Saynt Pachompey whan he ſa
we the holy Converſacyon of
Theodore.he louyd hym with
all his herte.¶ The mod of this The-
odore hauynge knowlege that he was
nyeh the layd ſaynt Pachompey cam
anone there for to ſee hym bering w*
her lettres fro many byſſhops/By the
whyche they wrote well prelyly þ her
ſone ſholde be delyuerde to her agayne
¶ Soo came ſhe fyrſte to the monaſte-
ry of the wymmen that was nigh ynouh
the monaſtery of ſaynt Pachompeo/ &
by cauſe that the wymmen went neuer
to his monaſtery/She wrote vnto hym
that he ſholde ſende her hyr ſone agay
ne/And with this ſhe ſente hym the let
tres that the byſſhops wrote vnto hym
that they ſholde doo ſoo/¶ The holy
man ſeenge the layde lettres . ſente for
Theodore/ To whom he expoſyd the
tenour of the ſame/And commaunded
hym to goo his waye, aſwell for to ple
aſe his moder . as for to obeye the byſ-
ſhoppes commaundement/ Theodore
anſwerde vnto ſaynt Pachompey/ Ha
my fader I demaunde the yf now I le
ue the eſtate of Religyon.whyche is ſo
moche fruytfull/And wythout whyche
wyth grete payne ony canne not be ſa
ued/Shall I not be therof reprcued at
the daye of dome afore god/¶ We ha-
ue in the goſpell / that who ſome euer
ſhall loue his fad or moder more than
god/ he ſhall not be worthy to be ma-
de his ſeruaunt/Saynt Pachomicy an
ſwerd/My ſone.if thou ſeme that thou
dooſt agaynſt thy conſcyence to ſpeke
wyth thy moder/I woll well that thou
abyde here/But alſo yf thou be other-
wyſe dyſpoſyd/I wyll not kepe the by
force.¶ The rule of the very Relygy-
ouſes is for to forſake alle togyder the
worlde.and to flee all worldly conuer-
ſacyons/¶ And therfore he that wolde
ſaye my fader & my mod ary my blode
I ought to loue them/he muſt take he
de to ſaynt Poul þ ſayth/Whoſoeuer þ
ſhal be ouercom by þ fleſſhe.he ſhal be
ſeruaunt to the fleſſhe / And in effecte
euery body becomyth thrall vnto hym
of whom he letyth hymſelfe to be bro-
ughte vnder fote/¶ His moder ſeenge
þ ſhe myghte not ſpeke with hȳ purpo
ſed to dwell wyth þ virgynes that had

theyr place nyghe the sayde monastery where her sone was a Relygyous. Hoo pynge by goddis grace that she sholde ser hym amonge the other Relygyous ser les / And also that in this dooynge she sholde purchase some mede to the sal uacyon of her soule / duryng the tyme that she were in the monastery with ꝑ sayde vrsynes/ ¶ And by this that is sayde apperyth openly/ that to kepe so me tyme Rygoure in the worshypp of Jhesu Cryste . and not for noo prap ysyng ne vayneglory. is ofte cause of gre te gooddes to theym agaynst the whiche mey be Rigorous. How be it that for a shorte space of tyme it semyth theym that mey haue offended theym/

¶ Of many reprouyd Relygyouses / To the chappetre begynnynge in latyn ¶ Igitur licut/ Capm lxxxiii.



After that we haue seen of the maners and vertues of many vertuous and holi freres. con sequently we shall ser the nedligence of some reprouyd Relygyouses that folo wed after theyr fleshely appetyte out of al good rule/ The whyche gaaf ge te malencolyes to layne pachomyus / By cause that for noo maner of mo nycyon ne wamynges that he made to theym. they wolde not retorne theym / Wherby the holy may was wonderful ly sorowful and heuy/ ¶ And complay nynge hym to god . he layd/ ¶ O my god that hast lordshypp ouer alle the worlde/ Thou commaundest vs to lo ue ouer cuyn cryster/ And therfore my god that knowest my wyll and the se cretes of my conscyence/ I praye ꝑ that thou wolt not dilppse my cryloy. The whyche ofte I haue made vnto the fa thyle wretchydfull Relygyouses. to the ende that thou haue of theym pyte and mercy . in gruynge to theym thy drde reuerently / And grace to knowe thy dy uyne puyssaunce. for to obeye and lerue the/ Hauynge in the only without ony other the stedfast hope of theyr salua cyon/ ¶ Truely my soule is ferbyd and tourmentyd loo moche. and all my ve tes trowbled. of theyr abhominable lp uynge and Inuyquyte/ ¶ The holy may serynge they wold not amende the yin/ he made yet agayne prayers vnto god for theym/ And after gaaf to the yin certayn smale & esly rules. to lerne theym to honour & praye god/ To the entente that lyghtly and lyghtly they myg hte accustome theym to doo well/ And amende theyr lyfe/ ¶ Fynalmoost lon ge that they coude not accomplilhe theyr

delectacyons and playsures wythdrawynge the contynuell denyenge of la pse pachomyeu/ That suffred theym nat goo oute of the monastery. for to playse theyr wycked wylles/ They for sake the monastery. and enspewed the deuyll theyr lorde and mayster/

¶ And after that the other Relygyous were more delyred in the loue of god thanne afore/ ¶ For thus as the corne whanne it is weded from the euyll herbes groweth and multyplyeth the better/ ¶ Ryght wyle whanne in a felyshyp of folke pealyble are some vycyous men/ It is of neceslyte to throwe theym oute from the other/ ¶ And by this it is seen that to a man gruey to the worlde. auayleth hym not to be a Relygyous/ For his profellyon shall doo hym noo prouffyte. yf he be neclygente to kepe the Rules of his Relygyon/ ¶ Ryght wyle a prayer prouffyteth not that is made for therm that ben allepe in theyr synnes yf they helpe not to awake theymselfe/

¶ How Relygyous of other monasteryes comynge to vysyte the monastery of sayne Pachomyey were not receyued in to the sayd place amonge the dwellers/ And begynneth in latyn ¶ Conferre ę c. Capm lxxxiiii

¶ There was a preest named Denys. that was confessour Pauylon and admynystratour of al the chyrche of the Centryens/ And well beloued of the holy man Pachomyey/ ¶ The whyche Denys knowynge and aperceyuynge that this holy man dessered and putt of for to gadre wythin his monastery wyth hys bretheryn. the Relygyous that camey to hym from other monasterys/ But made theyr necessytees to be admynystred to theym by theymselfe. and wythoute the gates of his monastery/ Reproued hym sharply in sayenge to hym/ That he dyde not well to doo soo/ ¶ The holy man tooke and receyued benygnely his correccyon/ And answeryd to hym ¶ My brother and frende. god knowyth my wyll and myn entencyon/ And also he knowyth wel how I desyre the saluacyon of alle soules/ And none I wolde desyre ne prouoke to wrathe/ ¶ I knowe also that god hath sayde in hys gospell/ That thys that men shall doo to the leest of his seruauntes/ he shall take it in lyke wyse as it were doon to hymselfe/ ¶ And therfore



wyte it that J doo not loo for to con-
tempne theym ne dyspyse theym/ But
oonly by cause that J knowe some Re-
lygyouses in my chyrche loo symple þ
they sholde not coune putte dyfference
betweene theyr ryghe honde and lyfte
honde/ ¶ And yet some other there bey
allo that bere not the habyte of relygy-
oy/ Wherfore me lemyth good and ne
deful that they that bey comyng to vs
from other places be receyued honestly
in a nother houle by ours/ ¶ And whā
they woll come to the chyrche to serue
god. they maye come there wyth vs/
And after the seruyce dyuyne dooy. to
retourne in to theyr lodges/ for to doo
there theyr secrete Oracyons. or other
vertuoule werkes after theyr deuocyon
¶ The preest hering his answerr was
contente of hym/ And wente agayne
awaye. all recomforted and wyth goode
counseylle/



¶ How the goddesse of sayne pachomy
ey herlyd sodde of the bloody flux/ And
begynnyth to lacyo ¶ Mulier et cetera
Capitm lxxxiiii.

In the cyte of the Lentyrens a
woman had hadd e suffred by
a longe space a sykenesse cal-
lyd the bloody flux/ Soo came she to þ
good preest above namyd/ And by cau-
se he was familier frende of sayne pa-
chomey prayed hym humbly that it
wolde playse hym to sende for the holy
may pachomey that was in his chā-
bre. sayeng that he had certayn secrea
ry thynges to telle hym/ ¶ Sayne pa-
chomey came to the sendynge of þ sa-
yd preest/ And whan he was com wth
in the chyrche. he made his prayer e af-
ter he salued the good preest Demys/ e
as they spake togyd. the poure woman
hauynge a stedfast byleue in god þ sa-
yth in the golpel/ Haue cōfydence e thy
fayth shall saue the. toke fro behynde
of the vestyment þ the holy fad had vp
on his herd. e touched it wyth grete de
de/ wherof it happed meruelloully þ she
was anone herlyd hoole e sounde/ Soo
fell she downe vpon her knees afore sa
yne pachomey e thanked god of this
þ he made soo grete myracles by his sa
uauntes þ haue to hym a stedfast hope
¶ The deuoute preest knowyng þ the
may hoole prayled the name of god/ e
went agayn homewarde/

¶ How sayne pachomey by his pēs
nayte was cause of the good lyfe of a
Relygyous/ And it begynnyth in latyn
¶ Aliquando vero et cetera
Capitm lxxxv.



OF certayne dayes after a Relygyeuse that wold be a preest. was brought to sayne Pachomicy by one his frende / that was mynystre or abbot of many Relygyouses. ¶ And the whyche mynystre or abbot was of/ered by the same Relygyouse / For by cause he wolde not conferme ne graunte the clerkely shertynge / The whyche shertne he delayed longe / by cause it semyd hym not the sayd Relygyouse to be able ne suffysaunte for to be promoted there vnto / ¶ Fynably by cause he coude non lenger refuse to his Importunyte / Brought hym to sayne Pachomyes / truslynge that he sholde well enstruct hym / ¶ Sayne Pachomyes thanne he had vnderstonde the entencion of the sayde Abbot he sayd to hym ¶ My brother thou art come to me for to knowe the wyll of god / I counseyle the that thou gyue to hym that ꝑ he asketh / And by aduenture thus dooynge his soule shall be delyuerd fro the thraldom of the deuyll ¶ For some tyme the wycked soo constytued in offyce or degree toume theymselfe and take goode maners / ¶ And therfore the wyll of god is that we shall haue pyte the one of that other / ¶ The answerr well vnderstonde the sayde Abbot confermyd and gaaf hym that ꝑ he asked. ¶ After that the sayde Religyous was constytued to a clerke he beganne all togyder to bowe to alle good condycyons / And afterward he came agayne to the holy man Pachomyey / and knelynge downe afore hym sayde / ¶ O man of god I knowe that thou arte moche agreable to god / whanne he dooth graunte the power for to dyscerne & knowe of the saluacyon of mey / ¶ Thy bounte hath vaynquyssched my malyce / For yf thou had not be pytuous and swete I sholde haue lefte the habyte of Relygyon. and sholde haue gone agayne to the worlde to fynysshe my dayes wretchydly / Wherof blessyd be thou of god / by the whyche thou hast gyuen saluacyon to my soule / ¶ The holy fader to hym vpp from the erthe and sayde to hym / ¶ My brother I praye the that thou contynue alwayes in werkes beholdynge and appertenyng to thy dygnyte / And soo kyssed hym / And commended hym to god /

¶ How sayne Pachomyey delyuered a woman sore trauayssed of the deuyll

Here begynneth to lacyo ¶ Autor mu
tem & cetera/Capitm lxxxvi.

¶ Saynt Pachomyeo beynge yet
in the sayd place. came a may
to hym that prayed hym ſwe
rely that he wolde haue ayer of his do
ughter/the whyche was vexed and tra
uayled wyth the deuyll/¶ The holy
man entred wythin his monaſtery.and
left this may at the gate/ And after he
ſente hym wode by the porter.that he
nor his Religyous were not wonte to
vyſyte ony wymmen/¶ And yf he had
ony of her Rayments that he ſholde ſen
de it to hym/And it ſholde be halowed
and bleſſyd/And after ly puttynge the
ſame vpon her/yf he had ly god fayth
full byleue and hope/ His doughter by
the grace of god myghte be delyuered
of the fende. and broughte to good re
couerynge of helthe/¶ The fader bro
ughte the gowne of his sayd doughter
And whan the holy man ſawe it/ He
ſayde to hym that it was not hers/
The fader anſwerd.and ſayd it was
¶ Thenne ſayde the good holy fader
to him/¶ By cauſe I knowe that ſhe
hepe not her chaſtyte/ Therfore I ſay
de.that it was not her gowne / For ſhe
oughte to lyue chaſtely / Soo muſt ſhe
promyſe to lyue ly contynence/And af
ter god ſhall helpe her / ¶ The fader
queſtyoned his doughter/ And ſhe an
ſwerde that the wordes of the holy man
were true/ ¶ But notwythſtondynge
ſhe promyſed.that ſhe ſholde neuer re
tourne to her lynne/¶ Thenne tooke ſa
ynt Pachomyeo ay oyle and bleſſed it.
And gaue it to her fader/¶ And after
that ſhe was enoynted wyth the ſame
oyle.ſhe was hoole and ſounde/And ſo
ſhe lyued afterward holyly ly grete chaſ
tyte and contynence/

¶ How he helpe a childe that was tra
uayled wyth the fende/ And begynneth
to lacyo ¶ Talis igitur et cetera
Capitm lxxxvii.



After this a nother may that
had his ſonne ſeke.hauynge the
deuyl ly his body.purpoſed to
lede hym for to recouere his helthe to
the monaſtreye of ſaynt Pachomyeo/
But he cowde not / For the deuyll lo
ked hym / Wherfore he deſyred melely
the holy man that he wolde praye god
for his ſonne.and he dyde ſoo/And alſo

he toke hym a lytyll of halowed breed and commaunded that men sholde gyue it hym to ete afore all other mete

¶ The Spyryte dampned that was wythin the body of the forsayde thylfe. wold not suffre hym to ete of it. how well that he lete hym ete of the other vnde his tylle/¶ Thenne the fader wenyng to make his sone ete of this halowed breed. brake the crommes in his honde/But it auayled not/for he wold he nat take it in his mouthe¶ The fader adusyed hym that he sholde lete his euyll talle longe/And after he gaaf to hym of the sayd breed/And thenne for grete hungre he ete of it/¶ Soone after he felle a slepe. and was heeled. and all togyder delyuered of the pallyon of the deuyll/¶ Soo came he and yelded graces and thankynges to the holy man pachompey. in glorifyenge the name of god. that dooth soo many myracles by his seruauntes/

¶ Alwayes the holy man for noo myracle that he dyde in the name of god/ nere glorifyed hymselfe for it¶ And wherof he is more to be prayled/Whan he made some requeste to god. notwithstondynge it were not graunted to hym They sholde neuer haue knowen in hē ony lygne of sorowe or displayſure/ But sayd by his grete meknesse. that god wolde not graunte hym that whiche he axed/By cause that his askyng myghte be contrary to his saluacyon/ or to the saluacyon of theym. for whom he prayed/ Notwythstondynge that he vowed to aske that that was good for the soule/

¶ Of the Conuersion of sayne Sylua yn/ And begynnyth in latyn ¶ Tales iter igitur et cetera/

Capitm lxxviii.



SAynt Syluayn wyllyng to torne hym out of the fylth of lyne for take clene pouerte/ Came and yelded hymselfe to sayne Pachompey/whiche frendly receyued hym But this notwythstondynge he wolde not kepe the Rules of the Religyouses ¶ for it was ouer harde a thynge to hym for to forgete his euyll customes/ of the tyme passed/ By the whyche he peruerted many brethern/ And bowed theym to his wycked wylle. ¶ Some Religyouses were ryghte sory of that they sawe the other Religyouses consentynge to the detestable wyll of Sylnayn/¶ Soo came they and shewed it to the holy fader Pachomiey* þ whiche

prayed god for the lapd sylvayn.to the ende he sholde have contrycion for his synne and that he sholde doo penaunce But for noo prayer he wolde not pipe ne consente therto / And for this cause they all wolde have chased hym out of the monastery/ The holy fader deliuered it & ladd hym with hym / And syn after corrected hym with swete wordes techyng hym alwayes in the crysten faith/ wherof it happed syn that the poure Sylvayn/as by synguler grace amended his wycked lyfe.& had it in so grete displaysure.þ he was neuer wythout terres in all his werkes/ ¶ Some seynge his grete contrycion. shewed vnto hym that he angred hymself to bytterly.and exorted hym to be moderate in his wepynges.takynge in hym attemperaunce/but he answerde that he cowde not/for his hert was soo sore taken with grete displaysure/that he myght not conteyne himself/And moreouer by cause he cowde not abstayne hȳself fro wepynge/ as well at the borde as elles where/ The bredern sayd to hym þ he sholde wepe in makynge his holy orysons.& not at the table/for it was noo place propre ne conuenable to wepe ne wayle/And that a religyous myght well haue sorow & displaysure for his synne by hymself alone. wythout to shewe it thus openly / And admonested hym to abstene himself therof/by cause the bredern myght not ete.whan they sawe hym wepe soo/ ¶ Suche and semblable wordes they sayd to hym.for to constreyne hym to telle the cause.for whyche he contynued soo longe in his wepynges and lamentacions/ ¶ And ferme he sayd to them/My brethern.why sholde not I wepe & sorowe myselfe of the grace that my god hath doon to me/ ¶ I was worse to be full of synnes.and soo many benefaytes are neygen vnto me for the saluacion of my soule/ ¶ Dothan and Abyron bey con tynually in my remembraūce/ To the confusyon of the wrycche.by cause they were deceyued and poysoned with synne And wolde have touched the holy tabernacle. The erthe opened and swolowed them in/ ¶ And I that have deserued soo moche my saluacyon. I fere yet ryght sore suche a sentence of god/Alas though I sholde wepe and wayle myn Inwyquyte al my lyfe dayes.and that I were in contynuell lamentacyons/Yet sholde I be vnworthy to have the felycyte eternall/ ¶ The good Sylvayn contynued in his humylyte and contynence soo that he was more perfite than all the other/ ¶ And sayne Pachomey seynge his holy conuersacyon layd in the presence of all the other lyche wordes. ¶ My brethern I calle god to wytnesse.the angelles.and all the ost of heuen.that syth oure monastery was founded I have not knowen noo brother of ours.that hath be soo moche obstynate to me.as hath one about all the other/ The brethern thought that it hadd be Theodore.or perauenture Orole/ ¶ Theodore prayed sayne Pachomey þ he wolde tell .what he was that he loued soo moche/ But the holy man delayed to tell it hym/ Neuerthelesse whan he sawe that Theodore constreyned hym soo sore/he sayd to hym ¶ Yf I rowed that he sholde accuse hymself to vayneglory therfore.I shalde neuer declare it to hym/but by cause

I knowe that the vertue prayed.often gyues encreacyth. and that he shall be more humble for it thay he was byfo; re¶Also to the ende that other take en sample at hym. I shall name hym vn; to the/Soo I telle the . that how be it thyselfe and thy semblable haue bataylled so strongly ayenst the deuyll. soo that by the grace of god/ye haue ouercome. & brought hym vnder your fete/ Neuer theles Syluayn yonge of aege . þ thy lordeyn and thyselfe wolde put oute of our monastery. hathe foughte in suche wyse ayenst hym.that he hath this gyft it of god.that þ deuyll dare neuer shew hymself afore his face/ And by his gre at humylytee he hath ouercome hym in all thynges/¶Ye other haue confyden ce in youre vertues/But he.the more þ he batayllyth . he feldyth hymselfe the more meke & vnprofytable / And yt þ demaunde why he wepte soo contynu elly/I telle the that it is by cause he is perfyghtly meke/And for this cause he came not forbere his teeres/¶Soo wi t it that there is noo vertue . that ma; kyth the deuyll more confuse/thay the vertue of very and perfyghte humylyte ¶The good Syluayn was bi the spa ce of viii.yere in beliggheyng his enmye Sathan/And after he deyed/ And sa; ynt Pachompey wytnessyd.that at his passynge were present many angels .þ wyth grete Joye bare his soule awaye in to the glory that euer shall laste/the whyche by his prayers we maye pur; chace. Amen

¶How the holi man chmaūded that a dead body shold be vnclothed of his ve stymentes/ And begynnyth in latyn

¶Eodem vero tẽpore/Capm .lxxxx.



IN the cyte of Panos was a bi shopp.named Varus that was right deuowte & ferment in the loue of Jhesu Cryste: the whiche herde spekē of the conuersacoyn of sayntt Pa; chompey/Soo wrote he to hym many lettres by þ whiche amonge other thin ges he delyred & prayed hȳ to come to warde hym.for to gyue hym counseyle & ayde to buylde a chyrche nygh to his cyte/And for to lodge there some Reli; gyoules that were of good lyfe & of cō uersacōn good/Ay obeynge to the whi che requeste he tokē on his waye towar de the sayd bisshopp/And as he was co me nye a monastery.whiche he vysited by the waye.he mett wyth many Rely gyoules þ conueyed the corps of one of theyr bretħ that was deceased. whiche his frenders bare to the erth.clothed w; riche raymentes.whiche were after the

maner doynge. that the lecuier had the re acuſtomyd / Whan they lawe layne Pachomyey come. they tarryed Incontynent for to praye hym þ he wolde make deuowte prayers & orylons to god. alwel for the deed as for them. whiche he dide gladly / And his orilon done he cõmaunded þ men ſholde take awaye fro the Relygious þ was deceſſed þ rayments of the whyche he was clothyd / It was done as he cõmaũded / And Incontynent in the preſence of theym all he made the veſtyments to be brenned And after he made the corps to be borne to the graue without ony ſyngynge of ony plalmodye / ¶ The relygiouſes & alſo the frendes of the deed ſeeng his cõmaundement to be contrary to theyr cuſtome. were ſore abaſſhed / And notwythſtondyng his cõmaũdement they prayed hym that he wold ſuffre the layd relygiouſes to laye the orylons & plalmodies in ſuche caas acuſtomed / To þ whiche peticiõ the holi man wold not conſent / Wherof the frendes ſeenge his will blamyd hym aſkynge hym wherof þ holy came / Therafter layd the relygiouſes / What is that may but be ought to haue pite on a deed body / thoughe it were his enmye. What will then doo Pachomiey. a beeſt vnreſonable wold not be ſoo vnkynde / What maye men ſaye / that it were to vs a grete reprefe yf we dyde this þ he layed / Wold god that we hadd neuer come here / & that Pachomyey had neuer be relygyous we ſholde not haue had ſuche a ſhame. ſo layd they to him ayen / We pray the fayr faſ þ it woll playſe the to conſent þ men ſynge ouer this corps as it is of cuſtome / The holy man anſwerd Lettes my breth̃ ye ſhynke not but to þ thẽges vilible / & I conſydre thynuyſible / þ worſhyp þ ye wold doo to hym ſhalde ſoner be to hym more cauſe of torment & labour than other helpe or reſte / & thynturye þ ye laye I woll doo to hym ſhal be cauſe of his damage / Wherfor I wol not procure ne aſſent þ men make honour to þ body þ is all redy deed but to his ſoule whiche is Immortall. God þ is fõtayne of al lappẽce / ſayth in his golpel. Who ſoeuer ſhal ſyñe ayenſt the holy ghoſt he ſhal neuer haue remyſſioy in this worlde nor in the other / By this is gyue vs to vnderſtonde þ there be ſome ſyñes. of þ whiche men haue pardoy after þ deth through þ prayers of other / & therfor I pray you þ ye do as I haue told you / for god is almyghty to take hym in to the felycyte eternall at our prayers & without his preſence / And th̃ they made hym to be buryed in a mañere cleary there they were wont to bery.



¶ How the holy may Pachomicy law the angels bere awaye the soule of a re ligyous vp to paradys/& begynnyth vp lavd ¶ Horat? ē/Laplm lxxxxi.

In the sayd cyte of Panos & in the monasteries abowte. by the cōmaundement of the bysshop of the sayd cyte. durynge the space of .v. yere dwellyd sayntt Pachompey. accompanyed of two religyous/ hangyng ꝑ whyche tyme he taughte the people. exceptynge the folke to drede god. & to fighte avenst the deuyll by vertuous werkes/ ¶ In this meane whyle was shewed vnto hym. that a religyous of one of hys monasteryes was take wyth a greuous sykenesse. and was alynge after hys laste bicllinge/And Incontynent he came to theym that had brought hym thyder vpynges/ & tolde his way wyth theym for to goo vysite this poore religyous/ ¶ Whan he was come thre myle nye the monastery/he herde in the ayre a longe moche melodyous/ And heuynge his lighte towarde heuen. he sawe the soule of the sayd religyous borne by ꝑ angels in a caste cōpalled wyth a merueyllous lighte/The felowes of the holy man that herde noo thynge. seeng ꝑ he had his vyage towarde the Est/ & had fyxed his lighe soo longe thydwarde. asked hym why he taryed soo longe in one place/ Sayenge to hym that he sholde come fourth a pace as goodly as he myghte/to thende he sholde socour ꝑ poure pacyent/Wherat he answerd. we shall doo noo thynge there / for I see his soule wyth thangels that bere it vp to heuen/ ¶ The whyche wordes sayde one of the sayd felyshipp went to ꝑ sayd monastery. and enquyred ꝑ houre of the dethe of the sayd religyous/ And by his Inquysicōy/he fonde ꝑ the same religious was deceased vp the same houre ꝑ the same holy may had said it/

¶ How some wer brent by fire dyuyne by cause they letted the buyldynge of a monastery/& begynnyth vp latyn ¶ Sāctus ergo/Laplm lxxxxii.



The holy may Pachompey accompanyed of some of his religyouses. went towarde the said bisshop of Panos. ꝑ receyued hym honourably makynge grete solēpnyte of hys comyng/ And after many deuoute wordes sayd betwene theim. the bysshop gaue him certayn grounde & places for to buylde monasteryes after his good dyscrecōy/he began to buylde one. rounde aboute the whiche he cauled to be made a grete wall. to thētent ꝑ men shold

not entre ty it lighely/So happed that some wycked shrewes tempted by them mye of helle came to this place/wenyn ge to brebe that þ was begon/But the angell of god sodaynly enbraced them with fyre dyuyne. & walled theym as small as asshes/And after this the fre res builded there as theyr wyll And no may was not syth soo hardy.that dursi lette theym ty makynge theyr edifyces ¶ The holy may after they were achi eued.ordeyned there religyouses.to the whyche he preposed & gaaf for abbot þ holy may Samuell·that was right wi se.mekr & recreatyf/ But nemertheselle by cause þ the sayde monasteryes were buylded ty the feldes. the holy fad wol de dwelle there tyll þ he cowde knowe/ that thei þ he had ordened for to dwell there were somwhat dysposed to receyf ue the grace of our lorde Jhū cryste/

¶ Of the Inquysicyons of a philoso phre/And begynnyth ty latyn ¶ Inte rea/Capm lxxxiii.

HAngynge this tyme was a phi losophre ty the sayd cyte of Pa nos þ wolde enquire & wyte of the conuersacōy of the religyouses/So he saw some.to þ whiche he sayd. Call me your fad abbot. I woll apose & dys pute wyth hym of some necessary thyn ges/¶ The holy may seenge þ it was a philosophre.he wold not goo.but sen te to hym Cornylle & Theodore his re ligyouses/ To whom he cōmaūded þ they shold answer prudētly to his quel tyons & answers/Whan they were co me to the physolophre. he began to say Ye haue grete renōmee & are wyse and prudent/And soo ye kepe besily the ru les of your religyon/ & therfore I will appose you of that ye rede every daye Wherat Theodore answerde hē/ Now saye what thou wolt/¶ Thēne the phi losophre asked hym yf he had leyenar ynough for to answer to the questyons þ he sholde aske hym/ And Theodore sayd vnto him. þ he sholde declare that whiche semyd hym good/¶ The phy losophre asked him. Who was.that ne uer was borñ. & yet he deyed/Who was that was borñ .& yet deth cowde neuer ouercome him/Who was þ was dede.& yet he neuer rooted/¶ The holy may Theodore answerde / O physolopher thy questyons ben lyghte to soyle. and lyghte to be answerde/¶ As to the fyr ste. I answere the that it was Adam/ To the seconde it was Enoch whyche is ty paradyse ty erthe/And to the thyr de I saye/that it was the wyfe of Loth that was torned ty to a masse of salte/ the whyche is yet there as she was soo torned.for the confusyon of them that wolde not byleue it.¶ And therfore sa yd Theodore / My frende thynke noo more to suche folysshe leyenars/ for the leyenes of this worlde is but folye aū re god/ But worshypp & byleue þ god that we byleue/¶ Whan the physolo phre had herde his answere.he was so re meueyled/And after that he apoke hym nomore/

¶ Of the abstynence of the religyou ses/And begynnyth ty latyn ¶ Dixit de pachomius/Capm lxxxiiii.



The holy fader pachompey after he had be longe in the said monastery. nyghe by the sayde cyte/ he went to a nother that was gouerned vnd̄ one of his disciples/ The religyouses well glad of his comynge came ayenst hym to grete Joye/ & amōgst theym was a ponge chylde. the whych herynge the holy fad̄. begyn to crie. & sayd/ ℭ O fad̄ abbot lych that ꝑ departeth from oure monastery. we haue not ete noo caboshe. nother other potage/ ꝑ holy man sayd to him/ Why lone angre not thyselfe/ for J shall make some to be sodey for the/ ℭ He went fromthens to the chyrche. where he made his prayer/ The whyche done he went to ꝑ cofre & asked hym. how longe it was ago that he made ony potage for the freres & he answerde that it was well .ii. monethes paste/ Thenne sayd the holy man of hym. why he had not entreated hys brethern after the rule that he had yeuen hym/ Wherat the cofre answerde me kely. ꝑ he had done so. but ꝑ whyche he sodde & made redy was lost. by cause none ete therof but only the smale religyouses/ And to thende he shold not be ydle he with some religyouses had made aboute .l. peces of mattes/ ℭ The holy man cōmaūded hym ꝑ all the sayde mattes sholde be brought afore hym/ & Incontynent ꝑ they were sette there in ay hepe. he made fyre to be put among theym/ ℭ And thenne sayd to ꝑ sayd cofre & to the other brethern/ Lyke as ye haue dysprysed ꝑ rule þ J had gyue to you Soo haue J breuēd your labours. to ꝑ ende þ ye shall knowe what labour ye doo whan ye hate & dysprise the cōmaūdements that they yeue to you by youre fad̄ abbot for ꝑ lauacōy of your soules ℭ Wite it ꝑ they that for consideracōy of the godly chynges absteyne themselfe to doo thys that is in theyr power/ they deserue grete mede of god/ & by the contrary. he ꝑ abstreynyth hymself to doo that chynge. whyche is to hym defēded & forbode. not only for the defence & interdyccōy. but by some cōstraynyng. for nouzte he wayteth for ony rewarde therfor/ ℭ But they þ haue many metes byfore theym. & there as they haue goode appetyte to ete of theim. & abstreyne theymselfe therfro for the loue of god/ they deserue grete mede/ And so do not they that forbere theym only. by cause that they haue none/

ℭ How saynt Pachompey sawe & corrected by reuelacōy of god ꝑ cupl thouztes of thanachorites þ were religyouse heretykes/ & begynnyth in lacyn ℭ hec



In this meane tyme he correctin ge by wordes some of his relygyoules. the porter came to hȳ & shewed hȳ how many religyoule he temptes desyred to speke with hȳ/ So he cōmaūded þ they shulde be lete in/& brought afore hym/ ¶ After þ they were entred. & by him honestly & reuerently reuerued. and theyr orysons done to the chyrche. they were brought fro chā bre to chambre. & sawe all the oratorys es of the brethy/ ¶ And after prayed þ holy man þ they myght speke with hȳ secretly/ he brought them in to his own ne chāber/ In the whyche by longe spa ce. & in maner of a collacōn or refecty on spyrytuell. they dilputed betwene hȳ of the holy scryptures/ And hangynge the sayd collacōn or dilputacōn. the ho ly man felt & smelled a wonderful stenc che & so abhominable. þ wych grete pa ty he might endure it/ But nenertheles by cause hym semyd by theyr wordes þ they were wyllyng to speke of the holy scryptures he suffred þ stenche. & wolde not enquere wherof it came/ And they cōtynued in this dilputacōn somoche & so longe þ the nyghte drewe nye. where by thole heremytes were constreyned to depart/ ¶ Incontynent after sayd pa chomyus sett hȳself to prayer & beseg hte our lorde þ he wolde shewe to hym from whens this stenche came þ he had felt/ Soo was it shewed to hym by the grace of god. þ therelies in whiche thei were obstynately abydyng caused them soo stynkynge. Of the whiche thynge þ holy man this knowynge. went anone after them. & so boldly spedde his way that he ouertoke them/ And this done he alyed them yf they had not lodged in the holes of Oxyrynes/ Whereat they answerd naye/ ¶ And after he sayd to them/ I enioure you þ al they that shall redde the thynges by him wryten & that shal lerne & gyue faith therunto they shall haue hell for theyr dwelling places. the whiche thynge I enioure you to be true. & ye shall knowe it/ Therfo re yf ye woll see for the sauacyon of your soules. caste all the volumes of Oxyry nes in to the ryuer/ ¶ After he returned to his monastery. & fonde his religyous les in prayer/

¶ Of the Reuelacyon that sayne pa chomyus had of the gouernynge that his religyoules shulde holde after his dethe/ And also the Prelates that were to come after hym/ And begynneth in latyn ¶ Monachis vero. et cetera



SAynt Pachompey vpō a tyme
þ his religioules tolde their rele
ccsy. he cloſed hȳſelf w' in his
oratory. lemynge there god ih dtuowte
ayſon vnto thour of mydnyzte/ Dele
chynge hym þ he wold ſhewe vnto hȳ
what chaſtate & rule of his relygioules
ſhold be. that þ was to come to theym/
And who ſhold hold his monaſtery af
ter his deth/ So was to hym ſhewed of
god. þ the ſayd monaſtery ſholde be en
tracyd/ & there ſholde be relygyoules þ
ſhold lyue deuoutly & holily. and allo o
ther þ ſhold be necligent of theyr laua
cion/ ℭ After he lawe wyth his gholtly
eye a grete nomber of religyoules in a
valeye lore deepe & depe/ Wherof ſome
wold haue flyed þ mouncayn. & thother
ran atrauers. & letted theym loo þ they
cowde not depart fro the botom of þ la
ȳd valey/ Some forcyd theim to clymme
vp. but anone they fell doume ayen to þ
lowell parte of the valeye/ Some other
wepte bytterly/ And ſome came vpp. the
whiche gaue thankes to god of the pe
ryll þ they were paſſyd/ ℭ And therfore
the holy man thought þ there ſhold be
ſome relygioules blynde/ þ whiche ſhol
de not knowe theyr eſtate/ The other
ſholde bere the habyte of relygyon. but
they ſholde not doo the werkes þ longe
therto namly they that ſholde haue the
rule ouer theym. ſholde not knowe the
imſelf/ Wherof ſhold folowe grete ſcal
mes & diuyſions in þ chyrche/ ℭ Thē
ſayne Pachompey full ſory in grete he
ynelle. made his callyng vnto god/ ſa
eng. O my god almyghty. yf thiſe thin
ges happe to come loo/ Why haſt þ gra
ūted þ loo many torments ſhold be ede
fied & done/ ℭ Alas yf the prelates bey
euyll. what ſhall the relygioules doo þ
ſhall be in theyr gouernaunce/ Truely
whay a blēde leadth the other. they fall
in the pitte bothe atones ℭ Alas that I
am well vnhappy. I haue well labou
red in vayn/ My god alas remēbre the
of the labours þ I haue take in buildȳ
ge ſoo many monaſteries to thonour &
reuerence of thy holy fayth/ ℭ Thou
knoweſt that lyth þ tyme that I recey
ued thabite of relygyon. I haue meked
me afore the/ ℭ And ſayeng thiſes wor
des he herde a voys that ſayd to hym/
Pachompey prayſe not thiſelf for thou
haſt nede of the grace of god. & not one
ly thiſelf but alſo al his creatures/ Ano
ne he caſte hymſelfe to the groūde/ and
made to god this requeſte/ ℭ O mi god
almyghty I beleche the that thy mede
fulneſſe come downe now vpon me to
thēde that I liue & diſtourne not away
fro me thy medefull face/ for thy trou
the & mercy hath euer receyued me me

helpe/I knowe syre that all thynges re
ley & fall.but yf they be holde vp with
thyn ayde & defence/¶ And in sayeng
this oryson descended vpon hym a mul
tytude of angels. amonge whom was
a chylde crowned with thornes/& sering
this vysion/ The holy man pachomy
us was lyft vp by the sayd angels well
hyghe fro the grounde in to thayre/& sa
yd to hym/pachomyus by cause that
hast axed the mesfulnesse of god mekely
thou shalt haue it euyn now/Behol
de the very redemer Jhesu cryst & hath
be sent in to this world.& crucifyed for
the sauacyon of mankynde/berynge in
his herd a crowne of thornes/¶ Then
sayd & holy man.o my god.haue I not
crucyfyed the/And god swetely answer
de to hym/Naye.not thyself.but thy pa
rentes. Neuertheles comfort thyself/for
thy posterytee shall abyde vnto thende
of the worlde/All they & after the shall
come soo that they lyue in deuowte ab
stynence.shall be delyuerde of the pay
nes of helle/ And all they & folowe the
& shall folowe hereafter.shal shyne in &
lyghte euerlastyng/ And & sayd our lor
de ascended agayn to heuen.compassed
wyth soo grete a bryghtenesse that noo
tonge myghte telle/

¶ An exhortacyn for to wythstonde &
deuyll/Begynnyth in latyn¶ Tūc pa
chomius &c.Capm lxxxvii.

The holy fad̄ after this gadred
his breyn.and made togyder a
seruyse well solempne/¶ And
after the endynge of the same.they ca
me all aboute hym for to here his ho
ly prechynge/¶ Soo he exhorted them
for to batayle wyth all theyr strengthe
& vertues ayenst the deuyll soo courage
ously that they sholde not be ouercome
Shewynge to theym & they that dura
ge theyr lyfe had be slouthfull & nedy
gent.sholde neuer haue but wepynge &
waylynges/¶ After he sayd to theym
My chyldren lete vs not lese our dayes
in vayne.but in eschewyng the dange
rous vice of yolenesse.lete vs labour & le
ue vertues for to saue our soules/I tell
you plainly thise wordes/for yf ye lese
we the rewardes & ye shall haue to be
ueye.yf ye ouercome the deuyll/And to &
contrary the grete tormentes & ye shall
suffre in helle.if ye be ouercome of hym
ye sholde neuer ceasse nother daye ne ny
ghte but forge armoures speres & shel
des/And euer ye sholde be armyd & dys
posyd to goo to the fryde of batayle a
yenst hym/¶ Torne your dayes thyse
better & better. & meke yourself.to thin
de & whan your soules shall depart fro
the body.that thenmye haue noo cause
to accuse it/¶ What profyteth to a mā
to reyse hymself by vayngloye.syth & we
bey but allhes/¶ Alas why are we pro
ude/I wold sayne wyte syth that we be
but erthe & allhes/fro whens may com
our pryde/¶ Wepe we my breyn wepe
we our grete synnes.durynge the tyme
that we haue space & tyme to doo soo/
¶ Alas lete vs consydre the short tyme
that we haue here to abyde/ And kepe
ourself besily in wythstondyng the tep
tacyns of the deuill.in suche wyse & we
haue the Joye whiche is wythout ende/
¶ The deuyll watchyth contynually
for to take vs by stelth/Watche we the
re lyke as he dooth/to the ende that he
steele vs not by enyoy/¶ Lete vs all

maye haue afore our eyen our laſt day whiche is the deth. & we ſhall neuer do ſyn/ ¶ For who ſhall thynke well vpō theſe thynges. he ſhall haue the beſt me me. & the thought pure & clene. And ſoo ſhall auoyde pryde & vayneglory. Hauē ge awaye from his thoughte the curyo ſyte of the erthly thynges. that are pe riſhyng & corruptyble/ ¶ Chaſtyſe we theſe our fleſhe by faſtynges & abſty nences/ And conſtrayne our ſenſualyte to obeye in all thynges to reaſon. in re ſtreynynge our inordynat wylles. in ſu che maner ꝑ we bey not enclyned ne re dy to doo euyll. but bely to lyue vertuoſ ly/ wythout to treſpace one oñly mynu te/ but ꝑ it be done to the ſeruyce of god To thende ꝑ after the ſhorte paynes & wrtchydnelle of this worlde. we maye haue the Joyes vnſpekable/ To ꝑ why the for to come. lete vs put our eyen to vrtes & waylynges. in watchyng euer more in good werkes/ ¶ For yf we doo otherwyſe/ certaynly we ſhall haue pay nes wythout nōbre/ ¶ But & we woll thynke well to it. we ſhall be the tēple inhabityng of god. & in vs ſhall dwell the holy ghoſte. wherby the deuyll ſhall not gyue vs ſomany aſſawtes/ but that we ſhall be more ſtronger than he/ For we ſhall haue good defence. ꝑ is the hē gre of kyngre. the whyche ſuffreth ne uer the Juſte to peryſſhe/ ¶ After that he had cōforted his relygyoules. he ma de a lytyll oryſon/ prayeng god that he wolde confirme theym in peas. & kepe theim in his worthi grace/ And this do ne he departed fro theym/

¶ How ſaynt Pachomyey by his mery ties knewe the thoughtes of mey/ De ſ

gnyng Cxxx xxxiii/ Capix lxxxviii



THus as ſaynt Pachomiey was gooynge towarde a nother mo naſtery. namyd Thebennenſe with Theodore. Cornelle. and many other/ He reſtyd hym in the myddes of the waye. as he wolde haue ſpoke with ſome of a ſecrete matere/ ¶ And he be ynge as rauyſſhyd / he knewe att his ghoſtly eye. that the relygyoules of his monaſtery had broken one of his com maundementes that he had enioynyd theym to kepe/ ¶ The whyche comma ūdement was. that they that made the brede. ſholde not ſpeke noo vayne thyn ge in makynge the oblacyons/ ¶ And for to verifye that. that he knewe of it in his thoughte / He ſente Theodore/ that was admynyſtratour of the ſayde monaſtery for to examyne hym of that

the bredern had layd at euery maltynge
thyle offrynges/ Soo came there Theo
dose & knewe þ they had broke this cō
maūdement wenyng þ the layd brekyn
ge was no grete lyne. by cause þ the la
yd cōmaūdement semyd to be of no gre
te thyng/ ¶ Theodore shewed it to the
holy may Pachompey þ layd to hym/
How be it þ the ordenaūces that I ha
ue yeue to them for to kepe. bey manly
in almoche as I þ any a may haue en
toyned them to kepe them/ Neuertheles
they consydre not þ perill þ may come
to hym þ dispplich one of the leest cōma
undementes þ are ordeyned for to be
kept for the worshypp of god/ ¶ It is
not fownde in holy scripture þ the childy
of Israell beynge afore the cyte of Jhe
rico kept duryng vii. dayes the seylence
þ was to theym bodely & ordeyned for
to kepe/ And after the vii. dayes passed
þ layd seylence soo kept. they token ano
ne þ layd cyte of Jherico/ The whyche
thyng was to theym graūted of god. by
cause they dispyled not thordenaūce or
cōmaūdement þ had be gyuen to theym
by his semaūt in the honour of hym

¶ Anone after sayne Pachompey ca
me there as the religyous were þ made
mattes/ soo began he to werke with hē
& ivchis doynge came there a ponge re
ligyous nouyce þ was sette for to serue
hym. The whiche layd to hē fader Pa
chompey. þ dooste not as our fad Theo
dore dooth/ The holy may Pachomy
ey beynge the wordes of this nouyce.
swetly & louyngly prayed him. þ he shol
de shewe hē how he shold doo/ And af
ter þ he had shewed to hym the maner
how he shold make the mattes. he con
tynued abowte it. werkynge with the
other. forcyng hymself to do as he was
taught by the chylde/ Wherby he gaue
grete enlampie of meekenesse to all hys
bredyn. In somoche that he bare the re
prefe of the layd nouyce/ The whyche
yf he had be proude. he wolde not haue
endured. but to the contrary sholde ha
ue rebukyd hym for it fyersly/

¶ How the deuyll shewed himself to sa
yne Pachompey. Begynnynge ¶ Illo
vero tempore/ Capm lxxxxix.



The holy may after this vpon
a daye putt hymself in to a se
crete place/ The deuyll anone
came to hym in disguysed araye. & gre
ted hē honourably/ þ holy may thanne
anone þ it was some wycked spyryte/
for whan the gode spiryte cometh to a
may. al heuines departeth fro hē. & his
seeng is free of all drede. and is full of
mercyfulness Joye. and soo departeth fro

¶ How the myghte of the deuyll was shewed to the holy may pachomicy. & begynneth in latyn ¶ In hoc etiam & cetera/ Laplm .L.

The holy may pachomyey gos ynge by nyghte wyth Theodo re to ꝑ sayd monastery. had su che a vysion/ ¶ A deuyll apperyd vnto him in lykenesse of a womay more hie thay other bey comꝯly/ And wyth this she shewed to be of soo grete bewte of body & of vilage. that it semid as a thyng impossyble to bebrought forth/ The sayd Theodore ꝑ also sawe hym was sore troubled wyth alle in his mynde/ But ꝑ holy fad sayd to hym ꝑ he shold de haue hope to god. and that he shold not abasshe hymself/ ¶ Thañ they sette theymself to prayer. & besought our lor de ꝑ it wolde playse hym by his godly vertu to take away this vysion fro the im/ Neuertheles cañ ꝑ deuyll more ne re hem in ꝑ self lykenes. & byfore hym we re a grete nõbre of deuylles/ Thañ sa yd ꝑ deuyl to the holy mey pachomicy & theodore/ Why do ye pray god ayenst me in vayn. ye cay not alway wᵗ stond me/ for I haue myzte & power of god to tẽpte hem ꝑ I woll/ Thañ the holy may pachomyey axed of hym what he was fro whens he cam. & whiche of hẽ he wolde tẽpte. to whom he answerd/ I am the myzty deuyl. hauyng lordshipp vpon a grete nombre of deuylles/ Judas was sõtyme deceyued by me. & cast out of ꝑ cõpany of thapostles. I am she ꝑ sowyth in erth the sede. of the whiche all persones that taast of it are in dan gour to deye/ ¶ And that more is. god hath gyue me myzte for to tempte his

all worldly thowzts. Jn sede of whi che comyth to hym an affeccion & a desi re of the somerayn thynges/ soo sayd he my self/ ¶ Syth ꝑ this vysion is hap pid to me. I haue be troubled in mi mẽ bre/ he tolde & anone blessed hymself wᵗ the synge of the crosse/ ¶ And wyth his power he wende to take the deuyll that was in his presence. and sayd to hym/ ¶ O cursyd deuyll goo fro me. thy vys ion & thy crafftes bey but dyseryuable Thou hast not adoo wyth the seruaũt of god/ ¶ And incontynent as dulle he went a waye sayenge ha pachomyey yf thou hadd obeyed me. I sholde haue reioyd the my lubgett/ But ꝑ vertu of the sowerayn god is to gretie. this notw' standyng I shall befyghte the wythou t ceasynge. to thende that I maye acõ plisshe my wrike wythout delaye. Soo tolde ꝑ holy may hym to yeue thankyng to god of the grete fortunes & petites ꝑ he dyde to hym euery daye/



sentences wythout ceassynge/ so my
I chastised by the count of helle for to
putt the in hir dampnacion. Neuer may
ouercame me. but thyrste/ Thy dactry-
ne yeuyth me lubget both to the yonge
and to the olde. and namely to a hepe
of folysshe relygyouses that ꝑ hast gad-
red togyder/ The whyche by thyne ex-
ãple are obstynate ayenst me/ as folke
vnable to be ouercome/ ¶ For of al the
wyles of the deuyll they haue ben tep-
ted. & yet they cowde not be ouercome
And all this euyll comyth to vs by the
lone of god/ ꝑ hath be made a may. of
the whiche ye other haue soo grete my-
ghte/ ¶ Thene layd to hym the holy fa-
der pachomyeu / Thou comyst thether
for to tempte me oñly. seenge ꝑ that ꝑ
hast tolde me/ ¶ Whenne the deuyll an-
swerd to hym. I am come for to warre
ayenst the & Theodore. and ayenst all
tho that ben thy lyke/ But I may not
touche you. by cause that my strengthe
is oñly to tempte you/ ¶ Tho ared hym
the holy may/ why he hadd no myghte
ouer theyr bodyes / And he answerde ꝑ
yf he towchyd theym they sholde haue
more mede of god for it. for ꝑ grete vic
tory that thei sholde wynne/ And pryn
cypally thrselfe pachomyeu. ꝑ hast be
worthy to see with thy bodyly eyen the
Joye of heuen ¶ With this he threttned
the layd relygyouses. sayeng that after
the decesse of ꝑ holy may/ the deuylles
sholde doo al at theyr wyll wyth them
¶ Thene the holy may ꝑ myghte not
soubtre thyse wordes layd to hym/ O
vnhappy wretche/ What canst thou tell
of the thingꝛs ꝑ ben to come. the relyg
ouses ꝑ shall ryse after vs shal be more
perfyte thay we ben/ And ꝑ deuyll an-
swerde/ I knowe wele that ꝑ hast ma
de a lye/ That hast ꝑ thrselfe preyse of
lesynge layd ꝑ holy may/ Thou canst
noo thyng knowe of that ꝑ to come
For none knowyth it but god oonly. to
whom all thynges passed & to come a-
re present/ ¶ Thene the deuyll layd to
hym sodenly ꝑ it was trouthe. but by
the thynges passed he had some cono-
ge of thole ꝑ were to com/ ¶ Soone af-
ter the holy man ared hym/ yf it is soo
that thou tellyl not to tempte the gode my
and ꝑ by thy crafte ouer subtyll. ꝑ by
cause of the lolle of the soules/ Where
comyth. that ꝑ cay not bringe vnto so-
te the very semaules of god/ ¶ And he
answerde/ I haue tolde that by the in-
carnacion of the sone of god all our fe
ngthe hathe be brought vnto/ ¶ We o
ale not to yeue troubles & lettinges to
the semaules of god. ¶ And whay we
knowe ꝑ they consent to some temptac
ons thene we allayle hem more strong
ly thay euer we dyde/ by fyghtyng after yꝑ
foule thoughtes lomoche tyl we haue no
ught hem subget to our wyll & myst &
the contrary yf they obeye not by no wil
to our entysynges but contynue stedfast
ly in ther vertuo⁹ werkes. anone depa ꝛ
all temptacions fro ther hertes & thoughtꝛ
¶ But we haue not ꝑ myste to tempte
all persones so sharply as we sholde wel
doo. For some there ben ꝑ coude not sof
fre all our temptacions/ ¶ And yf it we
re soo ꝑ god wold lete vs continue. thꝛ
ny are in thy keping that sholde fall af
te. the whyche he preserued & kepet by
thy prayers/ ¶ Thene layne pachomy
eu began to crye with a hye voyce say-
eng. cursyd serpents & enuyo⁹. and ꝑ ꝛ
ale neuer to yeue infynite lettynges to ꝑ

ſeruauntes of god. thyll that the myght of god bryngeth you ouerwone/ ¶ He maye well calle hymſelfe happy that canne wythſtode to your curſyd entyſynges/ Af ter he cõuerted thy ꝓ name of god al this multytude of deuylles that ſoone went awaye as the ſmoke dooth/ The nexte daye in the mornyng he callyd to hym his breder. & rehercyd to them al that he had ſeen in the nyghte of the deuyls. And to them ꝓ were abſent he made it to wryte by wrytynge. warnynge them ꝓ they ſhold euer wythſtonde aſſaut their temptacõns/ The whiche re hyrſales ſeinge the grace ꝓ god had do to the holy fad abbot & to them/ they were confermed in the fayth. ¶ And afterwarde wythſtode more bely ayenſt the temptacõns of the fende. encreasynge euer in vertuous werkes/



¶ How the holy man Pachomyey hey ryd a man that was byten of a Scorpy on/ And begynnyth in latyn ¶ Interea &c. Capl'm L.i.

A Brother beynge in his prayers was byttey of a Scorppon in the foote/ Soo that the venym was come vp all redy to the herte ¶ And how well he ſuffred grete ſorowe and payne/ he contynued alwayes his prayers/ ¶ Thenne layni Pachomyey ſeenge his grete ſtedfaſtneſſe. made to our lord a deuowte oryſon for hym ¶ And Incontynent his helthe was to hym reſtoryd/

¶ How lyberalite prouffiteth oft to the ſaluacyon of the ſoule/ Begynnynge ¶ Tali quoqz/ & c. Capl'm L.ii.

SAynt Theodore in his ponge aege bare oftey grete lyberalite in his heede. whiche was cauſe to hym of ſharpe ſorowes/ Soo prayed he to ſaynt Pachompey that it wolde playſe hym to praye god for his helthe/ ¶ To whom he anſwerd/ Wy child de thou ought to byleue ꝓ the paſſyons that we ſuffre. come not to vs but by ꝓ wyll of god. & therfor haue pacyence in thy ſores. & god ſhall reue ꝓ helth whã it playſith him/ ¶ Be ꝓ remembred of Job ꝓ was ſomoche perfyte & pacyente the whyche in all his paſſyons. he bleſſyd the name of god/ ¶ Certaynly it is a good thynge of abſtynence. and contynuyng in prayer/ ¶ But alwaye the ſeke aryth a grete rewarde. whay he is fonde pacyent and of ſtedfaſt courage. ¶ And by cauſe that we haue ſpoken of ꝓ mẽ of ſtedfaſt courage/ I haue thought to ꝓfyte of many one to ſhewe

the meruaylous stedfastnes and suffra
ice of a man. that is so moche to be cõ
mended that it maye as to this erede
all manly prayenge/

¶ Of the parente of Zacheus: ꝓ was
a religyous. & begynneth in latyn ¶ Za
cheus quã monachꝰ/ Capitm L.iii.



SOmtyme was a religyous na
myd Zacheꝰ. ꝓ whyche aft gre
te contynence. by cause of a gre
te sykenesse ꝓ god sende hym, was had
in ay hous fere fro his brede/ So that
hous he ete but onely brede & salt. But
notwythstondyng the sayd departyng
he was contynuelly in the churche at al
houres of ꝓ day/ this custome was eue
ry nyght afore he yede to bed to rede so
me hystories of the holy scripture. & aft
he armyd hym with the signe of the cro
se. & slept tyll mydnyght/ To the whi
che houre he rose/ ocupyenge hymself in
seruyce fro that same houre vnto matyn
nes/ ¶ And to this suspius for teachers
ysenesse. he wrought maters with in
the grete myghte & dyligence. that in
weuynge of theym. he claaf & brake al
his bondes that the blode came out sha
rply he drewe the cordes/ ¶ One of
the breders seynge his bondes thus bro
ken. asked hym why he was soo gredy
in his werke. seynge that he was so ge
uen with sykenesse. Sayenge moreouer
to hym/ Thynkes thou my broder yͤt
wrought wythout to force thyselfe so
moche. that thou sholdest be holden fu
ple as toward god. Truely naye/ for
he knowyth well not oonly thy myght
but also that thou arte sore greuyd wͭ
sykenesse/ Wherfor I enclure the. that it
is not nede that thou werke soo contyn
nuelly as thou doost/ Thenne answerd
Zacheus/ My broder it is possyble that
I coude forbere me therof/ The broder
beryng his answere sayd to hym/ Syth
that it playseth the to doo thus/ at lest
suffre that thy bondes be enoynted wͭ
oyle to the ende that thou mayst helpe
thyselfe more longer with theym/ Za
cheus in graauntynge to his requeste e
noynted his bondes for to recouere hel
the/ ¶ The whyche thynge seynge the
holy fader Pachomyey. he sayde vnto
hym/ ¶ Now come hyther broder. this
beste thou that the oyle that thou hast
putte in thyne bondes cannot helpe the
for to haue helthe/ Hastle thou moste tru
ste in this enoyntynge vysyble. thanne
in god that is Inuysible/ ¶ Vnderste
thou not that he whiche is soo medecinal
hath remembraunce of vs without ꝓ we
doo pray for our helth/ What he shall

playsir he shall sette an ende to our sorowes & passions ¶ Certaynly we ought to blame that ỹ vyserelles that we suffer shal be cause to make vs haue euer lastyng rewardes ỹ the glory of paradyse/ Thenne Zacheus answerd/ Alas my fader pardonne me. and praye god for my wretchydnesse. to thende that it will playse hym for to pardoñe me my synne/ And fromy that houre he toke in hym a dysplayssure of the synne ỹ he tho ught to haue done ỹ vlynge of the sayd syr. that he contynued ỹ lamentacions & weppynges a hoole yere/ & wyth thys he fastyd two yere/ And ỹ fastyng he toke a smale refeccion/ ¶ The holy sayd pachomieu knowyng his grete payne/ Whan he wolde crepte his Religyouses to be stedfast & pacyent. he layd to theym the good sayd Zacheus. the whiche gate & delyuered by his right grete fastenyng to haue heuen at the ende



of his dayes/

¶ Of the deth of saynt Pachompey/ & begynnyth ỹ lxxvy ¶ Certus itaqꝫ pachomius/ Capl'm L. iiii.

SOne after a solempnite of Ester, the holy man Pachompey felt hȳselfe lore sekc & feble. wch hȳ was Theodore ỹ full belouyd hym/ And he beynge ỹ this grete sykenes. he had alway ỹ face well colouryd & merry. & ii. dayes bifore ỹ he deyed. he assẽbled all his brethren/ Jn the presẽce of whom he made suche a propolicion/ ¶ Ryght dere brethren J knowe ỹ god wol call me. & that J shall sone goo oute of this world after ỹ holy faders/ So J beseche you hertely. ỹ ye woll remẽbre you alwaye of the rules & charges ỹ J haue yeue & done to you afore this tyme/ & ỹ ye woll kepe yourselfe wel fro ỹ secte of thauryens & of thother ouerseders & deceyuers of the fayth of Jhū Cryst/ but accõpanye & haunte wyth theym ỹ drede god & that loue hym perfytly/ J see the tyme of my life ỹ compyth to ay ende. & my dethe is nye/ And therfore chose ỹ my presence a pastour ỹ shall be fader & techer of the saluacion of your soules And almoche as J can knowe Petronyey semyth me wyle ynouz for to teche you. & to kepe you fro euyll doynge. but what someuer J saye of it. ye may chose after your good discrecion hym ỹ shal seme you good/ ¶ They all togydre amõge theym chose Petronyey swetly. and wyth theyr good wyll/ the whiche was constaunt & stedfast ỹ the fayth meke of conuersacyon/ Wyse of vnderston dynge. and perfyghte ỹ condycyons/ ¶ Sayne Pachompey knowynge that

this Petronyey was that tyme lyke to the mounasbery of ꝑ Thebenel yerna.pa. ꝑpd deuoutly our lorde for his beleche/ & to the Religyouses ꝑ were absent was sent wonde.that they shold come to the decease of theyr fader abbot pachomy ey/The whiche in likelynge hymselfe wyth the vertuous lygne of the Crosse. deceased vpon ꝑ Translacyo daye of sayne Nycholas.in ꝑ monyth of Maye And yelded his soule in the honders of an angell of heuen · that was come for to receyue it/¶ And att his dethe were present dyuers Religyouses in grete nō bre. whyche all the nyghte contynuelly sayd plalmes aboute his body. And on the morowe he was buryed in the mo; untayn where his graue was ordeyned ¶ Soone after was the holy fader Pe; tronicy sent for by some ꝑ brought hē But he was yet lore feble . & lyued not long aft Pachomyey Leuyng his sucre flour a nother holy faō.namid eulileū/



¶ Of the lyfe of sayne Cyrylley the re lygyo?/And begynneth in sayne¶ Qui dam cenobiarcha/Capitu. Lx

HIerony we the maistre that a begon/redyth to wryte & shew of sayne Cyrilley.howe of ꝑ a untrer of Illyryne.the whiche in his yon ge age was Heremyte in charchyel; shopeyche.of Tarse . in a place calle Gallineton¶ He was in his yonge ha yes sore pricked & stynged of the lyste of the flesshe/But by fastynges & abs tynences he made lene & subdued his bo dy . in suche maners that he ouercam & brought it in thraldom/¶ During ꝑ tyme of Lent he fasted wythoute drya he.but oonly one daye of the weke/In wynter for to bryng his flesshe the ma re downe & lowe/he put hymselfe in al de water to the neckr/¶ And he beyng ou a tyme in the water.he herde a voy ce towarde the Weste ꝑ sayd vnto hym O Cyrilley all this that thou doost pu fyyeth the no chynge/ For the god that thou callest vpon shall not helpe the in haue that thou askest· But & thou wil returne to me . I shall make the haue thy will Incontynent.¶ Cyrilley knewe that it was the voyce of the deuyl/And tolde hymselfe to pray god humbly that he wold helpe hym ayenst the temptaci cons of the deuyll/¶ After this he pur poled to vse his lyf in pylgrymagys dyuersyng the holy places/And specially he tolde a staffe.and soo longe he went barefote.that he cam nye a cyrcle . in whyche he kneled on his knees.prayen ge our lord that he wold gyue hym gra de counseyle for to performe the wil che he had begon/And Incontynent he smelled a meruaylous stenche nye hym

Of smellyng of the whyche he knewe
that it was the deuyll ꝑ had reiyd hym
to lese his bedes & the habyte of religi
on.¶ Soo gaue he thankynges to god
& returned ayen to his abbaye/¶ One
daye vpon the feest of sayne Steuen he
slepe to ꝑ chyrche.to the tyme ꝑ mes
sadde thyle wordes ¶ Et lapidauerunt
stephanū/whyche makith mencion of ꝑ
martyre of sayne Steuen/¶ And aft
soddainly he woke.sayeng & cryeng w⁹
as hye voys/ha I am well neclygente
to slepe at this hour. whan men stonyd
sayne Steuen.he was in oryson prayē
ge god for theym ꝑ stonyd hym/And I
vnhappy sholde now praye hym/to the
ende that he sholde praye god for me/
¶ Thenne he beganne to praye sayne
Steuen/ And on the morne as he was
in the Refectoire with his bredē for to
take his refeccion or euer he had take o
ny mete.he herd a voys that said to hym
¶ Cuthbert ꝑ wayest after erthly meters
& shalt not vpon the feest martyr sa
yne Steuen that prayeth god for the/
¶ Thāne he lyfte vp his eyen towarde
heuen & sawe sayne Stephen that pra
yed for him/as the voys had shewed to
hym/ Soo departed he & went in a se
cret place where he made his prayer/
Sayenge/O my lorde sayne Steuen ꝑ
first martyr.what thankes shall I ye
ue to the.I haue no thynge of myn owne
ne ꝑ I myghte gyue the/But fromhēs
forthon I promyse the. that for the lo
ue of the.I shall neuer were shrete of lē
nen.but of wulle only/¶ This Cuthbert
on a tyme as he was layed vpon a bed
of strawe/he felte the strawe meue vnd
hym. Soo wente he & shewed it to his
fader abbot/ But therfore ceased not ꝑ
sayd mocionge of the strawe vnd hym
¶ Fynably he tomed all the strawe vp
sodowne and founde noo thinge/After
he tokē vpp one of the bordes of the flo
ur/vnder whyche he funde a grete somme
of money.that he bare thēne to his ma
ster/The whyche made Incontynent
all his bredern to be assembled/And in
their presence he denounced acusyd hym
that had hydde the sayd syluer/¶ And
there was a Conuers that was afore a
Carpenter/The whyche whan he had
herde saide the sayd sentence. confessyn
ge to haue stadried there the sayd treso
ur/ came openly & askyd penaūce & ab
solucion of his sinne/¶ Thēne the holy
fader dealed the said pens to the poore
And to the Carpenter he enioyned cer
tayn penaunce for the sauacion of hys
soule /



¶ Of sayne Johñ the Almoner Patryk

ashe and bysshop of Alexandrye. after
that it is reherced in the lyfe of the fa-
ders by layne Leonce. in his tyme bys-
shop of Naples/ To the chapytre begg
nyng in latyn ¶ Cunqz pemenille &c.
Capim .C.vi.

For to haue a begynnynge to
telle & shewe the lyfe of layne
Johñ the Almener. It is to be
knowen. þ a man of holy conuersacõn.
namyd Zacharye. for to vysyte ii. mar-
tyrs holy. the one namyd Rufus. & the
other Johñ. came in to the cyte of Alex
andrye/ In whiche place this Zacharye
beyng there wyth many deuoute & per
fyte mey taynge togyd̃ their refecty-
on bothe bodyly & ghostly. came by ad
uenture amonge theym a poore mãy þ
asked ay almesse/ the whiche sayd that
of late he had be pryoner to the pers-
ens ¶ And neuertheles they of whom
he asked their almesse excused theym/
And gaaf hym noo thynge/ sayeng þ
they had noo syluer to gyue hym/ Wher
for: the poore departed fro theym with
out ony almesse/ ¶ Thañ one of þ fe
lyshypp ranne after hym. & secretly ga
ue hym a lytyll crosse of syluer. that he
bare vpon hym/ Sayenge to the poore
that he had none other thynge to gyue
hym/ ¶ Zacharye seeng the secrete me
defulnesse of this man was sore merue
ylled/ & shewed it to one namyd Wañ
þ sate nexte hym. and the whiche was
mynystratour of the sayd Johñ the Al
moner/ ¶ Thañ the sayd Wañ behol
dyng this Zacharye that somoche was
merueylled of the largesse of hym/ þ
had gyue his crosse. sayd to hym/ ¶ Za
charye. merueylle not thyself of the al-
messe that this man hath done/ for he
hath lerned to gyue moche more for god
dys sake of Johñ þ Almoner/ to whom
he was Almoner wel the space of .x. ye
re & that hath taughte hym this doctri
ne/ ¶ This Johñ the Almoner dide in
tynyte almesse/ for he had of god ma-
ny temporel gooders/ þ he gaaf to þ po
re. wythout ony thynge for to kepe for
hymselfe/ ¶ And sõtyme whan he had
gyue somoche þ he had nomore to gyue
he all sory went to some Taueruer or
other marchaunt. of whom he borowed
some moneye for to gyue/ ¶ And as he
borowed ch̃. he sayd þ it was for they
of his house that had grete hũgir/ and
he boũde hymself to the persone þ lent
him for to lerne hym a certayn spac of
tyme. tyll þ this moneye were payed a-
gen/ ¶ And alsoone as he had borowed
it he gaue it to the poore for goddis sa
ke. & charged them that they shold nil
noo thynge/ ¶ Zacharye herynge that þ
is sayd was noo thynge abashyd & to
hym sayd ayen/ ¶ O my brod. yf thou
had seen the grete almesses as I haue.
thou sholdest be moche mõr merueylled
And yf thou woll come to my house. I
shall telle the what I haue knowen of
hym/ ¶ Thañ Zacharye went wyth
this Wañ/ And after theyr fode taken
ghostly & bodyly Wañ began to rher
se the lyfe & the vertues of layne Johñ
the Almoner/ ¶ Sayeng fyrst þ he ne-
uer I ware the name of god nor of his sa
yntes/ ¶ Thenne Zacharye arysd & tok
ynke & paper. for to wryte by order the
lyfe of layne Johñ the Almoner/

¶ How the sayd layne Johñ ordeyned
to the poore folke of the cyte of Alex-

nye theyr sustentacyō and dayly fode
ordynarily callynge theym his lordes/
And begynneth in latyn ¶ Promotus
ego/Capm ·C.vii.

After that he was cholen bysshop. al well by the wyll of mē as by synguler grace of god/
¶ The fyrste dede worthy of grete remembraunce that he dyde was this/ þ he sente Incontynent all his dyspensatours & catchers to make prouysyon/ & sayd to theym/ ¶ O my brethren it is not no ryght thynge to haue sorowe & care for any persone afore þ dyscyples of Jhesu Cryste/ ¶ His dyspensatours or catchers herynge thyle wordes and not knowynge what he meaned. herkened hym beselye. for to doo this that he shold cōmaunde theym/ ¶ Soo sayd he to them ayen/ Goo throgh all the cyte & brynge in wrytynge the nombre vnto þ last of all my lordes that bey in this towne/ Tho dyspensatours that vnderstode not what persones he callyd his lordes. wyst not what they shold do/ Thē he exponned his wordes / sayenge/ ¶ They þ ye call poore & nedy. I saye & holde theym to be my lordes. & for suche we ought to take theym/ For they shall helpe vs to gete the reame of heuē ¶ After that to hym were reported & shewed by wrytynge thyle poore þ were in nombre moo than. vii.M.v C. he cōmaūded that they shold haue dayly theyr ordynary fode for the sustencyon of theyr lyues/

¶ How he stablysshyd in the cyte weyght & mesure equall/ & begynneth in latyn ¶ Justū vero/Capm ·C.viii:

The nexte morowe after that he was cholen to be a bysshop/ he sente throgh all þ cyte of Alexandrie his Seywardes & other. hauyng the rule & polycye of the sayd cyte/ To whom he cōmaūded þ in one selfe mesure & weighte all manere of marchaūdyses shold be solde wrytynge in thys manere throgh all the regyon/ ¶ Johñ humble & lytyl seruaūte of the seruaūtes of our lorde to all theym that bey lynge vnder our powerter/ & that by þ sufferaūce of god are submytted to our rule & gouernaūce/ Herke after the sayeng of saynt Poule in his pystle/ ¶ Obeye to your prelates. & yelde yourselfe subgectes to theym/ for certaynly they wake as that they muste yelde acounte of your soules/ ¶ My lytyl sones byleuyth þ yf ye obeye to the wordes of god/ ye shall haue your petycyons. not only of mey. but of god ¶ And bi cause I know this þ I wryte to you to be trouthe/ I praye you of your charite. þ ye doo noo thyng contrary to the cōmaūdements that I haue done to you. but be obeyssaunt/
¶ It is writen in his holy scripture þ god hath in hate the grete balaūce and the lytyl/ ¶ After this my warnyng yf ony goo ayenst my biddynge. touchyng the weighte & the mesure/ Wyte he that al his godes shall be dealyd to the pore

¶ How he corrected theym þ receyuyd ony yeftes. & begynneth in latyn ¶ Relatū est autem/Capm ·C.ix.

It was shewed to the sayd sayne Johñ. þ some bought meyn & after solde theym ayen to ony hyer pryce than they had bought theym

soo made theym al to be assembled. & without grete blame or rebuke. shewed theym þ it was euyll done/ & lych take theym more money than they had be lowed in this marchallsyc. And charged theym þ they shold not doo in tyme comyng suche dedes/ & als this some left theyr talkyng of theyr prycr so gre te þ they were wont to take about þ co myn taxe of theyr marchallsyes/

¶ How he gaue lycence & leue to them þ wold com to hym. & begynneth in la tyn ¶ Dilecto vero &c. Capitm .L.x.

SAynt Johñ the Almoner know yng þ some of his subgettes su ffred many wronges of theyr crimpes/ & were afrede to come to hym for to cõplayne. by cause of his semall tes þ cõtynuelly assyled hym/ ¶ he for the same cause dyde make a chayer & ii. benches byfore the chyrche. vpon the whyche the Wenesdaye & the frydaye in compyng fro the sayd chyrche he rel eyd hym. & deuyded with some notable persones. & other while he helde the ho ly golpels in his handes/ And there we re certayn his deputes. to whom he gaf power & leue to stonde nyghe hym/ the whiche had the charge to kepe the righ tes of þ chyrche. ¶ And yf any body ca me to complayne/ they shewed it to the said sayne Johñ/ the whiche cõmaunded þ chapitre shold be callyd & assembled for to purueye therto/ And they þ assẽ blyd. he propolyd vnto theym sayenge. ¶ yf we may haue lyghe dedes to þ ser ly god. þ is about all nature for to ma ke to hym our requestes. & whan we pray hym deuoutly. we gete þ we aske: In ly ke wyse we ought to doo to theym that come to vs. beggyng in our myndc the wordc of god. sayeng/ ¶ Wyth suche a mesure as ye mesure ye shall be mea sured/ & also in recordyng the sayeng of þ prophete. þ sheweth to vs/ That lyke as we doo we shall be done vnto/ for thyle causes þ holy bysshop made þ thi came to hym to be spedd of theyr matte rs out any delay. ¶ And one tyme emã ge other he was one daye tyll. v. of the clocke beynge in the same place where he was wont to syet herynge the quest cons of his people/ And by cause no body came there þ daye that wold require of hym any thyng. he departed & returned to his house wepyng. ¶ So were his fa ce greatly mesuryed wherof came this wapllyng. & none durste axe hym the cau se why. but on a holy may named So phronyey. þ herof familyerly axed hym The holy may answerd þ he was war che of this þ none was come specke w' him whereby he had spende the day w' out to haue done any mercyfull dede/ ¶ Now it is trouth as it is sayd above that þ cause why he helde hym to þ open place. was by cause he sholde accorde al maner folke/ þ ye matere of processe or otherwyse had any discorde or cuyl wyl the one ayenst thother/ þ whiche oft ty mes he accorded & pesyd atte his owne proper costes. ¶ Sophronyey thene sa yd to hym. certaynly my lord þ ar ful happy/ for þ subgets that þ haue in the gouernaunce are by thy meanes soo pa syble & soo kynde. þ they haue noo cau se to haue any hate or rancour thone a yenst thother. & by this he saw & knew þ this was the cause þ none was come to hym þ daye/ Wherof he gaue thene

tyme in our londe/ & at this tyme ℭ The name ꝑ Constance/ whi che was Emperour & lorde of Heracle pas the cheffeste & maner at Rome. in purpoge of the Romayns/

ℭ How the holy bysshop receyued meke ly the tribute ꝑ were sted for to scherue ꝑ tenemelle of theym of percy & begynneth ℭ Cuius iussu/ Capitm .L.xi;



Hangynge the tyme ꝑ the holy bysshop & patryarke Johñ ꝑ Almoner being in Alexandrie they of percy had werre ayenst ꝑ Syrens in the reame of Syrye. the whi che reame & the subgettes of the same/ were brought in theraldomy by the Percyens/ ℭ Wherfore many of the sayd Sirens/ ꝑ bare full impacyently ꝑ they were brought in bondage came & yelden theymselfe in ꝑ subiection of the sayd patryarke/ The whiche he receyued meekely & swetly/ in comfortyng theim not as in thaldomy & lordes. but as his brethy/ They ꝑ were hurt & like. he made to be heeled/ & after suffred theym goo where as they lemyd good. ℭ Some of his seruauntes ꝑ grutchyd the gre te almesses ꝑ were done out of his hou se. reported & shewed to the holy patry arke. how some Surryens clothyd with clothe of golde & of other precyous rayments were come to his house to fetche ay almesse/ ℭ But notwythstondynge that he was i wete of vylage & of lyche. yet he lokyd vpon theym as wroth layeng ℭ Knowe ye not wel ꝑ god ha the cõmaũded/ that men shall gyue to all theym. ꝑ shall aske vs/ And by cau se ꝑ the goodes that I yeue be not myn but they ben goddis/ therfore I wall in gyuyng theim hepe his cõmaũdement ℭ Yf ye thynke ꝑ the almesse mynisshe in gyuyng theym to theym that ben ry chely clothed. ye haue lytyll faith/ I bi leue ꝑ yf all the worlde were beggers. & that they came to Alexandrye. ꝑ the go des of the chyrche sholde not mynysshe therfore/ And by this he comforted hys seruauntes/ And the poore for this cause grutchyd & noysed ayenst the other/

ℭ Of the shappe of a woman ꝑ apered to sayne Johñ the Almoner Patryarke of Alexandrye/ & begynneth in latyn ℭ Quã tilis & c. Capitm ·L.xii.

The sayd sayne Johñ rehercyd o nes to the hope of theym ꝑ glad ly gyue for goddis sake. that he beynge on a nyghte a slepe. sawe in dremynge a ryght fayre and clere wo;



may.and shynynge as the sonne / And crowned with a crowne of lawrer/ Jo mulynge of her grete bewe he awoke/ ¶ And him semyd that he sawe her in dede stondynge byfore hym/ ¶ Soo he blessyd hym Incontynent. And spake to her: After alkynge what she was/ ¶ To whom she answerde all smylinge that she was the moder of the doughter of the kynge/ ¶ And after sayd to hym/ My frende yf thou wolt loue me I shall presente the byfore the sourrayne emperour / for none hath there soo grete power as I haue/ ¶ Thenne after she vanysshed awaye from his syghte/ ¶ Thenne the holy man Johan supposyd after his aduys. that it was compassyon or almesse that was apperred byfore hym in lykenesse of a woman/ By cause she hadd on her hed a fayre crowne of lawrer/ ¶ for certayn ly the grete compassyon & benygnyte that god hath to the synnes/ he hathe made his ayght dere and swete childe Jhesu Crysto to take our kynde & flesshe/ and suffer soo many euylles for vs/ ¶ The holy man after this vysyon arose/ wythout to awake any body. and wente to the chyrche/ ¶ And in goynge thyder he founde a poure euyll clothyd man/ and as dyenge for colde ¶ Soo tok he of his gowne. and gaue it hym for to clothe hym wyth all/ And after retourned wythoute to entre in to the chyrche/ pensynge in hymself a doubte whether the aduysyon that he had seen were of god or noo/ ¶ And in retournynge to his house vnder. he met wyth a man clothyd wyth whyte vestyments/ that gaaf hym an hundred pens/ Sayenge that he sholde distribute them where it playsed hym/ ¶ And by cause hym semyd that he had be ouer hasty and redy to receyue the sayde pensyes. doubtynge to be dysceyued/ he wente to haue delyuered them ayen to hym that gaaf them to hym/ ¶ But he cowde not. by cause the other was vanysshyd away/ ¶ Soo had he these some vnderstondynge and knowinge that this vysyon was come to hym of god/

¶ Of a pylgryme that wolde trouth sayne Johan the Almoner / Begynnynge to lacke ¶ Adorione et crucem Laplim Let



In the layd cyte of Alexandrye was a straunger. whyche herynge ꝑ grete fame of layne John the Almoner wolde tempte hym for to vnderstonde the entayntes therof/And for to doo. this he put of his raymentes & toke euyll clothes abowte hym/And after came byfore hym there as he went towarde the place where the lyke people were kept & dressed/ ℭ For his custom was to goo to the holyppitalles twyes in the weke. for to vysite there the lyke folke that were there/ ℭ This valyaunt man straunger layd to him/O my lord gyue to me your almesse poore pryeste/ ℭ Thẽne the holy man cõmaũded ꝑ men sholde yeue to hym vi. pens ℭ Whan he had receyued ꝑ fyrst almesse. he chaũged his habyte and Intonty went ayen tofore hym in layenge. ℭ Alas lyre haue pyte of me poore lyke man/ The holy man ones ayen cõ maunded to the Almoner that he sholde gyue hym vi. pens of golde/ ℭ After that he had taken theym to the papelarde. he said all soft to the holy may ꝑ he had had twyes his almesse/ Wherat the holy may answerd noo thynge/ feynyng as he had not herde hyt/ ℭ Thirdly he came agayn in a nother chaũgeable clothynge/ for to haue yet a nother almesse/ And thẽne the Almoner drew the holy may by the gowne for to gyue hym to knowlege that it was he that had had twyes his almesse that daye/ But the holy may cõmaunded ꝑ men sholde gyue hym twelue pens of syluer layenge to his Almoner/ Doo ꝑ I cõmaũde the/ For by aduenture it is god that tempteth me/



ℭ Of a Mayner & of the tynne that was tornyd to syluer/ Begynnynge in latyn ℭ Nauclerus quidam et cetera

Capitū

A Marynar Straunger / that by tempest of the see as afore ys he had loste all his goodes / He lechynge humbly to Sayne Johñ the Almoner / that he wolde sprede vpon hym his mercy / Haupnge pyte vpon hym as he had vpon the other / ¶ Soo he gaaf hym v. pounde of golde / that he put for the ly marchandile / and after retorned vpon the see / where he loste all / except only his shipps / the whiche was saued ¶ Soo came he ayen to the sayd holy man / & prayed hym as afore / Then he said to hym / ¶ Why broder thou hadest some sylver cuyll gotey / that thou hast medled wyth that of the chyrche / Therfore thou hast loste all / Neuerthelesse he gaue hym agayne x. pounde of golde / Soo went he agayen to the see / Where he had the wynde soo contrary that all his shyppe was perysshyd & abode noo thynge sauf but the mey / The whiche thynge seenge the Marynar he wolde haue slayne hymselfe for sorowe / But god preserued hym there fro / And shewed his wrath & angre to the holy Patryarke / The whyche Jn ý contynent sente for hym / ¶ The Maryner couered wyth allhes / and his clothes all to torne / lyke as they are wont to doo ly the londe / came to the sendynge of the Patryarke / The whyche ly beholdynge vpon hym sayd to hym ¶ Why frende god haue pyte and mercy vpon the / I trowe / that from hens forth / thou shalte not haue none cuyll fortune / ¶ Thy shippe is perysshyd bycause it was gotey by wronge / ¶ And therfore he made to be gyuen to hym of the ryppyns of the chyrche / that he made be sylled wyth new thynges as fore of whete / ¶ And thus home ageyn vnto the see as he was accustomyd / But he sayled euermore xxxty dayes & xxxty nyghtes that he wyste not whether he drewe to / ¶ During the whyle the tyme the gouernaunce of the shyppe / as he rehersyd to the Marynar / came nyghe hym the holy Patryarke / that sayd to hym / Marinar doubte no thynge / thou sayllest well / ¶ After the xxxty dayes / they londed ly Bretayne / where soo grete mortalyte of men was / that they of the londe for grete drede sufferd grete hungre / Wherby they were enforced to grete Joye & reuerence /

¶ The folye of the londe alled of the Marynar yf he wolde selle his wheate for redy moneye or take Tynne for ý ¶ And after he had remembred vpon theyr askynge / he toke redy money for the halfe / And for the other halfe he toke tynne Tynne / And after with a grete gladnesse retorned ly to Alexandre And were longe tyme att the hauen of Ilyd Penthapolis / To the whyche hauen the maister Marynar of the shyppe had a frende. To whom he gaaf ly a lacke fyfthy pounde of hys Tynne ¶ But he wyllynge to make a proef yf it were good / This his sayd frende founde that it was ryght fyne sylver / Soo he brought it agayne / ¶ Then the Marynar sayd to hym / I prayse the it is taken me for fyne Tynne / But I shall selle the / I trowe he that hath turned the water to wyne / By the prayers of the holy Patryarke hath turned my Tynne to fyne sylver / ¶ And for to shewe verely that it was

Tyme. he brought his seruice to the place where the remembraunce of the sayd Tyme was/ ¶ And whanne they were entred in to the sayd shyppe. they sawe that al the forsayd Tyme was enuenymed and chaunged in to sylver ¶ But the myracle well to be considerde and marked. was not lesse to mervayle. thanne thoos that god made/ ¶ The one was whanne he multeplyed his fyue loues and two fyllhes to the sul sustenaunce and foode of fyue thoulande men/ ¶ The other whanne he tourned the waters of Egypte in to bloode/ ¶ Another tornynge the rodde by the hond of Moyses in to a serpent/ ¶ And a nother whanne many martyrs beyng in the fyre for to be brente/ the tourment that fyre in a dewe/ ¶ And therfore it made god this chaungyng and tourmente of Tyme in to sylver. for to make this good Martyr his seruaunt ryche/ In gratifynge to hym his mercy/



¶ Of a Ryche may that was falley in grete powerte / And begynnyth in latyn ¶ Delerendente lanctissimo. &c. Capm .C.xv.

The holy Patryarke Johñ the Almoner. on a Sondayr goo/ynge to the chyrche came byfo re hym a poore may. that some tyme hadd be ryche / And had hadde moche goode/ But he had be robbyd of theues that had lefte hym noo thynge/ wher/of he myghte mayntene his poore lyfe ¶ Soo was he constrayned to begge his brede for goddis sake / And alwyd of the sayd saynt Johan the Almoner his almesse/ ¶ The whyche hauynge compassyon of his wretchyd falle/ And by cause he hadde sometyme noble fader and moder. ordeyned that his Almoner sholde gyue hym the somme of fyftene pounde of golde/ ¶ But the sayd Almoner complaynyng the grete almesses that the said sayne Johan made was moche displayed and aggreuyd of that he muste voyde out of hys hondes. and take to this poore may so grete a somme of moneye/ ¶ And for this cause he went Incontynent to speke wyth the Stewarde. that was wonte to gyue accountes of alle the moneye that eche daye were spente and alowed for the necessaryes of the sayde sayne Johan/ ¶ And to whom eche one made his acountes/ and yelded his Rekenynge of the moneye that was taken by his hondes for to be tornyd to the sayd dedes and necessaryes / Thyetwo togyd spekynge and comynynge of thys forsayd matere. by the temptacoñ of the

cuſyd ſyrrycte Mammona ꝑ tempted
theym of the bernynge and Iuſtyce
bie ſynne of couetyſe.purpoſid & conſi
den that of ꝑ ſayd xv.li. of golde.ſhold
be takey out x.li.and but v.li.gyuey to
the ſayd poore may.the whyche thyng
was loo done/¶ Now it is trouth that
theyr londe ſayne Johay the Almoner
was ſore kampd & renõmed ꝑ he glad
ly dyde grete almeſſe/¶ Wherfore ma
ny notable lordes & other perſones.deſi
rynge to playſe hym/ and ſom what to
content his lauowrous appetyte. and ꝑ
deuocõy that he hadd to recomfort the
poore ſeruaunter of god/They gaaf &
lende oft tymes to hym grete ſomes of
money for to gyue for goddis ſake.al
well for the helthe of the ſoules of ſo
me dede.as for the proſperitee of them
that were ouꝛ lyue/¶ And thus a ryche
& notable wydowe.that had a chylde &
noo more came towarde the ſayd holy
may/¶ The whyche wydowe for ſo
me ꝓteuous conſyderacõns her mouꝫ
ge.purpoſyd for to do certayy almeſſes
by the ſayd holy maſes honde/¶ And
for to doo this ſhe toke hꝫ a lyteyll wry
tynge that ſhe hadde wrytey wyth her
owne honde / By the whyche ſhe lete
hym vnderſtonde that ſhe wolde haue
dealed to poore folke the ſomꝛe of. v. C
li.¶ And ꝙ receyuynge & openynge of
ꝑ ſayd wrytyng by the ſayd holy may
ſhe knewe by the wyll of god .that ſhe
had be wyllynge for to doo her ſayd al
meſſe vnto the ſomꝛe of xv. hũdred pa
de/¶ Soo dyde he calle the ſayd wy
dowe/And ꝙ the preſence of hys ſayde
Almoner and Stewarde / whyche ꝙ
lyke wyſe by the ſhewynge of god / he
knewe to haue wythholde to theyr be
houſe xxy pounde of the ſyxtene po
unde that he afore had ordeynyd to be
yeue to the poore may that had be rob
bed / ¶ He chaged the ſame wydowe
that ſhe ſholde tell hym trouthe/Wy
the ſhe promyſed hym to doo ſoo/Now
herke ſayd he my frende. by the fayeth
that thou owelt to god. Haſte not thou
had late a wyll to make a gretter al
meſſe thay of fyue hũdred pouide. She
anſwerde Ye/And that ſhe herſelf had
wrytey the wrytynge that ſhe had deli
uerde vnto hym/And ſhe was well cer
tayne that by ꝑ ſayd wrytyng ſhe had
declared that her wyll was to yeue fyf
teene hũdred pouide for goddis ſake to
poore pepie/¶ But by cauſe that ſame
after as ſhe wolde haue take the ſayde
wrytynge. ſhe had leey as ſhe lokyd ꝙ
it. that where ſhe had wrytey that her
wyll was to giue ay almeſſe of fyftene
hundred pounde to the poore pepie.ſhe
founde but fyue hundred pounde oonly
ꝙ nombre/And for this cauſe ſhe had
reſtrayned her fyrſt wyll/And had pur
poſyd & thoughte that ſhe ſholde gyue
oonly the ſayd fyue hundred pounde /
Suppoſynge by the recompynge & cha
unge of the ſayd wrytynge. the wyll of
god to be / That ſhe ſholde not gyue
but this fyue hundred pounde / And
that ſhe ſhold kepe the remenaunt for
her ſone/¶ Thyſe wordes loo ſpoken
And after that ſhe had delyuerd to ſa
yne Johay the ſayd fyue hundred pou
unde/And was gone frouꝫ hym/ ſhe ſa
yd to his ſayde Stewarde and Almoꝛ
ner/¶ I praye to god that he call you
and alle you ones acompter of a thou
ſande pouide ꝑ this wydowe hath wyth
holde.as ye be bouñde to yeue hym ayey

¶ She sayd yf he had taken to the poo
re men that he had that I haue entrete
ned hym/and wolde that ye haue wythhol
den it. your lord shold haue suffred that
this wydowe sholde haue geuen to the
poure people the same thousand pounde
that she hath wythholde to her honde.
¶ Thenne the sayd Almoner & Steys
ward knowynge theyr mysdedes prof
fered or calde theymself at his fete &
requyred hym mercy & amendement.
and they sholde neuer doo suche a no
ther offence/

¶ Of Nicetas Patrier & ruler of the co
mpy weele in Alexandrye/Begynnyn
ge in latyn ¶ Incipit nicetas et cetera
Capitm .C.xxvi.



IN Alexandreye was a Prouost
or ruler of the cyte. named Ny
cetas. fulfylled of the deuyll. the
whyche came to argue and reprene the
holy Patryarke sayntt Johan/Sayen
ge to hym/¶ Syre ye walke all the lon
de. for ye deale to freely the syluer that
is broughte to you/Better it were that
ye sholde putt it to the compy treloure/
¶ The holy man wythoute to angre
hymself answerde to hym/Naa my lor
de it is not leefull. that the goodes gy
uen to the god of heuen. be torned or ap
propred to the erthely thynges/¶ But
and yf semith the to be doo/Goo thou
vnder my bedde. and take the treloure
of Jhesu Cryste that is there/ So doo
therof thy wyll/¶ Thenne this Patri
er that hadd the rule and gouernaunce
of the compy weele in Alexandrye. ma
de alle to be ladey/ And lefte hym noo
more thaw to the nombre of ay hūdred
penyes of golde/¶ And as he was co
mynge downe from the sayd Patrya
kes chambre / he mette wyth mey of
Affryque. the whiche bare certayne bot
telles full of golde / vpon some of the
whiche was wreten/Hony right good
And vpon the other / Hony wythoute
smoke/¶ The sayde Patryce or Ruler
whan he sawe thile superscryppcons sen
te worde to the sayd holy man that he
sholde sende hym some honey/¶ And
he that was so moche humble and me
ke. sente hym the bottell. vpon whyche
was wreten Honey right good wyth a
letter wherin was wreten this that fo
folowyth ¶ Our lorde that hath sayd
I shall not leue the. Is wythout lesyn
ge/And he is very god. the whyche gy
ueth bothe mete and lyfe/¶ And noo
may corruptyble cay not by ony wyle



GOd that tempted Abraham for to knowe his obeysaunce/ Touchynge the offrynge up of hys sone Ysaac/ ¶ In lyke wyse he tempted the good Patryarke Johan as hereafter folowyth/

¶ It is rehersyd here above how the Allyens that had be sore oppressyd of the Persyens for to eschewe theyr wo ofnesse. forlore and lefte theyr owne londe/And many of them came to Alexandrie for to be socoured to theyr power by the holy Patryarke Johan/

¶ They beynge in Alexandrye happed there a grete derthe and scarsete of corne. through the occasyon of the tyde of the ryuer of Nyle that heuerych and watereth the londe had be so mysdyd & lefte of water. that it myght not yeue hys moystnes & ouer flowynge accustomyd to the erthe. ¶ Soo the

wolfhonyne beynge than ydolous to god / almyghty/ ¶ And after he commaūdyd vnto them that bare the sayd bestes/ that they shulde make offrynge to be vsyngyd afore them/ And that they shulde saye that all the other that they had seen were full of lyenes/ ¶ The whyche thynge done/ Whenne the sayd Patrice sawe that he lefte hym but one bestell alone/ he was sore wrothe agaynst hym/ And after he radde his lettre. ¶ And whanne he sawe that was de. That may corruptyble cannot constrayne god / he was full sory and displaysaunt of that he had done/

¶ And Incontynent came agayne to the holy Patryarke/ And tolde hym agayne alle that he had hadde of hym

¶ And wyth this he gaaf hym of hys owne thre hundred pennies of golde/ Requyryng hym by grete contrycyon that he wolde gyue hym penaunce for his lynnes/ ¶ Thenne the holy man was sore merueyllyd of his conuersyon soo sodaynly sore/ ¶ And seenge his repentaunce comforted hym wyth mery wordes/ And from that tyme they were soo grete frendes togyder. that the sayd Sr ceta Patrice of Alexandrye made hym his Godsybb/

¶ Of the scarsete and derthe of lyne / ne and suche goodes/ ¶ And of a man that required to be made Deakey. and begynneth to lacyo ¶ Qui Abrahany

¶ Explicit .xlvii.

at that tyme the Patriarke gyuen for gyfte lake to the poore peple alle hys tresour. and wyste not where to borow more nother golde nor syluer/ Wherof he was ryght sory. and namely by cau se he myght not contynue his almesse/ as he had of custome/ ℭ he lefte hȳselfe to prayer & contynued in his orysons lō gē tyme/ ℭ In the sayd cite was a may dyen/ that is to wyte. the whiche by cause he knewe þ the holy may was in grete necessytee. wolde constrayne hȳ to make hȳ a dealery in his chirche/ And by cause he sholde not haue dowte speke to hym therof. he sent hym a letter. by þ whyche he besoughte hym that he wol de make hym dealery in his chirche/ to the ende that in seruynge god wyth hȳ he might haue remyssiō of his synnes. & he sholde gyue hym .ii. C. M. Raders of whete. wyth a. C. & four score pounde of money/ ℭ His lettres seen. the Patryar ke sent for hym & after made to go ou te of his chambre all his folke that we re there/ By cause þ he wolde not repre ue hym byfor theim/ ℭ After that they were gone. the holy Patryarke sayd to hym/ ℭ My frende thy proffer is mo ste necessary. seeng the tyme of the der the that we haue now/ But neuerthele sse it is defoyled with the synne of Sy mony. ℭ In the olde testament mey sshed not þ beestes to god were theyr gre te or lytyll/ but yf they were pure & cle ne/ ℭ for of those that were beloyned may dyde neuer offrynge/ ℭ And ther= fore god had not agreable the sacrefyce of Cayn/ ℭ And as towchyng my be hauyr ouer thyselfe or I were god had pytte and nourysshyd theym/ And he shall yet doo soo to theim and to me as I hope/ ℭ For all they that kepe the cōmaundements of god shall not haue nother nede nor poucrte. but all plentee & habundance of goodes/ ℭ Our lorde that multeplyed the .v. loues of barley/ maye well multeplye also .x. Raders of whete that are in my Garnere/ ℭ And therfore my frende I shall tell þ for ay answere. that whiche is wryten in thar tes of thapostles/ That is þ thou shalt not haue in the chirche nother part nor porcōy ℭ And as he sayd thise wordes came Incontinent tidynges to the holy Patriarke. how two shyppes of the chir che were londed wythin the hauen. and came out of Cecyle lade wyth whete/ ℭ Thēne the holy may thankyd oure lord sayeng/ My god I thāke þ that þ wolde not haue suffred that I shold ha ue solde thy grace for ony nede that I haue had/ ℭ Certaynly my god I byle ue stedfastly. that thou shalt neuer forsa ke in the grettest nede theym that shall obeye the/ & that wyth good herte shall fulfylle thy cōmaūdements/

ℭ Of two clerkes that dyde falle in to synne/ And begynnyth in latyn ℭ Qui buldam/ Capm .C. xviii

TWo yonge Clerkes. hauynge questyon togyder. smote wron gefully eche other/ ℭ And for this cause by the holy Patryarke Johñ they were denouncyd acursyd/ ℭ That one of theym knowle ged his synne/ But the other abydyn= ig his obstynacy dysppleed the sayd sen= tence of cursynge/ ℭ For he was well



gladde to haue occasyon for to flee the chyrche. & to abyde in his wyckydnesse/ And neuertheleſſe he chastenyd the lay de Patryarke to dyſplayse hym in hys perſone/ ¶ And mey sayde comynly. þ it was he. that had bory to the Patryer Nicera the money of the chyrche þ was taken vnder the bedde of the sayd Patriarke/ And that had be pelory agayn afterwarde. as it is sayd afore/ ¶ The malyce of this outragyous acursyd mã was shewed to the holy Patryarke. but this notwythstondyng he had of hym pyte/ And remembred the worde of the apostle sayne Poul. sayenge/ Who is he þ is sicke & not I/ ¶ Now was the chastyte of the sayd Patryarke soo grete/ þ whan he sawe one in syne. he wepte vp on hym/ And as to hym was adewe. he sette well his sykenesse/ ¶ he theise made the sayd acursed man to be called to hym/ And warnyd hym of his conseyen ce. as he was wonte to warne his other subgectes/ ¶ But whan he sawe hym ryght stowbornelle. and that he was made hasde in his synne/ He lefte and forsoke hym as a rotyn member/ ¶ This neuertheleſſe vpon a Sondaye. the lay de Clerke beynge yet in his trowbles As the holy Patryarke came to the awter for to offre his sacryfyce vnto god after his custome/ ¶ he remembred hym of the counseylle of Jhesu Cryste. that sayd/ ¶ Whanne thou shalt beynge thine offrynge vnto the awter/ And that thou shalt thynke that thy brother has thesome euyll wyll and hate agaynste the/ Thou oughteſt to leue that. þ thou woldeſt offre to god/ And goo to hym thyne enmye for to reconcyle the wyth hym/ ¶ Wherfore the holy Patryarke wallynge to doo soo lente Incontynent for the sayde acursyd may/ And made the messager praye that he sholde come to speke wyth hym vnder lucrete/ And whanne he was come/ This holy Patryarke knelyd on his knees afore hym And beloughte hym of mercy/ ¶ Wherof it happed that the sayd acursyd persone had knowlege of his synne. and he hymselfe requyred mercy/ ¶ Thurgh his humylyte was the prowde fowlde may melyd in his pryde/ ¶ And by his charytee was the hate of the sayde acursyd may paste/ ¶ And frendly he dyde penaunce of the synne that he had done/ And had of it grete contrycyon & dyſplesyaunce/

¶ Of the noyſe that the holy Patryarke Johñ had agayn the Kyng Anta/ And begynnyth in latyn ¶ Dilecti quidam/ Capitm



Euer to haue noyse with a no
ther it is angels lyfe/ Sōtyme
to stryue the one wyth ꝑ other
it is manes lyfe/ Euermore to haue noy
se & hate it is a deuyls lyfe/ ¶ To this
purpose is to be noted. ꝑ the holy patri
arke/ for some right of the lawe Cyuyl
had on a tyme questyon wyth the sayd
patrice Niceta/ The questyon was su
che. ꝑ the patrice wold haue certain ty
bute to be put & sett of newe vpon ꝑ pe
ple of the londe/ The whiche thynge ꝑ
sayd patryarke wolde not consente/ by
cause ꝑ the poore folke sholde haue be
horte therby ouer sore/ ¶ And for ꝑ gre
te daryaunce that fell therby. they de
parted from eche other with wrath the
one agaynst the other/ ¶ Soone after
aet after none/ aboute fyue of the cloc
ke/ The sayd holy patryarke thynkin
ge in hymselfe. that the wyfe may ough
te neuer. to angre hymselfe for noo ma
ner cause that it be. sente his Archedea
key to the said ruler Niceta. & sent hym
only thise wordes ¶ Dñe sol ad occasū
est/ That is almoche for to say. my lor
de the sonne is nygh to goo vnd/ After
that Niceta had herde thise wordes. he
cowde not hold his cōtenaunce. but as
fulfylled wyth the fyre of the holy gho
ste cam to the sayd holy patryarke. the
whiche whan he sawe hym. he sayd to
hȳ/ ¶ Alas thou arte welcome the sone
of the chyrche & obeyssaūt to her cōma
ūdements/ Thēne they dyde enbrace e
che the other in tokey of grete loue. After
the whyche enbraginces the holy patri
arke began to take the worde. & said to
hym in this wyse/ ¶ My lord I praye
the byleue me/ for by cause I knowe ꝑ
sore troubled. I wolde well haue spoke
with the/ & for none other cause. I cōn
seylle & warne the ꝑ in tyme to come ꝑ
byleue nomore noo reportes of falle ta
les & flatereys ¶ for yf thou woll lene
thyne eeres vnto suche. they shall gyue
the a cause many euylles to begynne/
And they shall counseylle the that thȳ
ge. whyche shall not be nother leyfull
good ne prouffytable/ ¶ For I haue fo
unde myselfe dysceyued therby oftenty
mes/ ¶ Wherfore to theyr reportes. la
yenges. flaterynges. and falle accusacy
ons. men ought neuer to gyue creden
ce nor faythe/ ¶ Thenne the patryce
consyderynge the meknesse and the fa
yr enlamples of ꝑ sayd patryarke. an
swerde. that he sholde neuer byleue su
che men/ Nor sholde not gyue faythe &
byleue to theyr flaterynges ne to theyr
wordes/ ¶ But he sholde dysppyse the
ym and sette theym alle atte nought/
¶ And by this manere meanes was

pryde that ouerhyed that was hyrnyge
hym for the enuie aboue layde/

¶ Of Gregori the neuew of tholy pa
tryarke/And beginneth to lamyt¶ Ser
memantabilie/Lapsus Lxx.



BYtwene one namyd Gregory
whiche was neuew of the layd
holy Patryarke & a Taueruer
of Alexandrye moeuyd a grete debate/
Jn whyche this Gregory openly was
sore wronged. by shamefull wordes to
hȳ layd by the layd Tauerner/ ꝑ whi
che Gregory conyderyng ꝑ he ꝑ was
neuew of the layd holy Patryarke had
be thus dyspyted or fowle spoken vnto
openly. & of a man Jnfamyd. began to
wepe right sore/ And the holy Patryar
ke seynge the secrete dysplaysaunce & so
rowe ꝑ his neuewe made/wolde knowe
what was ꝑ cause/ Gregory herupon
answered conde not for his grete angre
dyscheuge nor shewe his courage to no
wyse. nor spoke wyth the sayd holy Pa
tryarke/¶ Nenertheles sonne ꝑ had pa
de & lesy the Patryarke .wolde hyrn a pray
howe it was/The holy Patryarke wol
lyng to pese tyrste his neuew or euer he
sholde enquyre fully of the trouth of the
befall.layd to hyrn for to comfort hyrn
suche & lyke wordes in substaunce/My
neuew I am greatly meruaylyde & sore
cuyll apayd howe ꝑ knote hath be so hut
de to open his mouth ayenst the/ Dyte
me thou me. I enioure the .ꝑ I shall dre
this daye a chyrurge whereby all Alexan
drye shall meruayle/¶ And after lesy
ge his anger & beuenelle tempred & pa
cyen.tryfled his layd neuew & layd/My
swete frende yf ye folowynge this me
thode of me.thou wolt be my neuew/
I praye the.that ꝑ wolt be vtterly ago
able & contente for to endure & suffre al
manere repreuyfles & wronges of al pe
sonce/¶ Certaynly it is true ꝑ the bon
dage & lynred compyth more of vnkin
des-thay it doth of blood/And howe wel
ꝑ be myn owne neuew/Neuertheles tu
more grete lyste & lynred to haue w
me/I praye the ꝑ thou be good & vertu
es ty alle thy dedes prayenge to god ꝑ
he wolt helpe & socoure the in all thyne
aduersytees & that euer he make the to
encrease in good werkes/¶ Now they
beyng present wende ꝑ the said Tauer
ner sholde haue be lengred & bete throu
the towne for the reprouynge of the ho
ly Patryarkes neuewe/But by his gre
te meknesse.he dyde the contrary/ for
he cõmanded that he that toke tryste
te ouer alle the Tauerners.sholde take
ay tyme compynge moo tryaute of hym/

¶ And thus he was made sure for the grete wronge that he had done to his mayster ¶ Thenne herde thole present that this was that he wolde haue sayd that he sholde doo suche a thynge wher of all Alexandrye sholde murmyle/

¶ Of the Dyacon of the sayd holy patryarke namyd Dampey/Begynnyng at the layd ¶ Annunciatum est. et cetera Lapin ·L.xxi. ℭ.xxii.



IT was shewed to the sayd holy patriarke that one of his deacons namyd Dampey hadde conceyued hate & euyll wyll ayenst a nother/ ¶ And it happed that vpon a sonday this deakon wythoute to be reconcyled to his compe. wolde receyue his Creatour/And to be admynystred by the handes of the sayd holy patryarke/ And presented hymself afore hym for this cause ¶ The patryarke seeng his presumcion rebuked hym byfore the clergye of the hate that he bare to his euencristen/And sayd to hym or he sholde receyue the hooly sacrament of the auter he wolde he sholde reconcyle hym to his aduersary/for otherwyse he sholde not admynystre to hym the precyous body of our lord/ ¶ Thenne the deakon taken wyth grete shame. to haue be thus corrected afore so many folke. durst not disobeye hym/ And promysed that he sholde neuer haue in Indignacion to hym that he had hated soo sore.but sholde take hym fromthens forth in grete loue/ ¶ And thenne the sayd holy Patryarke seenge his contricion & repentaunce admynystred meekely hym the sayd holy sacrament/ ¶ For reason of the whiche correccion.his subgets from yt tyme for the dradde to haue hate & rancour the one ayenst the other/ Seynge leest they sholde be corrected in suche wyse/Wherby it apperyth yt a good pastour. whan he knowyth in his folke & amonge his subgets a wycked synnar obstynate/ & that he maye not brynge hym to good lyfe by secrete & kynde exhortacions/ he ought to rebuke hym sharply & openly.to the ende he be constrayned by force & sharpnesse/

¶ Of the tombe of saynt Johan the Almoner. the whyche he wolde not suffre to be full made/ And begynnyth in latyn ¶ Diffinicionem/et cetera Lapin ·L.xxiii:

IN olde tyme whanne an Emperour was crowned/ they that made the tombes brought hym fourr or fyue peces of marble of diuers

colours/And alleyd hym of whyche he
wolde his combe sholde be made/And
by this was to hȳ shewed that he must
se ones deye/And that he ought to thȳ
ke for his soule.and to rule wel his em
pyre/¶ The holy patryarke that this
wold haue in mynde.commaunded that
his tombe sholde be bygonne to ꝑ plas
ce where the other patryarkes were bu
ryed. But he wolde not haue it ful ma
de. to the ende that they that sholde se
it.sholde haue occasyon to tell hym that
he sholde soo make it vp.in bryngyng
hȳ to mynde.that he knewe not/what
houre he sholde deye/ And by this mea
ne trowed to haue contynuell remem
braunce of his deth.allonge as he was
alyue/ Wherby of lyght he eschewed to
synne deedly.



¶ Of the pestres that layne Johñ the
Almoner sent to the patryarke of Je
rusalem for a sacoure agayust the pay
nyms/And begynneth to lacke ¶ Do
mino &c. Caplm .Lxiiii.

The holy patryarke Johñ le
ernge the dystruccyon of the tem
ples of Jherusalem the whyc
che sholde be made by the paynyms fo
the synnes of the peple.sente to the pa
triarke of Jherusalem a thousande pe
nyes.a thousande lasches full of whete
and a thousande hogges herdes of be
nes & perley to make potage wyth/ A
thousande pounde of ryse. a thousand
tonne of wyne.and a thousande Egip
cyens.cunnynge & good werke men to
makynge and buyldynge of chyrches/
¶ And he wrote to the sayd patriarke
in this manere/O very dyspensatour
of Jhesu cryste / I beseche the gyue me
pardonne that I goo not to the/ Tru
ly I wold it were conuenable that I my
ght goo thider for to buylde in the pla
ce of the Resurrecchyon of Jhesu Crist/
¶ Notwythstandyng I praye the that
thou take as for a thynge of nought
the gyfte that I sende to the/But pray
god oonly that he gyue me that pryu
lege to be wryter in ꝑ boke of lyfe/

¶ How a marchaūt gaaf to layne Jo
hañ ꝑ Almoner a ryche couerlet for to
couere ouer his sory bedde/& begynneth
¶ Antiquit scilz/Caplm .Lxv.

In Alexandrye was a grete mar
chaūt/the whiche knowyng ꝑ
Johñ the holy patryarke lyeth
ou a sory bedde and was couered with
a couerlet of small.sent hym a riche co
uerlet.of ꝑ price & valew of xxviii.pens
of golde. prayenge hym as it had ple

he for his bourdes to haue a bedde soo well appareyled. that he wolde laye it vpon his hedde. hauyng hym in a remembraūce/ The holy Patryarke graūted to the requeste of the said marchaūt. couered hym with alle the nyghte folowyng. ¶ And as his chamberlayn was vpon rysyng & dressyng. he sayd all nyghte in hymself/ Where is he that shall dare saye that the Patryarke Johñ is mebe for that he is herbyd with a couerlett. worth xxxvi. pens of golde. and the poure people dey for colde/ ¶ How many is there now that chatre her teeth for colde. whyche haue no clothes to couer theyr nakidte with/ ¶ How many holy fadres in wyldernesse goo euery nyghte to bed without supper & without lyghte. hauyng nowdre pallyon. the one of colde the other of hunger/ ¶ How many is there þ sholde holde theymself well fedde with the lewes of the coole worter that men call out of my kechyn. ¶ How many is there that wold haue of the broth that my cooke castyth awaye. And that wolde well haue of the wyne of my celer/ ¶ How many pylgrymes is there in this towne that wote not where to lodge/ And þ chaūge not theyr clothes. be it wynter or somer/ How many is ther that lyth a mesyth or two ete nother dyne nor other lyvyng/ And thinketh poore Johñ hath þ ay hope to haue playsir euerlastyng. and thou eetst & drinkest of the best breede. wyne & fyshe. and lyest in a bedde well appareyled/ And a thyng that is more expedyent. thou hast a ryche couerlet. vnder the whiche þ art warmed. Certaynly who that lyueth in suche delyces. with grete payne he may gete þ lyf euerlastyng. Alas Johñ remembre ty thyself of the sharpe worde profered & sayde to the cupll Ryche man. that was suche/ ¶ Thou wycked ryche haste had many goodes in thy lyfe. & the poore many sorowes. the why che thou dilpyed in puttyng theim fro the as foule & vyle/ Therfor now thou arte wyth good ryght tormented/ & the poore comforted in euerlastynge Joye/ ¶ Whan þ holy Patryarke Johñ had conlydred all thyse thynges/ he concluded in hymself. that the nyghte folowynge he sholde not beele hym wyth the sayd couerlet that the sayd marchaunt had sente hym/ but he dyde conlydre þ more better & couenable a thinge it were that ay. C. lxxxiiii. pore men. þ whiche he callyd his lordes sholde be herbyd wyth. than hym alone/ ¶ It is trouth that in Alexādrye folke made couerlets of Rede. wherof men had four for a peny/ and the couerlet that was gruey to hē had coste. xxxvi. pens of golde/ The next daye he sent it to be solde/ & it happed that he þ had yeue it to the sayd Patryarke. bought it for the sayd somme. & sente it ayen to þ sayd Patryarke/ that made it to be solde thre tymes/ and the marchaūt thre tymes sent it ayen. prayenge hym that he sholde beele hymself wyth. & that he sholde haue hym in remembraūce/ ¶ The holy man toke it suppolynge a thynge to be leyfull & couenable to fynde a meane. by the whyche men may. for the lauynge of the ryche. yeue theyr moneye for goddis sake Principally whan they ben couetous folke & wythout mercy/ for by this meane men wynne ofte theyr soules/ and also grete mede wythall/ ¶ And for to approue his entencion. he toke for a wit

melle sayne Typhayne that subtylly to
he the money of sayne Johñ the pa
tryarke of Jherusalem. And dealyd it
to the poore pepie/

¶ Of a chaunger namyd peter. þ ma
de hymself to be solde by his semaunt.
as a bonde man. for to socoure the pore
pepie/And begynnyth in latyn ¶ Dig
nū ꝫ c. Capm .Lxxvi.



The holy patriarke reherced of
Jery a mother befall well lyke
other: that is conteyned in the
chappytre byfore sayd/Whyche he sayd
de it was happed in Affryque / In one
of his semaunters beynge his atourneye
in Egypt had solde hym. The whyche
was a faythful ꝫ a true man to the ho
ur of his dethe/ꝫ the whiche had dwel
led in the sayd londe of Affryque with
a ryche man þ kept a chaunge/¶ And
he sayde that upon a tyme amonge o
ther. there as his dwellynge place was
the poore folke were gadred at the sal
syde in the strete. and tolde the one to
other the houses where they moste ofte
had almesse. ꝫ prayed theym moche/
¶ And in lyke wyse they nombred the
houses where they had noo thinge. and
sayd moche evyll of theym/ Soo sayde
one of theym that he ofte had almesse
of a chaunger that dwellyd nexte hym
The whyche Chaunger was mayster
of the sayd patryarkes semaunt. as he
sayd/¶ That other poore man answe
red that neuer by hȳ nor by none other
of his house. was not gyue hym noo al
messe/Thanne a nother of the sayd po
re folke sayde to theym/ What will ye
gyue me yf I can doo somoche. that I
gete almesse there/¶ Alle the poore pe
ple beynge there at the salte syde. know
ynge the conetyse ꝫ the colde chartie of
the Chaunger/made a wager with the
sayd poore man. Sayenge that he cou
de not gete noo thinge of hym. And he
to the contrary sayd/he shold have som
what of him/¶ Soo came he to the do
re of þ sayd Chaungers place. And say
ed what he shold come out/And as by
aduenture the sayd Chaunger was go
ne afore out of his sayd house and was
comynge homewarde ayen/ And after
him were alle comynge lodeyn with lo
aues of brede made of Rye for his mey
ne/¶ Thanne the sayd poore man fro
ge the sayd Chaunger ꝫ the burde of rye
þ was brought to his place with hym
alwyd hȳ thre or foure tymes an almes
se for goddis sake/¶ The chaunger an
noyede to here hym soo ofte calle af
ter hym for an almesse. lokyd about

ꝓpyꝛ he myght̃ fynde a stone for to caste at hym/but he fonde none.& then̄ he toke a loof of brede.ꝓ whiche by gre at dyspyte he caste at his heed/And this seynge the poore man toke vp the brede and went agayn to his felowes.& shewed it vnto them.sayenge it was yeuen hym there/¶ It happed two dayes after that the sayd Chaunger fell sycke/ & wende well to haue deyed/ And in ꝓ sykenesse he had a vysion.whyche was suche/ That he muste gyue acounte of all his deedes/ the whyche he sawe in a balaunce / Soo came byfore hym two gret companyes . wherof the one was a grete meyne of blacke & dredfull persons.and sore fendfull for to see.and ꝓ other felyshyp was al whyte & full-gracyous & playsaunt for to behold/ They that were whyte sayd amonge theym. that in all his werkes he neuer dyde ony goode dede. But only ay almesse ꝓ he had done two dayes afore and yet it was ayenst his wyll / But the blacke folke poynted and shewed him euylles wythout nombre by hȳ cõmytted & done.al well by the tyme of Louetyde as at other/¶ And thenne the sayd whyte folke.desyrynge to saue hym fro daunger cõmaunded hym that he sholde mende his almesse . and also that he sholde amende his lyf/Or elles the blacke persones sholde euermore tormente hym¶ After he was awaked he knewe his vysion to be true/ For he hadd seen therby al that he euer he dyde in his yowth vnto that houre And the sayd blacke persones hadd broughte the balaunce for to weye his myshedes/but the other had nat thynge to brynge wyth theym sauf only the almesse that he had done as by constraynynge. and agaynst hys wyll/¶ Thenne he sayde in hymselfe/ Alas my god/somoche thou arte mekke/ ¶ Yf thou graũtest that only ay almesse whyche I haue gyue spytefully.to be vnto me somoche worthe.as to delyuer me out of the power of ꝓ deuyls. Howmoche good doth ay almesse that is gyuen wyth mekenesse & deuocõn/¶ And from that tyme fourth the sayd Chaũger was soo grete gyuer of almesses & so free.that he spared not his owne body/¶ Ones in a mornynge it befell as he went toward the chaunge*that he founde a Marynar/ the whyche by fortune had be perysshed & was lefte as nakyd as he was come out of his moders body/ The whyche knelyd ou bothe his knees afore the said Chaunger.and asked his almesse/¶ The Chaunger seeg his poueste toke of his gowne. that was the beste that he hadd.and gaaf it hym/ The pore may that durst not were soo good a gowne. went Incõtynent and solde it to ay Vpholster/¶ Whaythe Chaunger goynge forth by.knewe his gowne that heng at the Vpholsters dore.and all redy was there to selle. he was sore wrothe & angry/¶ Soo went he in to his chambre for to wepe.& sayde.alas that I am vnhappy. I was not worthy that ꝓ poore may sholde haue be clothed with my vesture/¶ Fynably he felle a slepe/ And whyle he slepte he sawe ouer his herde a fayre & a playsaunt childe.that bare a crolle & the gowne that the sayd Chaunger had gyuen for goodis sake/Whyche sayd to hym/ ¶ Wy frende why wepest thou / The Chaunger answered / Haa my lorde I wepe . by cause that of the goodes that

thou gyuest vs/Whan sometyme we gy
ue thyng to the poure folke.they byseche
theym to euyll vsages/ ¶ Thenne he
shewed hym his gowne. Sayenge/ My
frende . knowest thou not this gowne/
wyth whyche I am clothed / I thanke
the/for certaynly I was sore acolde at
that tyme thou gaue it to me/¶ The
Chaunger consyderyng the wordes &
the chyld sayd vnto hym/began to pay
le the poore pepie to this wise/¶ Syth
that the poore folke represente the pers
one of our lorde Jhesu Cryste. I purpose
that from this hour forthon. I shall do
as the poore pepie of god doon/¶ And
thenne he sente hastely his Notary. the
whyche he had bought after the custo
me that mey were bought that tyme /
¶ And whan he was come to hym. he
delyuered hym .x. pounde of golde. Sayn
enge that yf he dyde not his cõmaunde
ment.he sholde selle hym to the straun
gers & Sarasyns/¶ The sayd Cha
unger cõmaunded hym .that he sholde
brynge hym to Jherusalem and that
he sholde selle hym to a Cryster. And
that he sholde gyue suche moneye as he
sholde haue for hym to the poore folke
¶ The whyche thyng the Notary wol
de not doo.but by cause that the Chall
ger thretned hym. he feyned hymself to
be solde/¶ Soo brought he his mayst
er vnto Jherusalem/And as they we
re comyn thyder.the Notary founde a
frende of his.that also was a Chaun
ger. To whom he prayed for to bie his
subget.the whiche was a gode & a true
seruaunt¶ To whom this Chaunger
answered.that he had not money ynou
gh redy for to paye hym/And the No
tary sayd vnto hym/Certaynly I ma
ke the sure yf thou take hym.that god
by hym shall gyue the his blessynge
¶ Thenne the Chaunger bought hym
for so moche as our lorde was solde /
That is to wyte. the somme of thyrty
pens/¶ Whan he had solde hym and
delyuered hym.he wente ayen to Con
stantynoble/ And wythout to wete his
lorde gaaf for goddes sake the moneye
that he had receyued for hym.as he ha
de promyse hym for to doo/¶ Thelle
Peter the Chaunger thus solde serued
the Chaunger his mayster ry all thyn
ges to hym possyble/¶ He washed his
clothes scoured the dyshes / And dyde
all that a good seruaunt ought to doo
And wythin that he made grete abbey
nences/¶ The Chaunger serueyd his
maister of hym self. & also that he was
well enchaced ry goodes syth the sayd
Peter was come to hym. wolde nomo
re kepe hym as a seruaunte. but as his
brother/¶ And neuertheleste by his gre
te humylyte & goodnesse he made hym
selfe to be beten and wronged of the o
ther seruaunts of the house/and sayde
noo thynge there agayns/¶ Wherfore
they helde hym for a fool/And as ma
ny tymes and ofte as he was rebuked
of theym. he hadde suche a wylion as
fame that he had seen afore ry Alexy
que. of the chylde that appeyred to hym
wyth his gowne whyche he had geuen
for goddes sake / And shewed hym the
thyrty pens. wherfore he hadde be solde/
Sayenge vnto hym/¶ Peter haue pa
cyence.and endure yet a lytyll a wayte
ge after the rewarde of thy labours/
¶ That tyme came out of his cou
treye many Chaungers to Jherusa
lem the cyte. for to worshyppe the holy

gone / The whyche chyldren were
knowen of the layde peters mayster for
to come to dyner wyth hym to his hou
se/℄ And whan they were sette at the
table/ They sayd the one to the other/
beholdyng the layde peter/℄ How wel
is ȳ ſeruaunte lyke vnto peter the Cha
ny/peter dyde hold hys vysage as mo
che as he myght/℄ Thelle sayd Chail
gers yet agayne thynkynge euer vpon
the layde peter.sayde to Zoyle the Cha
nger that had prayed theym to dyner
Certaynly Zoyle a grete thynge is hap
pe vnto the / for yf we ete not.thou
shalt se thy temple a grete way/ and of
a ryche house They were not yet certa
yn of his very knowlege/By cause his
fare was soo sore chaliged/As well for
the payne that he toolke to the brethyn/
As for the fastynges and abstynences
that he made/ ℄ And after that they
had tempted longe.One of theym sayd
it/ Certaynly it is mayster peter the
Chaunger/I wold ser hym better ano
we/℄ The emperour of Constantyno
ple is sore seny that he knowyth not
where he is become/℄ The gode Peter
vnderstode thelle wordes/he lete goo the
ryche that he bare: and rane downe to
the gate/℄ To the whyche gate was a
way that of his byrth was bothe deyff
and dombe/ The whyche way kepte
the layd gate.℄ And whanne the layd
peter came to hym.he sayd to hym/Aryse
vp in the name of god open the ga
te/℄ Thenne this way bothe deyff e
dombe. that neuer had herde.nor spo
ken afore vnderstode peters Incontynent
And to hym spake euyen. sayenge/
Well mayster/℄ Thenne he opened
the gate / And the layde peter herde
awaye/℄ The whyche chynge seenge
this dombe way.came to his mayster.
And vnto hym rehercyd the myracle in
presence of all they that were at the ta
ble/℄ Wherof they were greatly merue
led and sore abaſshyd/℄ And more o
uer sayd to theim/I praye you lete me
goo after Peter/ for surely he is a gre
te seruaunte of god/℄ He badde me o
pen the gate in name of our lorde/And
thus he ranne awaye/℄ Oute of hys
mouthe came a grete flamme. that ha
the towchyd myn eeres/ And Incontyn
nent the heryng and the speche was ye
uen vnto me/℄ They all thenne roos
from the table . and wente after hym.
But they cowde not see hym noo more
re/℄ The mayster knowynge the ver
tues of peter/And the place wherof he
was come . wonderfull sory of that he
had boughte hym to be his bondman/
℄ And yet more by cause that he hadd
lette hym to the office of his brethyn /
Seenge that he was soo holy a persone
And pryncypally they that callyd hym
foole and from his wytte/ Whan they
had knowlege of it.they were sore trou
bled wyth alle/And bare therfore grete
penaunce/℄ The whyche hystory re
hercyd ofter the holy Patryarke/for to
moeue the hertes of the Cryſten to gy
ue gladly almesses of theyr goodes for
goddis sake to poore folke/

℄ Of sayne Serappon / And begyn
nyth in latyn ℄Omnibus,et cetera/
Laylm .L.xxviii:



The holy Patriarke Johñ that was clodde with alle vertues/ rehersed & shewed gladly many good hystoryes/and pryncypally of cherity. that denowtely dyde theyr almesse/ ¶ One daye amonge other it happed. that he rehersed and shewed of Saynt Serapyon/other wyse called Sympompey/¶ How that on a tyme amonge other in goynge by the waye. he had gyuen his mantell to a poore man/ ¶ And after as he wente forthe on his waye. he founde a nother poore man/ that was al troubled for colde/ To the whyche poore man he gaaff his gowne/ And abode all naked/ Beryng only a boke of goispels/¶ Soo was he assone mette of a man/ that asked hym Who had thus dispoyled hym/¶ To whom he shewynge the sayde boke of goispels. with his fynger he answerd in this maner/¶ The same hath done it/ He he thinke saye that the wordes of the sayd goispels hadde commaunded hym to gyue for goddis sake bothe his mantell and his gowne/ ¶ It happed after one tyme amonge other that he sawe the sayne goispeler/ Come to hym wyle gaaf the moneye that he had for it for goddis sake/¶ Soo after his dethe he wente to hyse that his maysters hadde sawe the sayd boke/ wrytyn of hym where were his goispels/¶ Whom the sayd holy man answerd hym meekely in this wyse/ Truely my lorde god hath commaunded that men shulde selle all that they haue. for to gyue to the poore for goddis sake/ ¶ And therfore haue I solde the same goispels/ And the money therof. I haue gyuen for hys sake to the poore peple/

¶ A nother tyme a more wonderful dede done of the sayd holy man/ A poore woman wente towarde hym/ sayenge to hym in this wyse/ That she & her children by grete poueste and mysese were dyed for hunger/¶ The sayd holy man seynge that he hadde noo thynge to gyue to this poore woman. but only hymselfe/¶ And consyderynge yf she wolde selle hym to the Sarasyns/ She sholde well haue money for hym ¶ For the Sarasyns had a custome that they boughte men and wymmen fro vnguen fro theyr nacyon/¶ And sayde vnto her thyse wordes/¶ Why sorowest thou haue noo thynge to gyue the/ For I shalle ieue the how thou shalt haue money. for to socour the and thyne at thy nede/¶ Thou shalt selle me to the Sarasyns. and shalt take the moneye for me ¶ The poore woman herynge these wordes was alle asshamyd/ And

ghoste. he enfourmed her soo that she was contente for to folke hym/ And to saye the holye hym to Marchaunters of Genes ¶ Wherof it happed by the will of god. That wythin a shorte tyme after he turned all the Gentyls to the cryst en fayth/

¶ The holy Patryarke this consyderynge layd to hymself/ ¶ Alas I wenyst to haue done some good .for to gyder what that god had gruen/ But I ge ue not soo grete thanke. as doone my lady that gaue not onlye theye goodes. but also put theyr owne bodyes for the enhabytyng and pain that they haue of theyr neyghbours/ ¶ We other thefe ben occupyed wyth many lyes. and hyde neyther ourselfe nor our goodes/ ought wel to doude the righteousnes of god/ And therto we sholde wel take he de. consyderyng ye by almesses we may saue ourselfe lyghtly/



¶ How the holy Patryarke wolde not herkey to the accusacions that mey made agaynst the Relygyouses / And begynnyth ty lasty ¶ Semper quidem Caplm .¶ xxviii.

The holy patryarke lefte neuer noo Relygyouses to haue ony nede/ Soo that thei were of holy conuersacyon / And also wolde not here spekr nor herkey to theym that sayd euyll by theym/ ¶ Wherof it happed ones. that a Relygyouse that went from strete to strete .sekynge his brede wyth a fayre yonge mayde / Mette wyth some euyl folke/ The whyche came and shewed to the holy may/ How that the sayd Relygyouse went thugh the cyte/ And how he shamyd all other Relygyouses/ ¶ The holy Patryarke weninge to correcte the synne of the sayd Religious made the sayd mayde to be rebukyd .and departed from his felyshypp/ ¶ And soone after was the Relygyouse sore betey. and caught ty pryson/ ¶ The nyghte folowynge apperyd to the sayde Patryarke ty his slepe a Relygyous .that shewed hym his backe al rotyy .and sayd to hym/ ¶ O Patryarke it is thy wyll that it be soo done/ I prompse the that thou hasse atte this tyme eryd as a may / And byleue that I saye/ For the lyfe & the dethe are nyghe me/ And this sayenge he went awaye/ ¶ The nexte daye folowynge ty the mornynge eerly the holy Patryarke sente for the forsayde Relygyouse . for to vnderstonde yf he cowde know whether it was he of whom the forsayd Dysyon was apperyd & shewed vnto hym/ ¶ And whanne he was

brought before hym/ Amonge hys ot-
ther pore. he was all aſhamed/ & that
by cauſe he wolde ſee his bodye / for to
wyte yf it was euyn as ſhot eyen
that he ſawe in a viſion/ prayed hym
that he wolde vnclothe hym · and that
he ſholde not be aſhamed/ & Then
the relygyous had all his hoſen ſo lene
that he had almoſt noo power to vnlace
me hym/ Neuertheleſſe wyth moche pay
ne vnclothed hymſelf/ & And it was to
vnder that he had noo membres manly
and his backe was all euyll/ & Thelle
the holy patryarke ſent all his ſeruaū
tes out of ꝑ chamber. and called to hym
the ſayd relygyous/ And aſkyd hym why
he had that maner wyth hym/ Sayd
to hym that all folke ꝑ pryncypally re
lygyones ought to kepe themſelf from
ſhlaunder & ſhame/ and aboue all thin
gs fro compayne of wymmen/ & The
relygyous anſwerde that it was not lo
ge agoo. that he was in the cite of Ga
ſa/ And as he wolde haue come there/
after hys enbeny of his eldeſt ſonne. the
ſayd mayde. whyche was a Sarazyn
was come to hym aboute euen. & had
prayed hym that he wolde not lene her
by cauſe ſhe wold be Cryſten/ he ſeeyng
confyderynge her good will. and feryn
ge to offende god/ yf by his neclygence
ſhe had not continued in her holy pur-
poos. hopyng alſo that the deuyll ſhal
de not dyſceyue hym by her. had enbey
ed his way wyth her. and had leene her
ſtreyghtyy vnto the cyte of Alexandreye/
Where he had cuſtomed her. and ſought
a place for to haue her in to relygyon/
And this doonge they alſo ſheye hym
de thorugh the eyen/ The holy patryar
ke ſeeynge the holy aſſemblg that he had
to the ſouls of the good mayde. bryght
ſee to eyen/ & Alſo how many good in
ſtruccions of god he had ſhewed vn-
to hym/ & And after he gaue hym ab
ſolucion penaū/ & But the relygyous wold
be more euyll/ Seeyng that it was not
that he ſaughte/ & And that all relyg
ylles that hen of good fayth haue no
more of ſyluer/ & And yf that they ha
ue more/ they maye well ſaye that they
haue noo fayth/ & Thenne the patri
arke bethought hym that he had left
recommended hymſelf to god/ & And a
ex laued. wadſhed and lodged hym
ſelf in relygyones more entierly than he had
done afore/ & And after for the gret
affeccion and feruent loue that he had
to chriſt. dyde hym ſelf preſently vnto
out the eyen of Alexandreye. that he ſe
myd the helpyng of Relygyonſhy/



¶ How the holy patriarke vysited the
place subsequent to theyr dethe wande
¶ And of hym that was brought pry
soner to perle/ And begynnyth in la
ye ¶ Mortalitate.et cetera
Laplm .C.xxxx.

AGreete dethe happed in Alex
andrye in the holy patriarkes
dayes/Duryng the whiche de
the/for to purchace gretter mede/And
also for to shewe a token of mekenesse
to all other / He wente and vysyted the
syke/and helped to wynde them whan
they were deceased/ ¶ And ofter for to
have a contynuell mynde of dethe/ He
closyd theyr eyen after that they were
dede/ ¶ And after made deuowte pray
ers and orysons.for the helthe of theyr
sowle/ ¶ And for to shewe that
prayers and orysons that hey doone de
vowtly.profyten to the deed/here af
ter is rehersyd a fayre hystory of a mã
the whyche was taken and broughte
prysoner in to perse/ And was putt in
a pryson that is callyd Lethe/ Whyche
is as moche for to saye.as Forgetynge
Or to be putt oute of Remembraunce.
¶ Some that fledde from them for to
goo in to Ethyppt/passed by the how
se of the frendes of the sayd prysonere/
And they were questyoned yf they had
not mette nor seen theyr kynnelman/
¶ Wherat they answeryd . that with
theyr owne handes they hadd buryed
hym/¶ Alwayes it was not the same/
But it was a nother that was well ly
ke hym/¶ And for to certefye the bet
ter that it was he. they namyd the ma
nyth and also the daye that he deyed

¶ The sayd frendes bi cause they wen
de stille mennes sayenges to be true.dy
de do make there scruples euery yere for
theyr sayde kynnelmay/¶ That is to
wyte.one att the feeste of the Eppypha
nye.that we calle Twelvyfthdaye/the
other vpon the holy Sondaye : that is
Trynyte Sondaye. And the thyrde at
the feeste of Pentecost.otherwyle called
Wytsondaye.¶ It happed that foure
yere after.the sayd prysoner came ayen
To whom his frendes rehersyd & tol
de hym/That by cause they had repor
ted to them that he was deed. they ma
de for him vpon thile dayes.and euery
yere the sayd scruples/¶ The whyche
thyng by hym herde of theym/he afer
myd to theym for a trouthe / That he
beynge wythin the sayde pryson/euery
yere .and the same dayes.came to hym
a may alle in whyte . that loosyd hym
his chaynes wherwyth he was bounde
And pursuyd hym from theym that
kepte him/And after went berynge hys
chaynes att his necke wythout the hin
dryege of ony may/¶ Wherfore he con
cluded that orysons prouffytyth moche
to the prysoners vpon the Turkes and
Sarasyns/And prynceypally to theim
that hey deed /

¶ Of hym that prayed for his sone .
and for his shyppe that was vpon the
see/by cause it sholde not peryssh/And
begynnyth in latyn/¶ Quod in actibz
apłoz/Laplm .C.xxx.



Sothe a nother thynge we rede of the holy Patriarke ly the bo ke of the dedes of thapostles· þ many deuowte cristens seenge the gre te cõpassion þ he had toward the poore solde moche of theyr goodes. & brought te the money therof to þ holy man for to be dealed by hȳ to the poore/ ¶ A monge the other was one. that had on ly but. vii. pollde of golde & an halfe/ þ whiche some he brought to the sayd holy man. sayenge þ it was all the golde that he had in his possessiõ/ ¶ And as he tolde hym this golde. he sayd that he had only a sone of. xv. yere of aege. the whyche wyth a thynge was gone in to Affryque ¶ And bi cause he was in gre te thought & malencolye of that he cã me not ayen soo soone as he was accus tomyd. belought hym þ he wold pray god that he wolde sende hym his sone. & bringe his thynge ayen to pour salue/ þ holy patryarke was mouyd of the goodnes and tenderesse of this mã and that had gyue all his golde ayen almesse/ ¶ Soo tolde he home the sayd golde. and put it vnder a table praye ing god deuoutly for the hele the of his sone & of his thynge/ ¶ The ty dayes after came tydynges that his sone was dyscaced. but thre dayes af ter the sayd tydynges. his thynge came. and also his sone. that neuertheles was drowned in castyng wythin the hauen & the goodes wythin the thynge lost/ & there abode onely but one lytyll boote/ All this befall was reported to the sayd holy patryarke And how the fader was more sory only for the deth of his sone than for the losse of his goodes/ þ holy man considerynge his grete sorow durste not make hym come afore hym/ ¶ But neuertheles he sent hym worde that he shold take his Infortune in pa cyence. bi cause our lorde made no thyn ge wythout a cause. all be it þ we kno we not the same. or wyll not knowe it/ And therfor he leuyth neuer those þ he ony good. but rather whan they suffre ony aduersitees or tribulacions. yf they retourne to hym soone or late. they be cõforted/ ¶ Soone after the good man chaunce sawe in his dreme a man lyke vnto the holy patryarke. þ sayd to hȳ Why brede. why troublest thou thyself & takest soo moche heuynesse/ Hast not I prayed me. that thy sone myght be sa ued/ Certaynly thy prayer is harde. for surely yf he lyued. he were in daunger to be dampned. for the euylles that he sholde haue done/ ¶ I enioure the þ trihad not be by the grete that thou hast doone to me/ They of the thynge

ryche haue be perysshyd. and so sholde not thy soule haue escaped fro euerlastyng ꝑdampnacion/ ℭ The marschaull then all abasshed awoke. & came to the holy patryarke. for to shewe hym the cause & occasion wyth of his prayer/ ℭ Then the holy Patryarke heryng his hon me to hym sayd/ O my god I thanke the ꝓper gladly herest & enhaūcest the prayers of the poore synners/ After he sayd to the marschaull/ ℭ My frende haue not that this vysyon is come to the by my prayers. but only by the grete fayth that thou hast had to our lorde/

ℭ Of a couetous bysshopp. the whiche sayd masses Inordynately & ouermoche/and begyleth hy lafyo/ ℭ Dicebat ꝑ. Capsim .L.xxxi.



Oft tymes the holy Patryarke Johñ went to vysite the poore ꝑ were in a place called Celariū In whyche place he had do make mat tes & beddyng for to lay theim vpon in Wynter/ ℭ Wyth hym on a tyme amō gr other vysityng the sayd poore folke was a bysshop namyd Troyle. whiche made theñe to be broughte wyth hym by one his Attourneye. xxx. li. of golde: for to bye certayne plate to serue at his borde/ ℭ The holy patryarke ꝑ knew well his Intencyon/ sayd vnto hym in spekynge of the poore peple/ Troyle I pray the loue the bredeyn of Jhesu Cryste/ ℭ After whyche wordes thus sayd by the patryarke. and well markyd by the sayd bysshopp/ As all alhamyd cō maunded to hym that bare his golde ꝑ he sholde gyue it to the poore/ And af ter that they came ayen to the cyte/ and as they were in the waye/ the bysshopp Troyle that was right sory ꝑ he had gyuen agaynste his wyll the sayde xxx. pollde of golde. angred hymself soo sore for it ꝑ a stronge feuer toke hym so fer uently ꝑ he was from hymselfe. And the holy Patryarke whan he was come to his hous & was set at ꝑ table. sent for ꝑ sayd bysshop for to come to dyner & ta ke his refectiō wyth hym. but he answe re de ꝑ he myght not goo/ & that ꝑ feuer was soo stronge vpon him ꝑ he myght not ryse from his bed/ ℭ The holy Pa tryarke knowyng hym thus sykc. thoug hte it was for grete malencolye ꝑ he to ke for his golde ꝑ he had gyuen ayenst his wyll ℭ And by cause he knewe this bysshopp to be sore vexed & tormented: And for this cause he myghte not take his refeccyon/ ℭ he wente to the bedde where he laye sykc. and sayde to hym / ℭ Troyle be of goode chere & comfort And receyue thyselfe att my comynge /

Dyuers thyngs ymagynyng wherwyth wha
I coude the ꝑ them myght gyue my goode
to the poore people but ꝑ it was my wyl
to gyue vnto the ayen all myne/Dwe
ly my wyll was soo. Sholde I not to thy
boote soone wherthe I bryngē to the/
And whan he sawe vs the holy martyr
bonder all his goode. he sente hymself
al wel dyspoyed of his company/ne the
ugh he had brought a good martyre/
wherof he sholde haue resceyued his go
od perte/And so the holy man toke hē
his goode ayen/¶ But in this voyage
he alyed hē a letter of his hande. how
he forlore ꝑ merye that he myght ha
ue gote in gyuynge his money for goo
dis sake: the whiche bysshopp made to
hym a wryttyng wherof the tenour was
suche/¶ O my god yeue to my master
Johñ. patryarke of the grete cyte of A
lexandrye ꝑ merye of the xxx li. of gol
de that I had gyuen to the poore people
for I haue receyued theym ayen/The
sayd holy patriarke hepte vntil the sa
yd wryting. and brought the sayd bys
shop to dyner with hym/To whom af
ter fewe dayes. so chaunce he were dri
ven to socour gladly the poore people/Our
lorde gyuer of rewarden. wold shewe in
a dreme what rewarde he had lost/So
sawe he in this dreme a grete palays/so
welcieuy ꝯ soo faye builded that al mā
kynde cowde haue dilcerne it / And a
monge the grete rychelles of the same
palays was the gate all of fyne golde/
Upon whyche was wryten/ This pala
ys is ourlastynge/ꝯ the rule of Troy
le/¶ And as he was redyng ꝑ sayd ins
periripcio. came sodenly a notable per
sone. as a chaumbrelayne. accompanyed of
many seruauntes/To whom he bodde
shewyng shulde take awaye the fore
sayd scripture/And that they shuld
se in that place/that whyche the seruy
ce hym had accepted. The whiche
thynge they toke/And dyde wrytyng
was this/¶ It is the palays made
ynge of Johñ the patryarke. and a
chapyllayne of Alexandrye. hauyng
hym xxx li. of golde/ The whyche
wryten the sayer bysshopp wherwyth a
fonlayd pacyented/ And sayd that ꝑ
me suche he made a grete almesse pay
shewinge euer vnto other thought and
pasyon of the poore/

¶ Of the clyppyng of the chyrche/ Ca
pitol xl. And of the goodes that were geuen vn
to it/Whyche chaunged happyly ꝯ
lacyo ¶ Domine qui habitare. ꝯ vnto
Capitū Lxxix.

Thus yeue it is that our lord whyche
wolde trowe Job all his goodes
for to proue his pacyence/And
for to gyue vs exaumple to bere ꝯ ly
alle oure aduersyteys/Wolde also suffre
the holy patryarke Johñ all hongre
des/¶ For as the clyppers of his chyrche
were in the sayd lond with all the hou
se of the chyrche. are a place namyd Ni
bera/The pastours of the sayd clyppers
of the chyrche were confrayned. for
eschewe the lychely perylle and grete
domageme of theyr owne persones and
vesselles to calle alle theyr goodes vp o
the se/¶ And semynyent that they
were come vp to the cyte of Alexandrye
Fayngne to be troubled. were and sad
to praylen/ Yeuyn alle to the chyrche
for to hepe there the sraunchyse and
bonnes/¶ The ꝯ holy patryarke seyng

ſyde ſtrengthe/and the cauſe why they
were diſtroyed/ wrote to theyey wyth hys
owne ſymple lettenge/ Brethern be not
ſory nor angry nor pouerlyſh Our lorde
hath taken vengeaunce on hys goodes as it ha
the pleaſed hym. His good plaſure be
done/ Come lykely ende of the chyrche
and pouerte. god ſhall purueye for vs
euery daye to the other/ The daye
folowyng the emperoure wolde haue co
me to hym for to comforte hym/ But
he came ayenſt theym.and begaune to
laye to theym/ ¶ O my chyldy be not
angry for the loſſe of the ſhyppes/ Ley
myne I ame for my ſynne the cauſe of
ſuche harme/ be cauſe I was proude of
the almeſſe that I haue done in tyme
paſt/ Imagenynge to haue had mede
in yow that I was youre owne/ And the
lorde god ſendyth me now this fortu
ne for to melte myſelfe/ ¶ Almeſſe oft
pleaſyth the hert of man and maketh
to glaryfye hymſelf wythout raplay/
Whyche it ought to be done ſecretly &
to humylyte/ ¶ It is no fortune to ha
ue grete goodes in this worlde/ Pouerte
is more ſure for to fynde the waye of
ſaluacyo/ ¶ The holy ſcrypture ſayth
that pouerte meketh the perſone/ And
Dauid in his plalme ſayth to this pur
poſe/ I am gladde my god that thou
haſt meked me.to thende that I ſhall
lerne thy Juſtyfycacions & alſo the way
is of ſaluacyo/ Al wayes the holy man
ſayd this/ ¶ I byleue truly that I god
that was in Jobs dayes is yet almyg
hty the whyche ſhall not fayle vs at ou
re nede not for the loue of me/ But for
to helpe and ſocour the poore nedy/ For
he ſayd hymſelf/ Thou that arte Juſt
I god I ſhall not leue the/ And more

ouer god commaundyth vs to ſeke fyrſte
his reame & his Juſtyce promplyng to
vs that all thynges leyfull & good that
we ſhal aſke hym.ſhall be graunted to
vs/ ¶ Ye knowe how to Job very pacy
ent/ he gaue more goodes ayey thay e;
uer he had loſte afore/ And the whyche
Job after that he was ſtabliſſhed ayey
in his godes and in his eſtate was mo
re medefull thay he had be afore/

¶ Of a ſeruaunt.to whom he gaaf.ii.
pounde of golde/ And begynnyth in la
tyn ¶ Ad extremam.et cetera
Caplm .C.xxxiii.



The holy Patryke knowynge
one of his ſeruauntes to be fal
ley in grete pouerte.gaaf hym
two pounde of golde. ſoo ſecretly that
noo body knewe of it/ ¶ The ſeruaun
te ſayde vnto hym/ ¶ Alas my lorde
I ſhall neuer dare come byfore thy

shewe/ The holy patryarke as a wyse man and made to hym answere worshyp of prayenge hym/ why sayde he/ I am not yet ryche my blessed fader/ but he that god dyde for vs/ hath chastised vs to doo it/

¶ Of a duke that refused to lene fyfty pounde of golde/ Wrytten in the ¶ Dilectis/ Capitu .L. xxxiii.

A Man was that ought moche money and coude not paye it What for cause that his marchaundyse was not soo prosperous vnto hym as it was wonte to be. as also by cause that the ryuer of Nile had layed that tyme for to drye the grounde/ As it was wont to doo euery yere ¶ This man went to a duke & prayed hym that he wolde lende hym fyfty pounde of golde vpon a pledge that was worth two tymes almoche/ The duke denyed hym fyrste his askynge/ But neuertheles he promysed hym after yf he sholde haue ther nyd/ ¶ This man was constrayned for to paye there as he owed. And this hauynge he aduysed hymself that he sholde goo to his socours there as all other were receyued. that is to wyte to the holy patryarke/ ¶ Soo came the poore man vnto hym. and shewed hym his porte/ But or he had tolde al his bestall The holy patryarke that of his nature was pytefull and myghte not se people wepe but he must wepe also take his gowne of. & gaue it hym. & constrayned the poor to take it with hym/ The nyghte folowynge/ the duke that had refused to lene to the poore man the sayd somme. sawe in his dreme many folke makynge offrynges and obleyences vpon the aulter/ And for euer yonge that they offred. they sayned an Image/ ¶ And when they were the gone the patryarke behelde the backe of the same duke/ ¶ There came a man that shewed hym a facte beynge myghte by theym/ sayenge to hym in this manere ¶ Take an offrynge that is myghty this facte and goo offre it to the auter And thou shalte haue an hundred for it/ ¶ The duke was auctoryzed to doo as he badde hym/ Neuertheelle the good holy man that was there myghte by hym. all Incontynent wente and toke it and offred it And was yeuen to hym for it as to the other ay hundred tymes as moche as he had offred/ ¶ Whanne the duke was awaked. he coude not vnderstonde his dreme/ ¶ Soo sent he Incontynent for hym that had taken money of hym/ And wolde haue therlene hym almoche as he dyde afore/

¶ To whom the sayd man answerde Truely my lorde the holy patryarke hath fulfylled myn askynge byfore yu Ye haue tolde your tresaure/ The duke whan he had vnderstonde thise wordes had mynde of his dreme. and sayde/

¶ Truely thou tellest me trouth. for there the offrynge afore me that I coude not here/ ¶ Cursyd be he that may not doo it. and will not/ ¶ After he ordeyned his dreme to dyuerse folke/ And in that tyme sonth. wyllyng to reuoke the tyme and the ordenaunce that he had made afore sourly by his owen grete nyceyete he dyspoyed hymself to be large and ordeyned and gaue towarde the poore people in dealynge freely and with goode courage grete habondaunce of almesse

and therefore/ Wherof he was by our
blyssed Sauyour & Redemer Jhū Cry
ste ordayned to the hundred folde in ꝑ
fyte and blyssydnesse ꝓmysed ly-
uyng/

℄ Of a woman that forbare wronges
after some to lawe/ And begynnyth in
hys Chronycle/ Caplm .C. xxxv.



The holy patryarke gladly and
after went to vysyte the chyr-
che of the victorious martyrs
sayntꝭ Cyr & sayntꝭ Johñ/ ℄ One tyme
as he was goynge thyd. he mette with
a woman whiche was sore troubled. ꝙ
prayed hym tauenge her of many wꝛõ
gys that she sayde were done to her by
her lorde to lawe/ One of the seruauntes
of the sayde Patryarke. whyche studied
of his gode will sayd vnto hym/ Syre
lorde this woman/ whan thou shalt re-
torne thou shalt doo to her right/ The
holy man answerd to hē/ Thou knowe
est well ꝙ. we goo for to pray/ And how
sholde god here vs yf we herde not fyr
ste this woman/ And therfore the holy
man went not fro that place. till ꝙ she
had shewed vnto hym alle her defaute. &
ꝙ he verely had cõforted her/

℄ Of sayntꝭ Johñ & sayntꝭ Sophrony-
ou/ Whyche begynnyth in latyn ℄ Ad
volũtatē igit. &c. Caplm .C. xxxvi.



Who that woll sende to ꝙ wyll
of the holy Patryarke euer fer-
me to the heuenly thynges. sent
vnto hym thys holy mey/ that is to wi-
te Johñ & Sophronyou for to be his co
sfeyeres/ To whom benygnely he obey
ed as to his fadꝛs & techers ℄ Thise. ii:
holy fadꝛs meanynge the grace of ꝙ ho-
ly ghost. disputed many tymes ayenst ꝙ

Sauyours and other scriptures/ To so
muche þ they perceyued fro theyr fader
ehe many murmurynges & chyrchen/ Ho
done the good pastours that reuse thes
yr sheepe fro the rauishyng wolues. For
whyche thyng the holy may had cherg
to grete honour & reuerence /

¶ A sermon made by the forsayd holy
Patriarche ayenst the heresy of folke so
lowyth/& begynnyth in latyn ¶ Si de
eo aliquis.& c' Capim .L.xxxvii.



¶ I the holy may wyst or knew
that one had smyten a nother
he went wyth grete humylyte
vnto hym/& delyred hym sayenge/ thy
sonne it hath ben reported to me. as to a
sysiar. þ by the temptacõ of the deuyll
þ arte cruell & rude to thy chyldo ar ser
uauntes. I praye the reasle thy wrathe/
so þ it ne haue no place wythin þ/ God
hath not gyue vnto vs chyldren for to
haue cherysshe & nourysshe theym of the
des þ he hath lent vs/ þ put a questiõ
vnto the/ what thyng hast þ ty thy la
dy. sone. or sonle more than thy
seruaunt hath/ Ze he not lyke vnto the
ty all thynges/ Thou ought to knowe
þ we bey all seruaūts & made at thyna
ge of Jhū Cryst/ Thy seruauntes thei
are mey as þ aut. Heryx after sayne pa
ul þ sayth/ ¶ Ye al þ are crystned. haue
Jhū Cryste ty to youre publiyon he e
Jewe or Cryston. free or bonde / Ye a
are but one ty Jhū Cryst/ Thefe syth
we bey egall ty Jhū Cryst & that our
Sauyour by his grete humylyte hath
take our nature/ he techith vs þ we sho
lde flee pryde ayenst our seruauntes/ The
re is but one god of heuen. þ beholdyth
only the mehe & dyshoyeth the proude
¶ God hath made the heuens & therh
the ser & all that is ty it for the may &
for the womay / And soo hath he also
worthypped may ty takynge our mas
ly flesshe/ ¶ Thou art therfe well ans
swered þ reasleth not to smyte vpon thy se
uaunteth/ Thaulgrin seest may / & that
doost dyspyse hym/ God hath be cruy
fyed for may. and þ doost noo thyng.
but tormentest & cruyfyest thy seruan
tes þ bey mey. I allse of the/ Wouldest þ
well at euery tyme that þ doost euyll. þ
god sholde take vengaūce of the/ I bey
leue naye/ ¶ Euery day ty sayeng thy
pater nost. þ prayest god þ he pardone
the thy fyches. as þ pardonest to other. &
nethetes þ doost the contrary/ Ho ought
te þ to dowte. þ lyke as thou desyrest &
wyllest take vengaūce of thy seruaunt
or enmye. god beholdyng thy prayer to
be of the rygureus vengaunce/

¶ Of the childe Zenophon the why
dyenes made ryche / And begynneth
& saith ¶ Audiens. & cetera
Capitm .L. xxxviii.



SOnctyme in Alexandrye was
an Almoner. the whyche had o
nly sonne/ The fad seenge
his sonne to drawe nygh. made his sonne
to be called. & sayd vnto hym/ Why chyl
de by cause that I shall dey. I will ma
ke the well to haue knowlege of alle þ
I am worthe/ ¶ Wete it for trouthe þ
of all goodes & ryches. I haue but. x. li.
of golde/ And therfore chose whether þ
wolt be myn heyre. or elles that the blef
sed moder of god be the same/ The chil
de had leuer that the Sarasyns & mo
res of Orphanes shold be his fadres hey
re than he hymself. and suffred that al
thinke be yeue for goddis sake/ ¶ The
fad soo dreamed. the childe contynuelly
nyghte & daye kept hym self in the chyr
che of the blessid moder of god. makyng
to her deuowte prayers & orysons/ Of
the whyche thynge. the holy Patryarke
had knowlege /that neuertheles made
countenance as he had knowen no thyn
ge/ ¶ Wythin shorte tyme after he ma
de to be called a Notary. to whom he co
maunded to take ay olde rhymne of par
chemyn. therin to wryte a Testament.
for. & to the name of one named The
ophente/ And þ he sholde afferme by þ
Testament. that the fad of þ sayd chil
de. & the sayd Patryarke were bredern
germayn/ Thargynge moreuer the say
de Notary to shewe the childe of the sa
me. shewynge to hym the sayd Testa
ment. for & to the entent he sholde gyue
hym courage & boldenesse to aske of the
sayde Patryarke ayde & socours/ The
whiche thyng the sayd Notary dyde in
contynent. but neuertheleesse the childe
durste not goo to hym. ¶ Soo sente he
crwyes for hym/ And tynably came to
warde hym. tooke & kyssed hym sayeng
Thou arte welcome my neuewe. And
made to be knowen that he was of his
kyn/ ¶ And whan he was grete he ga
ue hym ay hous. and alle thynges þ to
hym were nedefull/ And maryed hym
honestly/ ¶ Wherby it apperyth þ god
leuyth neuer thole that haue theyr ho
pe in hym/

¶ Of a begyler that borowed thyrty
pounde of golde of the holy Patryarke
And begynneth in latyn ¶ Imperer
mille/ Capitm .L. xxxix.



Trouthe it is that the forlayde holy patryarke had this good & lawdable customc.that neu neuer went penely abaſſhed from hym ¶ Soo it happed ꝑ a begyler papelar of borowed of hȳ.xx.li.of golde/ This holy man vnware that he was of thyſ lye nyce haſbens/begyles.licouns & fal ſe bauerys ꝑ begyle & deceyue the world.lenet hym gladly wythout any ſpe bynge ther.ayenſt/¶ Soo departed this papelardo from byfore hym.mockynge & ſayeng.that he had lent hym no thȳ ge/ The Juſtyces prayed the holy pa tryarke that he wolde ſuffre hym to be had vp to prylon/¶ But the layd holy man layd to them/ frendes be merci full as god our fader that makyth the ſonne to ſhyne.alwell ouer the badd as ouer the good.& to rayne almache ouer the Juſt as ouer the vniuſt/ & forbadd them to doo vnto hȳ any harme/ Whan as they angred themſelfe ayenſt the ho ly man ſayenge/ Truely it was right ſ lache a lunatyke ſhall haue thus your ma ney.better it were to gyue to the poure/ ¶ Thenne he anſwerd vnto them/ Ye ſhal doo two euylles/ The fyrſt is that ye ſhal be falſely impacyent ayenſt my hu mers.and to other ye ſhall be enſample of impacyence/ And thother euyll ſhall be.that ye thus doynge ye ſhall be dyſ beyeng vnto god.that ſayth/ Yf any ta ke the money or thy ſubſtaunce fro the / aſke it neuer ayen¶ Of that other pa te ſayne poul ſayth/ Why do we not en dure & ſuffere more pacyently wronge dyſcrete or wyles/ It is a good dede & almeſes to gyue to them that aſke we And better beſtowed it is.to them that aſke noo thynge/ But it is a ſeruy goodnes to gyue our goodes to them from vs take away our mantell/ And who that dooth thus. he is of an angel les and of the nature of god/

¶ God commaundeth vs that we ſhal ne euer axe our ryghte. of that we ha ly haue gyuen/ And not of that we ha ue wonne and gotten to the hurte of o ther wrongfully/

¶ Of the Abbott Vitalyen/ And ho wpiſych to lacio¶ Sentz quoteu mag nung c Explim Ll



AN olde abbot named Vitalion of thage of ix yere that dwelled with a nother holyabbot/ that hyghte Serydon. had herde shewed many good propreters of the goode patryarke Johñ/ & of his holy lyf/ So moche he allaye yf he myghte make hȳ to falle in synne. and namely yf he were so constante that he neuer condempned ony persone/ ℭ Thenne for to perfourme his vnlawfull wyll. he departed fro his monastery & cam in to Alexandrye/ And whan he was come thyd. he ladde a playsaunt lyfe as to mey. but vnto god ryght agreable/ ℭ Fyrste he wente all the houses playnly/ And that whyche he cowde wyn̄e. he gaaf vnto me of theym. & sayd to her/ My frende I praye the gyue me this nyght. þ is to say þ she sholde abstene herselfe fro for-nycacio ℭ The sayd abbot for to kepe her fro euyll dedes abode with her al þ nyght. & helde hymselfe in a corner of þ chābre. prayeng god for her tyll it was day/ Du ymory he went away. & prayed her þ she sholde tell no bodi þ he had be with her/ ℭ Many dayes & nyghtes he contynued this going among theym vnto the time. þ this was shewed bi ay harlot. þ neuertheselle wolde not saye þ he was a lechour. but he acōpanyed the yuy oñly for theyr helthe/ ℭ The good abbot prayed god þ his good purpoos myghte not be lette by the sayd dyscouering/ Wherfor the deuyll anone entred in the bodi of the sayd woman. to thende þ the other sholde fere to saye as she sayd in shewing þ lyf þ he lad ℭ Soñ þ sawe this woman like sayd to her. beholde euyll womā. thou seest now how god punyssheth þ. by cause that þ hast lyed vpon the relygious/ Thou hast sayd that he gooth not with thy felowes for lechery/ but þ hast made a lye/ This sle thynges notwythstondynge the holy abbot. whay he had wrought all daye/ he at euen desyred none other but preche the comyn wyñey/ & sayd to hȳselfe Goo we goo to a nother place. there is a woman þ tarryeth after þ. ℭ Many þ sawe his vsuall compnycacyon that he had with thyse wyñey. blamed hȳ for it/ but he answerd vnto theym/ Is not god al well wroth with the other as he is with the relygyouses. they bey mey as other bey/ ℭ Some tolde hym þ he sholde take a wyfe. & chaūge his habyte. by cause he shold not be slaūdred/ But he kepte hym well that he consented not vnto theyr oppynyon. & oñly to theym he answerd þ they shold goo fro him. alleggē them/ Art ye allygned my Juges. let to yourselfe. & lete me do my

wyll. Lykwyse he was accused to ꝑ holy Patryarke. whiche wold not hyeren hym holy ꝑ men repented vnto hym. but had in remembraunce the other relygyous. ꝑ in lyke wyse had hadde be accused. as here byfore is made mencyon/ ¶ And for to shyte the repartees. the holy Patriarke tolde an hystory of Constantyn the emperour. to whom was lyke wyse reported by an accusar certain blames in writynge ayenst a relygyous/ ¶ Whan the emperour sawe the accusacyon. he sente for the accusar & hym ꝑ was accused And they beynge afore sayd to ꝑ accusar/ Truly yf I sawe a seculer persone or a relygious ꝑ dide any synne. I shold hyde hym wyth my mantell/ to thende ꝑ his synne sholde not be knowen nor seen of other/ And th⁹ the holy Patryarke pesed the accusars of ꝑ sayd abbot. ¶ Duryng the sayd tyme the servaũt of god Vitall vsed as he had accustomed wyth the company ꝯmen/ And wyth this he prayed god deuoutly & contynually. that after his deth to some persone shold ꝑ cause be shewed. by reyson wherof he dyde haũte the company ꝯmen. to thẽde the people sholde not abyde by hẽ euyll ensãpled. as also they ought not to be/ ¶ For through his prayers many persones that sawe hym praye god by nyghte. heynge his honders vp towards heuen by fervent deuocyon. kept themself fro fleshly delites. & namly many ꝯmen. by reyson of him kept themselfe from the synne of lechery/ ¶ It happed one daye as ye a mornyng that he came out of ꝑ hous of a company woma he mette wyth a lewde halbarde. why che for to doo the sayd synne of lechery went to the hous there as the holy may came fro/ And at theyre metynge togyder this Vnthryft gaaf hym a buffett sayenge to hym/ Hanaylle ypocryte. why amendest not thyselfe of thyne ypocrysie/ The holi abbot answerd vnto hym I shall pride the ones suche a buffett. ꝑ all Alexandrye shall come to thy crye. ¶ A lytyll whyle after this deyed ꝑ holy abbot Vytall/ & neuer duryng his lyfe was the cause knowne why he durste to ꝑ company ꝯmen/ ¶ And it is to wyte ꝑ his celle or lytyll hous where he dwelled all alone was sett in a place a lytyll fro the towne. ꝑ whiche was called ꝑ gate of ꝑ loñe/ ¶ Anone after his dethe & euer it was to oni persone kno wen. the deuyll came in lykenes of an Ethyopien toward hym ꝑ had impen hym. & hẽ gaaf a grete buffett. sayenge The abbot Vitall sendeth ꝑ this offrẽde/ The vnhappy bawdy knaue fell downe to ꝑ grounde/ foomẽge as a mad may/ Wherof many men & ꝯmen ꝑ herde the shoute were sore meruey-led by cause they trowed ꝑ they had herde the thonn̄ bolte fall/ ¶ And truely lyke as the abbot had prophecyed it. all the cyte was therof moruyd/ & the cytezyns came to the cryeng of the sayd vnhappe re/ Whyche after a longe space of tyme ꝑ he had be in this penaũce. his mynde was restored to hym ayen/ And anone he rane to the lytyll hous of the sayd abbot for to crye hym mercy. sayeng ꝑ he had ouermoche offended ayenst hẽ when he mette hym & gaaf hym the buffett ¶ Many went thyder with hym in presence of whom. the deuyll yet ayen fore ꝑ fore sayd knaue. & caste hẽ to the erth And they ꝑ were come wyth hẽ entred wythin the celle of the sayd Vitall and

ſmote hym on bothe his knees . as he ſholde praye god .& wyth this it ſemyd thym ꝓ he had one honde to the grou nde.wherwyth he wrote thyſe wordes/ ℭ O ye men of Alexandrye.inge neuer ne may nor wonag. but ꝓ ye knowe hym ſyrſt.& abyde tyll that god hym ſelf make the Jugement/ Thañe the po re beſell conſeyued ꝓ he had betey hym. ℭ And ch⁹ the prophecye was in hym fulfylled/ ℭ All thile thẽges were by ꝓ people rehercyd vnto the holy patriarke The whiche wyth the Clergye & grete nombre of cytezyns came to the place where the corps of the holy abbot was All the wẽmey in lyke wyſe came thyd er.whiche he had cõuerted to goodnes And bare with theim tapres & lampes brennyng.layenge. Alas we haue loſte our hele & techynge/ ℭ Thañe they tol de & ſhewed how he companyed wyth theim.not for rayſon of lyſte but for to eſchape & flyne theym to doo well.& le ue theyr lecherous lyſe & malyce / Soo were they ſore rebuked/that they hadd nat vttred his holy lyſe/But they anſ werde ꝓ they durſte not.by cauſe that o ne of theyr felowes whiche had ſpoken of hym had be Incontynent tormented of ꝓ deuyll/Wherefore they durſte neuer be ſoo bolde to ſpeke therof/ ℭ The la ꝑ cuſps was after honeſtly brought to ſepulture/ ℭ And he that was vexed of ꝓ deuyll abydynge vpon the graue / was by the grace of god Incontynent hoole & ſounde/And forſaken ꝓ worlde putt hym ſelf relygyous vnd thabbot Seridoi ne.& delyuered ꝓ the lytyll hous ꝓ the ab bot Vitall had in his lyfe ſholde be dely uerde vnto hym/ ℭ The holy patryarke after al thẽges by hym well conſydred thanked our ſaude god of ꝓ he had not ſuffred ayenſt the layd abbot/by cauſe he byleuyd not ryghtly theym ꝓ accuſed hym of lecherye/ ℭ Many ſeknynge the layd holy abbot Vitall recouerde helth.& we re heled of dyuers ſykenelles /

ℭ Of a begger whiche ay alkyng ay al meles of ꝓ layd Patriarke ſpake grete wordes ayenſt hym/ And begynnyth in la tyn ℭ Precipiens/Capim .C.xli.



A Beggar for to aſke ay alme ſe came to the holy Patryarke ꝓ made to be gyuen vnto hym .i. peces of money: But this beggar not content be gay to ſpeke euyll ayenſt hym ſpekyng of hym in his preſence dyuerſe wrõges.ꝓ whiche his ſeruaũtes myght not endure but wold haue corrected hym But ꝓ Patriarke wold not ſuffre the ym doo ſo/ but layd to his ſeruaũtes & offycers/My breþ leue the poore may

Jt is all redy.lx.yere paste. that dayely
throughe my mischyefnesse & vnperfyte I
haue done many offences to my god ℔
whyche he playeth mekely .to punysshe
vnto me exaumple / And for the loue of
hȳ.I ought well to endure a veniaūce.yf
it be done to me/¶ After he cōmaūded
℔ men shold open the purse to the poore
where the money was put ℔ shold be ye
ue for goddis sake.for to take therof as
moche as he wolde/

¶ Of ℔ questyons ℔ the holy patryar
he made vnto the poore peple. Begyn
nyng in latyn¶ Si vero.ca. /L.xiii.

Ofte tymes the holy patryarke
knowyng ℔ some of his subget
tes were grete almesse gyuers/
sent for theym ℔ they shold come vnto
hȳ/ And aft he questyoned theym how
they dyde theyr almesses. other naturel
ly or by constraynt/Some by sȳplenes
answerde noo thynge/& the other gaaf
therof certayn reasons & causes/Amon
ge whyche.one of theym ℔ was a Cha
lenger.sayd vnto hym suche wordes. Cer
taynly my lorde J dyde neuer noo goo
de.but neuertheles ℔ whiche J haue ye
ue to the poore/that was for to folowe
℔/In tyme past J haue be cruel & with
out mercy/Wherfore J haue had many
hurtes/ Soo came to me ones to mynde
℔ yf J wered ay almes gyuer.god shol
de neuer leue me vnpunysshed/Wherfor
J hadd of custome ℔ J gaaf euery daye
.v.pens of syluer/But the deuyll tēpted
me.& put in my entendement.that ℔ v
pens ℔ J gaaf were sufficiaūt for to no
uryllhe my meyne/& by his temptynge
J left to yeue for goddis sake/Afterwar
de retournyng to myself/J chastised in
my soule ℔ he shold robbe me eche daye
v.pens.& that he shold yeue theym for
goddis sake/Wherfore my soule hath euer sens
that J haue cōmaūded hȳ.& euer thin
whan he perceyued ℔ goddes wyll was
he to be exercysed/he dyde exercise my
almesse/And to lyue wyse considering
sayd to my soule/Why chidest J knowe ℔
the.v.pens that ℔ hast gyuen for god
dis sake hath profyted me moche/ So
woll J that ℔ yeue.x.pens frothens for
the/he answerde to me Impyrynge/Why
shal pray for my theftes. certaynly yf J
had not be a theyf/we myghte well pa
sse deyed for hūger/& yf any theyf were
euer Just. J haue be so/¶ The holy pa
tryarke knowyng of this thyng/glory
fyed god of ℔ wyldoyng of this childe/

¶ Of a prynce ℔ hated a nother pryn
ce/begynneth¶ Malicia/ca. L.xiiii.

Somtyme was grete hate bys
tweene.ii.prynces wherof thone
was by ℔ holy patryarke ma
ny tymes moeuyd to haue agreed with
the other.but therto he wold neuer ass
de/¶ On a tyme ℔ sayd patryarke ca
lled to hȳ ℔ sayd obstynat prince.& tau
ght hym in to his oratory wych a le
uasse of his/& ther in theyr presence he
longe masse/In sayeng ℔ whiche.& af
ter the consecracion & elevacion of ℔ pre
cyous body of our lorde.where the pain
nolt behouyth to be sayd.they .ii. sayde
togiā vnto thyle wordes) Et dimitte no
bis debita nra.sicut et nos dimittimus
debitoribz nris¶ In whiche wordes we
pray to god our creatour.℔ it woll play
se hȳ to forgeue our defautes like as we

hoyse thele ꝑ bey done ayēſt vs/And alſo ꝑ they began ꝑ layd clauſe.the la
ſo patryarke called his ſpeche & cõma
ded his ſeruāūt to kepe his tonge ſtyll
ſo ended ꝑ prince al alone ꝑ ſame cla
uſe/ꝑ patryarke after layd to hē. Aup
ke & ſee my hed how ꝑ ſpebeſt fereſully
as god ayenſt thyſelf. Jo prayenge hē
ꝑ he pardon ꝑ as ꝑ pardonēſt the other
& mercies ꝑ doeſt therof noo thynge/ꝑ
pryncr thele meked hymſelf. & promp
ted to the layd holy patryarke that he
ſhold do as he wold haue hē to doo/

℣hew ꝑ holy patryarke conſtrayned
by his humylyte ꝑ proude to be meke/&
begynneth ℣ Superbū autē. ca· C.xliiii



Vſ ꝑ holy patryarke knewe ty
the eyen any ꝑ was proude/ he
neuer rebuked hē openly. but ty
ame ſecrete place. or ty his houſe. & for
to doo ſo he drew hē ſelf nie hym/& lay
ed to hym the mekenes of Jhū cryſt/to
hē ſhewing. how he ꝑ was god. had ta
ke our māhynde/& cōtyme layd/ J mer
ueyle me/lyth ꝑ my god hath be ſo me
ke. how may may reyle hyſelf. other for
ꝑ godes of fortune. or whā he is fayrer
thay other bē/or whā he hath lordſhyp
ouer ſome other/ Alas we herke not af
ter Jhū cryſte ꝑ layth/ My chyldy̆ lerne
of me. for J am meke/& by this ye ſhal
doo the weele of your ſoules/ We ty hy
ke wyſe thē ke not vpoy the mekenelle
of layntes/ how they belde themſelf to
be eythe. allhes & wormes of the erth/&
pryncipally how Ylayas layd of hē ſel
fe/ Why am J not meke. Haue not J be
made of the fylthe wherof ꝑ tyles bey
made/ All ꝑ playſure of this world paſ
ſyth to ay ende. as the flowre or herbe ꝑ
fro the mornynge to the euey is torned
ty haye ℭ Whā ꝑ patriarke layd ſuche
wordes/ they ꝑ felt themſelf like of the
greuo⁹ euyll of pryde/ toke the wordes
for theim. & corrected theimſelf/

℣A ſermoy ꝑ the holy patriarke ma
de to yeue emſāple of mekenes. begyn
nyth ℭ Et hec. Capm ·C.xlv.

For to ſtyre his peple to meke
nes openly gaaf ꝑ holy Patry
arke thile exortacōns/ My chyl
dy̆ lete vs conſyd & put ty our hertes ꝑ
grete godenes of god. & his grete merci
And certaynly we ſhal not deſire to be
put ty grete honours ꝑ bey ſo dangero
ous/ But playnly we ſhall deſyre to ly
ue ty ſymple eſtate and poueꝛter/
℣ Alas what poueꝛter cowde we haue
for to be alſo poore as hath be the lord

our sauyour and redemer Jhesu Christe. that lyeng was bothe of penny & of cathe/ ¶ Lete vs thynke vpon his mette swetely & gyue goodnesse that hath be shewed to vs/ where as we neuer shold haue ben. yf he bi his grace had not formed Adam/ The whyche by Inobedyence caused vs to forget vnto euerlasting dethe/ ¶ And alwayes thrugh his grete mercy & paynfull passyon. so moche benygnely he hath bought vs ayen

¶ We also shall consydre that at all tymes that we fall in dedely synne. the deuyll mayr slee vs. & bringe vs to helle/ And in dede he sholde doo it. ne were þ prefyghte loue that our lord hath to vs ¶ For cõtynuelly by his doughter þ is the chyriche he prayeth vs to retorne to penaunce. to thende we maye haue hys grace/ ¶ O moost swetnes. whay be þ may both dãpne & saue vs at his wyll. And that alle thynges maye wythoute vs/ And wythout hym we maye no thynge/ Neuertheselle he prayeth vs that we woll loue him/ ¶ How many thenes & euyll doocrs are in the worde that god punyllhyth not. but couerith theyr synnes/ how many bey in the see that god preseruyth that they bey not robbed of the Pyrates/ or drowned in to the depyest botomes. But cõmaundeth the see that it suffreth theym to come to porte sauf/ in abrydynge the amendement of theyr lyfe/ ¶ How many tresyne the body of our lorde in dedely synne whiche he punyllhyth not forthwith/ how many beyrdes & thenes are kepte from the wylde bestes/ ¶ How many sylians bey preseruyd þ anone after theyr syfe thei bey not take of the deuyll of hell. How many ludens lye bi harlottes & adulterers. drunkerds. glotons. and other in all vyces bey occupyed/ & nenertheles god abydeth theym to gyue vnto them his mercy. yf they woll aske it. ¶ The bee sleeth vs. Somer to hylles & valeys for to make hony swete for oure mauthes. that haue eaten & layd soo many foule wordes and shamful/ The flowers shewe theym for to reioyce our eyen whiche entende therin for to lose ye ymyo wymmen/ De sylcryue a mañes wyfe/ ¶ De thenne that done suche dedes/ And haue soo many remembres of god/ What drede oughte we for to haue whay oonly we consydre the last hour of oure dethe/ ¶ Dyuerse enlamples of dethe gaaf the holy Patryarke. to the ende that they that were prowde & folysshe louers sholde meekely and lowely obeye theymselfe for to haue contrycyon/ takyngr sorowe for theyr synnes ¶ This holy man sayde. Jt suffyseth me for to be sauyd. to haue a chrystell mynde of dethe/ for at þ leste hour none shal accompany wyth vs/ but oonly our gode & bad dedes ¶ Alas lete vs thynke how our gode angel shalbe wroth whan ast our deth he shall fynde noo gode dedes done bi vs whereby he myght kepe & defende vs ayẽst thassaylyng of our enmye the deuyll of hell/ Alas thenne shall we pray god þ he wol yeue vs space to lyue yet a lytyl while to doo penaũce. but to vs shalbe answerd/ Pore creature þ hast euyl spẽded þ time that þ hast hyred þ shalt neuer haue no respite. & sayd of hymselfe/ Alas pore Johñ how shal þ passe þ way for to goo to paradys/ whan afore the þ shal ser so many enmyes & horrible accusers byfore þ righteous Juge/ ¶ Alas Johñ what sure and

hadde to erthe the perfeccyon of ay angel/ This notwythstondyng ℭ that he lyued ay heuenly lyfe. in makyng won dfull miracles. yet he ferȳd the dethe. ℭ namely the sayd holy patryarke ꝑ sayd. ¶ What shall thou my soule answere to the horryble accusars that somo the bey subtyll/ I fere me full sore. that we shall be takey at our answers. whā the deuyls shall gyue vnto vs somany accusacons. As of leesynges. of conetise of myssayeng of vnpyte. of cuyll myn de of hate. and of all other synes/ Thē ne shall we well nede to haue gode ad uocates that shall speke for vs/ ¶ For ꝑ grete fere ꝑ we shall thenne haue shall kepe vs that we shall not answere noo thyng/ And therfore we must pray god that we maye haue good angels for to lede vs in all our dedes. whan that we oonly goo fro one cyte to a nother. we take our guides/ to thende that they le de vs the streight waye/ ¶ Thene must te we well praye whan we shall depart from the erthe to heuen/ that we be not sadde from our streyght waye. but ledd ℭ guyded by good conduytours/ Thys holy patryarke sayed suche medyacons afore his eyen for to meke hȳself/ And who that sholde well thynke therat. he sholde well haue cause to become hum ble and meke/

¶ How he corrected by fayre wordes ℭ swete langage theym that went out of the chyrche. after that the golpell was sayd/ And begynnith in latyn ¶ Missa autem/ Capim .Lxlvi.

shall shew thenne haue. whan Incontynent after thy dethe ꝑ shalt be presen ted afore the Jugement of god ¶ This holy man had euer in his remembraū ce the good Symeon that had be so ful filled ꝑ whiche whan the hour of his dethe was come/ ℭ that his soule alcen ded to paradys/ wente wyth a grete cōp pany of deuilles ay dyuers aūders/ fyrst went the soule of the sayd Symeon ꝑ after of proude deuylles. And there she was questioned yf she had not be prou de. After he wente with ꝑ deuylles prin ces of lyelaundrynge/ and ay lyke wyse she was there aūsyd yf she had not re ceyued cupl of other/ After this she met with other deuylles pryuces of fornyca cion. the whiche wolde accuse hym of fleshely dedes and fleshely delytes/ And whan the soule is styed vnto hey ven and that she muste nedes yelde a cōpte afore god/ the angels gyue her nomore socours/ and hath thenne noo comfort ne helpe but of suche good de des as he hath done ay this worlde/ As to this tyme the good patryarke conly dered how the soule hath noo comforte but only of her good dedes/ ¶ And for to moue the more his spyryte/ he broug ht vnto his mynde the dethe of sayncte Hylarion. the whyche at the laste houre of his deth. sayd vnto his soule/ O my soule goo hardly out of my body. Ytre yere thou hast serued god/ Why feresi ꝑ nod thy departynge/ ¶ O wonderfull a thyng/ a moost drede. o charyte vnable to be tolde. The good Hylarion ꝑ was lxxx. yere. ℭ al his lyfe had seruyd god ay doynge grete penaūce. ℭ neuer had synned dedely. but al his dayes was Joy ous to the goodnelle of god. as he had



By cause that some Hercules or laye people had of a custome þ they wente oute of the chyrche after the gospell was done/ The holy Patryarche dyde correcte theym of this fawte/ ¶ And desyrynge to moeue the yny vnto deuocion/ One daye amonge other departed oute of his palays/ And came and sette hym amonge theym in the chyrche/ Wherof they were greetly meueylled/ ¶ Thenne for to answere to theyr thoughtes sayd vnto theym/ My chyldren it is expedyent and nede full that the shepeherde be there as his shepe ben/ And therfore yf ye abyde in the chirche of god there out. I shall doo as ye done ¶ For your loue I am come to the chyrche/ And ye goo there oute/ ¶ And alwayes yf I had wolde I myghte wel haue sõge my masse in my chapell of my bysshopriche/and sholde not haue come to you ¶ Vi this maner of meane they al conuerted theymself and ferred to doo as they were academyly ¶ Wherby men maye euydently and openly knowe that the good maners of a prelate and his holy lyuynge is alle tymes cause of the amendement & conuersyon of his ryall subgetes/ The whyche as his enlampie enforce theymself to lyue vertuously/ By meane of whyche good lyfe they gyue the glory of pryncery/ Whyche largely is power in our lord Sauyour & Redemer Jhesu Christ. to whym that seruage the lykynges and worldly playsures purposes theym selfe to lyue a lyfe honeste and holy after þ techynges of his true doctryne/

¶ How he forbadde that folke sholde not speke in the chyrche/ And begynneth to latyn ¶ Loqui autem. &c etera/ Capitm .L.viii.

And whan the holy patryarche herde ony speke in the chyrche/ Incontynent he made theym to be putt oute/ And sayd to theym/ ¶ Seyth that ye hen come in to the chirche for to praye god. I commaūde you that all your thoughtes be turned vnto prayer/ ¶ For it is writen/that the house of god. is a house of prayer/ And ye flatterers and Jangleres make therof a pyttr of theues/

¶ How he ordeyned two aulters of Religious.and buylded theym two chirches/ One in the name of oure Lady/ & the other of sayut Johñ/ And begynneth to latyn ¶ Dolens autem. &c etera Capitm .L.viiii.



¶ How mey ought to eschewe the cõpany of Heretyches/ And begynneth ty latyn ¶ Et hoc beatꝰ/ Capitm .C.xlix

¶ Aboue alle other thynges thys holy may defended vnto ꝑ crystey .that they sholde nother company nor acompanye wyth the heretyches/ Sayenge that it was more worth to a cyrstey to be alle alone/ than to be acompanyed wyth ay Heretyque/ And more ouer he sayd. that lyke as a wedded may sholde be punysshyd yf he left his wyf.and wedded a nother somwhere ty a nother londe/ Soo sholde a crystey be punysshyd/ that sholde leue the communycacõn wyth his lyke for to acompanye with the Heretiques/ ¶ And more ouer syth ꝑ we bey maryed to a wyf sure & chaste.whiche is the holy chirche crystey/ yf we leue it for the communycacõn of Heretiques/ We oughte as communcatours to be grenoully punnisshed & stoned of ꝑ deuyls of hell.almoche as we sholde be yf we had had ꝑ fleshly cõpany of a nother womay than our owne wife/

¶ How ꝑ holy patriarke iuged nor cõdẽpned neuer no body/ Begynneth ty latyn ¶ Cũ õnibus/ Capitm .C.l.

¶ Aboue throther grete vertues ꝑ this holy Patryarke had· namly he had one right grete.whiche was suche/ ꝑ he neuer iuged no persone.nor also wold not here theim ꝑ sayd ony cryl bi a nother/ To this purpose is to be knowe.ꝑ he beynge ty Alexandrye.a ponge may rauisshed a right fayr regyous mayde.and ladde her wyth hẽ vnto Constantynople/ This thẽge came to his knowlege.& cõsiderynge ꝑ

lowthes of the betall. And for the gre
te charyage that he had to the peiche of
ruby/he was too lory for it. that it les
myd he sholde haue beyed/¶ And a ly
tyl whyle after that this cause was loo
happed/he beynge wyth some clerkes/
and dysputynge of holy scryptures/cas
me to his remembraunce the layde be
fall/¶ To spekynge of the whyche he
cause al thole present. Jugyd this fowl
yd may a ryght grete & abhomynable
tyrnat They wolde haue hym acusyd
But the holy patriarke wolde not per
fourme the same Sayenge that ther shol
de be cause of two euyles/¶ Fyrste to
that they sholde doo as he sayd ayenst
the commaundement of god. and shol
de breke it/Dy cause it is wretry. that
we oughte not to iudge ony body/And
we shall not be Judged/¶ The second
cuyll for that they wylle not yf the sa
yd clerke had wythdrawe the sayd relp
gyo? woman out of hys mouastery/for
to doo cuyl wyth her/And was not per
knowen whether he had defoyled her
or not/¶ Wherfore they oughte not to
cast vpon hym the sayd sentence of cur
syng/¶ For men ought not to Judge
but this that men se to be cuyll done/
¶ And for to confirme his worde. he re
hercyd of. ii. relygyouses. amõge whom
was one/whyche passynge thorugh the
cyte of Thyre mette wyth a strompert
comyn. named porphyre/The whyche
cryed after the abbot/O fader saue me
lyke Abesa Cryste saued the woman
cyrnar/¶ The abbot that ferred not þ
speche of the world sayd vnto her that
she sholde come after hym/and she dyde
so/¶ The same abbot brought her by þ
honde afore al the peple out of the cyte
of Thyre/The whyche thyng was ma
ne tolde/But this notwythstandyng þ
abbott ceased neuer euery day good ex
posis/¶ But to goeynge by the way þ
one wyth the other/happynge this holy
man to haue her ty to some monastery
of relygyouse wymmen/walked togyder
so longe that they came to a chyrche at
the entree of whyche they sonde a ma
che fayre chylde that laye on the grou
de/¶ The whyche this porphyre mos
ued of pyte & compassyon. toke & bare
byrwyth her armes. and lych nourlshed
hym vn the sayde abbots monastery/þ
whyche soone after made this porphy
re a woman of relygyon. and made her
to be callyd pelage/¶ Afore that she
was relygyous. & she beynge yet in the
sayd abbots monasteri. Marchalites ca
me thyder of the cyte of Thyre. þ well
knewe the sayde pelage/And sernge þ
she had a chylde. sayd to her/¶ Has da
me ye haue broughte forthe a fayr chil
de to the abbot/¶ Many other dylpy
tes the sayd to her. and to the abbot al
so/ vi. or vii. yere aft þ the childe was
grete. þ abbot knewe by þ wyll of god
þ in shorte time he sholde deye/& for this
cause he gaaf to vnderstode vnto pe
lage. þ he must nedes for certain cause
go vnto the sayd cyte of Thyre/& so ad
maunded her to make redy herself thy
derwarde wyth hym. and that she shul
de take her chylde wyth her/¶ pelage
that wolde not displeace hym. toke the
childe. & they ther togyd went vp to the
sayd towne/¶ And whan they were co
me thyd. the abbot laye Incontynent þ
he vp his bed/¶ Thenne were tydynges
shewed thugh the cyte. how the abbot
that hadde ladde awaye porphyre the

wyfe/ woman was at poynt of dethe. And anone went and vysited hym mo re than a hundred persones in nombre ¶ In presence of whom .and also of pelage and of the ponge chylde/ The abbot callyd after coales quycke glow yng/¶ And Incontynent that they were brought to hym/ he putt theym vp/ pon his gowne,and sayd this/ My bre theren brieue.that like as god kept som tyme byfore Moyses the bussh bren ynge wythout to be apayred nor bren nyssud as att this present houre he ke pith my gowne from hame of thise co ales glowynge/¶ Thus for very certa ne I tell you . that I neuer knewe the lyme of this woman wherof I am ac cused/ Shewynge to theym beynge pre sent the same woman and the chylde / ¶ All they were meruelled.and glory fyed god of the myracle/¶ And anone after that the holy abbot had takey a ware the falle oppynyon that they of Tyre had ouer hym. he bytoke his go stl to the bondes of our lorde/

¶ for this cause the holy Patryarke sayd and dessended that folke sholde not gyue noo sentence ouer the ponge may that had brought the woman of Ne lypon oute of her monastery.as it is a bone sayde/¶ More ouer sayd the holy Patryarke that how well mey seey of it the symners perfourme the lyme of sumycacyon/ Neuertheselle mey ought not to dyspyse theym. nor reporte sym ners/¶ for mey knowe not what se crete penaunce they haue done for to de serue the grace/¶ And in like wise this he sayd of all other symnars/¶ Suche hey playsauntly clothed. and well arap ed that who soo sholde take his vesture from his backe.dame penaunce vnder his clothes sholde be fonde/

¶ Of two Clerkes that made shone.& begynnyth in latyn¶ Duobus clericis & c· Capm .C.li.



Dryngе the tyme that the for sayde holy Patryarke dwellyd in Alexandrie.two clerkes were there that made shone for to gete theyr liv uyng¶ Thone had many chyldy to fe de/ And beside this he nourysshed his fa der & his moder/¶ And how be it that he was constrayned to werke contynu elli for cause of the grete charge that he bare/ Neuertheles he serued god dayely and herde masse, sayenge many pray ers and orysons/ But that other hadde his thoughte all sette vpon his werke /¶ And not oonly the dayes that were suffred and allygned to doo lawfully

all maner of handwerke. But also he wrought vpon the lordayes/& vppon all other holy dayes. wherto to for bode y^t noo maner of handwerke shold be vsyd/ And namely through the grete lufte that he sett to his werke for lucre of money. he slouthed the seruyce of god. and herde neuer masse/ But what soeuer payne that he tolde. he mig hte not lyue nor mayntene hym self. Whe re by he fel in enuye agayn^st his felow And askyd hym how it myght be that he was richer than he/ lerned the grete charge that he had. and also þ he wro ught not soo moche as he dyde/ Thys other delyrynge to shyrt his felowe to ward god. and to serue hym. layd vn to hym/ That he had founde a tresoure in the grounde/ wherof he was become ryche/ And that yf he wolde kepe hym felyshypp and goo with hym. he shol de gyue hym parte of that he shold fyn de/ Where vnto he was agreed/ Prompt lynge to bere hym cõpanye and to goo with hym where some euer he wolde le de hym/ Vnder shadowe of whyche promyse. the seruaunt of god ferte hym many dayes for goo herr masse/ And soo moche he vsyd hym therin/ that he cowde not lene. but that he went euery day to þ chyrche for to here masse. and serue god/ And afterwarde he werred so ryche. that lyttly without nede he had from that tyme forthon to lyue more honestly without comparyson than he dyde afore/ Wherby it appertyth that we ought fyrste to seke the reame of he uen/ And god shall socour vs in our de des/ The holy patryarke soulayde whan he knewe how this good forth full hadd commensed his felowe to serue god/ By cause also hym thought he was worthi to be a prest/ for was he le tred ynough & of good maners/ he exal ted hym to the holy order of prestho de/

How the holy patriarke was called of god for to departe out of this worlde And begynnyth to lacke Et quietus Explicit. Lii.



IT happed by the sufferaunce of god that Alexandrye was sub dued of theim of perse by force of armes/ The whiche admyssyon fro gr this holy man/ and consyderynge þ godly counseyle. whiche is writen in ho ly scrypture. sayenge/ If one myght is contrary/ Goo to a nother/ he must his purpoos to retourne ayen to Egypte to the cyte where he was borne/ The whiche thynge knowynge the patryar

lowyth/And begynnyth in latyn ℭ Ad ueniente/ Capim .C/liii.



After that the holy Patryarke was come in Cheppre in ꝑ cyte namyd Amathũque where he was borne/ He alyȝd after penne & ynke & for a scheñe of parchemin/And in contynent he made his Testamente to be wryten in maner as here folowyth ℭ I Johñ. fyrst bonde & lith afraũchi sed & made free by the dygnytee of pre esthode: of the grace of god to me yeuen To the my god I yelde graces. of that it hath pleysed the to enhaũce my prayer to the weele of my soule/ It is ꝑ ate the houre of my dethe men shall fynde in my tresour but onely oo piece of money/ ℭ Whan I was promoted to the dignytee of Archebyllhopp enlacred & receyued in the holy chyrche of Aleran dryel/ The whiche dignyter by the leue

and Iuspyracio I haue obteyned. I fe de there treloure wythoute nombre/ I thenke knowyng ꝑ the layd treloure we re bylongyng to god purpoled to yelde vnto hym apen that ꝑ was his owne: & by cause ꝑ now of all the layd treloure is to me ty remaynyng but only the pp ece of money forlayd. whyche bylogyth vnto god I cõmaunde ꝑ it be yeue vnto hym apen ty to the hondes of the pore folke his seruauntes/ ¶ O thyng ryghte glorys & worthy to be rehercyd. O ye riche ꝑ haply haue gadred your money & treloure vnlustely. the whiche ye woll hepe & holde as your owne. & noo thyn ge wol yeue for goddis sake. but hyde & hepe them as ye myght bere them w⁹ you/ Lake now wyth me ty this myrro ur. conlydryng how the holy patriarke gadred a treloure ꝑ neuer can be mynyl shyd. as worldly riches is/ ¶ Certaynly we ought to bileue ꝑ he is worthy to be glorified/ for our lord layth ty his gol pell/ Who loeuer shall honour or glory fye me. I shall glorifye hȳ/ ¶ It is so ꝑ for the worshyp of our lorde. & for to exalte his prayenge. he founded many monasteryes. ty whiche he ordened gre te multytude of Relygyouses/ ꝑ contyl nuelly gaue lawde & prayenge to god For whiche cause is to hym rewarded ꝑ meryte of al the orilons there made of the layd relygyouses/ ¶ And to the en de ꝑ by fable & leynge. this ꝑ afore is of hym wryten be not reputed/ We ha ue therof a veri knowlege. that he was of the nombre of the Iust/ ¶ For after that he had yelded his holy soule ty to the hondes of our lord god. as done the soules of the Iuste that are ty the hon de of god/ His sepulture was by the cle gy ordened ty a sepulcre wherty of lar ge tyme afore two good bysshops ꝑ predecessours had be buryed/ ¶ But a wonderfull thynge happed there/ for at the openyng of the layd sepulcre. the two bysshops that there resled theyr bo nes of longe space dede & byreuyd of li ft. wythoutne theymselfe fro theyr pla ces/ Makynge honour to the layd pa trarke. and gruyng vnto hym his pla ce betwene theim ty the myddes of the graue/ ¶ Wherby it is to vs openly she wed that our lorde hym rewarded mo che largely whan he wold his body ty this worlde to be soo openly honoured/ And his soule aboue ty heuen glorify ed. & worshypfully enhaunsed/



¶ Of the woman that gaaf her syne ty wepynge to layne Johñ the patry arke/ And begynnyth ty latyn ¶ Liber autem/ Capm

Yet lyuynge the sayd Patryarche Johan. he made a nother myracle ryght grete. the why he begynneth in his lyf. and endeth after his dethe/ ¶ A womay of the sayde cyte where he was borne. had done soo horrible a synne / that she durste neuer confesse it/ Soo it happed that the sayde Patriarke came to the cyte/ And she hauynge knowlege of his comynge. came and caste herselfe at his fete/ layenge by grete contricyon/ ¶ O reuerende lorde I haue done a synne the whyche for the grete loothlynes of it I dare not confesse/ But this notwythstondyng I wote wel. that yf it playse the thou shalte gyue me therof remyssyon/ ¶ The holy Patryarke seenge her grete contricyon/ he wolde not correcte her rygorously/ Doubtyng that she sholde neuer make shryfte therof to a nother/ And that by this she were in daungour of her soule. but sayd vnto her/ My frende yf thou hast that sayth that I maye clense thi soule fro synne. and that I maye gyue the remyssyon therof / Confesse it vnto me. and I shall doe al that thou requyrest of me/ Wherunto she answerd that she sholde not dare telle it/ For it was so dyshonestie & shamefull that it sholde cause horrour at the eres of the holy may/ ¶ Thenne he sayde vnto her Thus thenne yf thou arte soo shamefaste of the confessyon of it/ gyue it vnto me by wrytynge/ ¶ She yet answerd that she sholde not dare doo soo/ And the holy may yet agayne sayd vnto her/ Thou muste doo it. but yf it seme the good/ thou shalt close the letter in suche wyse. that noo body maye see it/ ¶ Thenne this womay consentyng to the wordes of the holy Patryarke/ wrote her synne wyth her owne honde And after closyd the letter. and toke it to hym/ But he ne lyued but fyue dayes after that/ ¶ Soo it happed by cruell aduenture. that at his dethe this wemay was oute of the towne/ Whanne she came agayne. and knowyng his decasse/ She ymagyned that her synne had be shewed thorugh all the cyte/ by cause that the holy may was deed/ hauynge towarde hym her scrowe/ ¶ And as for answere therupoy. she had none of/ ¶ Soo wente she to his tombe where he was buryed/ And there she kepte herselfe thre dayes wythoute ony mete or drynke/ Makyng there waylynges wythoute nombre and weppynges/ Hauynge alwayes ay hope that the holy Patryarke sholde lete her vnderstonde some tydynges of her synne/ ¶ She oftey sayd vnto hym/ Alas holy Patryarke I hadd soo grete ay hope of thy lyfe. the whyche I byleue not to be ended: ¶ for god and his chyrche wytnesseth vnto vs. that the Juste lyue euerlastyngly/ And therfore I byleue that thou arte not deed / But rather arte more lyuynge. as to the euerlastynge lyfe. than thou were afore in this worlde/ ¶ Alas my frende. I ne requyre of the none other thynge/ but oonly that thou wolte lete me wyte. where my scrowe is become that I toke the/ ¶ O my soueraygne god that sayd to the womay Canance That thorugh her fayth she was sauyd/ ¶ Syth that I haue in the stedfaste byleue. that thou mayst make me att thys tyme acertayned of my scrowe & I beseche the/ that thou woll be playsed I to haue it agayne/ ¶ One a daye she

layenge fuche wordes/ ¶ The holy Pa
triarke accompanyed wych two bys
hops. wych the whyche he was enter
ted. aroos out of his graue and layde
to the layd woman/ ¶ O poore gredy
woman why leuest thou not ye tell the
yu that bey here wych me/ Thou hast
wepte loo moche that we bey all bede
wed wych thy teres/ And wych this he
toke her agayne her sorowe/ And aske
her yf she knewe it/ The whyche wor
des layd. he and the layde two holy bis
hops. layed theymselfe downe agayne
wychin theyr tombes/ ¶ And the layde
woman opened her letter. And founde
therin wryten the wordes that here fo
lowe. ¶ For the loue of Johan my ser
uaunte thy synne is entred oute/ ¶ O
what is he that cowde or myghte reher
se the power of our lorde. the whiche is
loo mercyfull. and louely bothe to mey
and wymmen/ And that loo freely gra
untyth and dooth the will of all thole
that drede hym/ And that wych goode
herte serueth hym / Whyche gloryfyeth
theym that loue hym/ And by myracle
magnyfyeth theym /

¶ The holy Patryarke forlayd was
not onely gloryfyed in one place. but in
all countrees of the Eest partyes/ And
now sayne Iherom maketh vs to vnd
we hym federmore in thyse partyes of
the Weste/

¶ How the dethe of the forlayd holy
Patryarke Johan was shewed to a re
lygyouse nampd Hauyo/ And hegyn
nyth to latyn ¶ Eadem enim die. &c/

Laplin



The daye that this holy patry
arke deyed/ a Relygyous man
nampd Hauyo. beynge in Ale
xandrye. sawe by the will of god the
holy Patryarke Johan/ The whyche
accompanyed wyth a grete nombur of
clerkes. was ladde by one of theym to
fore an emperour in his palays / After
he sawe hym come out of the gate/
¶ The whyche vysyon byfore tokened the
departynge of his body from the soule
Whan he was out of the gate. came to
hym a fayre lady. a ponge mayde shy
nynge lyghter than the sonne/ hauyn
ge on her hed a crowne of Dlyue tre
The whiche toke hym amonge by the hon
de. and ladde hym forthe/ ¶ Of this vi
syon the good relygyouse may vnder
ned that the holy patryarke was pas
synge oute of this worlde at that houre
vnto euerlastynge glory. And this is

gaue to knowe vnto dyuers persons. Je hoyp to these that oute of Cypre ca me many marchaūtes vp to Alexādrye To whom was shud after the hour of the patryarkes forlayd dethe/ And by theyr aūswere was clerely knowe. that the layd vysyon was true/ And that at the same hour that as the Reuygyouse may had shewed it. the layd holy Pa tryarke was deed/ Spuyng stedfastly by this that layd is to this vysyon and namly for cause of the mayde that ladde hym by the honde / for they Jud ged that is was Almese/ that afore ty me in this worlde had shewed herselfe to this holy Patryarke forlayd in lyke wise of a mayde / And had promysed hym as here afore is layd/ That yf he wolde lowe her/ she sholde present hym before the louerayne emperour. that is our blessed Saupour & Redemer Jhesu Cryst/

¶ Of a nother vysyon þ a Citeyzyn of Alexādrie had. touchēge þ oeth of this holy Patryarke Johū þ Almoner/ & be gynyth ¶ Cū aute/ Caplm .C.lvi.

AND not oūly by cause of the vi syon of þ forlayd religyo⁹/ but also for a nother vysyon þ hap pēd to a pore man seryng god. wh yche dwelled in Alexandrye. the enhabytaū tes of the same cyte byleuyd. þ Almese & Mercy had presented the forlayd ho ly patryarke vnto god/ This good po re man. that same nyghte that the ho ly patryarke Johū deyed. sawe by spi ryuall vysyon all the poore folke of þ cyte of Alexandrye/ Al well childrey la dyes and mayden, as wyddey and other what so euer persone in grete nō bre / Seryng in theyr hondes braūches of Dlyne tree. the whyche wente to the seruyce and Dirige of the holy Patriar he/ ¶ Wherfore it was clerely shewed. Almese dede presented hym afore god/ as it is layd aboue/

¶ How out of his sepulcre flowed and ranne oyle · And begynnyth in latyn ¶ Hymnodia & c Caplm .C.lvii



VF we had of the glorifycacion of the holy Patryarke none o ther reason to shewe. but the sa me that here folowith/ Yet ought we o nely to be certayne without ony do ubtfull demynge. that he is of the nom bre of sayntes/ ¶ After that this holy body was enteryd & buryed. our Rede mer. wyllyng to shew the worthynes of hym cōmaunded that out of his graue

shold flowe and renne oyle. of whole swetnes & swete smelling sauour by ꝯ guler grace were the folke beynge pres sent fulfylled. & namely all the lame fol ke þ were enoynted therwyth receyued fully theyr helthe ayen/And not oonly this myracle happed in þ londe of Thy pre aforsayd to the worshyp of the lay de holy patryarke/But also in dyuers other. to the ende that we that ser how they haue contynued and lyued holyly in this worlde lett and applye our cou rages to enserue theym in theyr dooyn ges/¶ We shall praye meekly the gode saynt Johñ the Almoner that it wolde playse hym of his large mekenesse for to spare for vs after oure mortall lyfe the tresours that neuer shall haue ende þ he hath spared for hȳself throgh his grete almese & other grete werkes. so þ we enserue the same. maye be wyth hȳ sedde in the glory of heuen/Amen/



¶ Here begynneth the lyfe of saynt Eugene/whose feest is halowed þ day after the feest of the Natiuyte of our la uyour Jhū Cryst/And begynneth in latin ¶ Ad septimo igitur.et ceteris Capitm

¶ Somtyme as Emperour of þ Romayns namyd Thomod⁹ for to rule & gouerne the cyte of Alexandrye. & the londe of Egypte. vnder the lordshyp of Rome. sent in to the same countrey one namyd Phylyp. The whyche departynge out of Rome tolke his wyfe Claudia wyth hym. two his chyldy/namyd Anitus & Sergius/ and a doughter of his callyd Eugene They togider came in the cyte of Alex andrye/This Philyp as grete prouost & gouernour there rulynge the cyte and all the countrey after the ordenaunce of the lawes of Rome put out and brou ght downe the cursyd secte of the magi cyens. that in grete nombre and of lon ge tyme had by theyr fendly craft in fected & poysened alle the londe/¶ Se condly he comaunded that the Jewes shold noo more here a name in all that londe/ And after he ordeyned that the Cristen shold abyde & dwelle in the cy tee. but not wythin the cyte. But wythout fewe ynoughe from the same. There þ sayd Eugene was wonderfully lerned. al well in Grebe lettres & lawes as also in the scyence of philosophye ¶ She had a wytte so quicke & so sha pe. þ hyghe & stedfastly she helde alle þ she radde. or that to her was expowned The face of her was moche playsaunt She was fayr & pure of body/but mo re fayr in thought. & in chastyte wy

stedfaste and noble/ ℭ Whan she came to her xiiteenth yere of aege. many lor-des cōsyderyng her grete perfeccōy. ma-de her to be alyed to her fader for to ha-ue her by mariage/ And amonge tho-ther she was desyred of one namyd A-quyleyn. the sone of Aquyy Consull of Rome/ But her fad̄ that expolyd ℭ she ned vnto her the extraccōy ℭ nobles of the loyd Aquyleyn. for to enduce her to this that she sholde be agreable to ma-ry wyth hym/ She wyselp answerde. þ a mayde that hath a wyll to mary. ou-ght to haue her husbōde agreable whā she is noble of vertues. ℭ not oūly of no ble kynrede/ ℭ For whan a woman is wedded she is constrayned to folowe þ maners of her husbōde. ℭ not of her frē den/ And fynably to this Aquileyn ℭ to all the other she gaaf ay anl were. þ she wolde not mary. but had in her purpo-se that shold lyue chastly/ ℭ And bi cau-se that Phylyppe her fader had chaced all the Crystey forthe out of the cyte. ne vnthyles she delyrynge to compy with them/ And to thende þ her fader that was a Payny sholde haue noo know-lege of it. nor suspeccōy. prayed hē me kely. that he wolde suffre þ she myghte goo by manere of sporte vnto the subar bs of Alexandrie for to see some of the pe landes ℭ herpages there lyenge nye The whyche thynge was graunted vn to her of her fader / And soo it happed as she wente forth by a chyrche of þ cry sey that she had herde synge thyle ver ley Omnes dii gentiū demonia. deus aut̄ noster celū fecit/ That is to saye. þ the goddes of the Payms are but dayls / But the god that we Crystey ans worshypp hath made the heuens ℭ the erthe/ ℭ Whan Eugene herde this songe. she begay to wepe. sayeng to. ii. Empches. that is two mey þ lacke the-ir membres of manhode. The one na mpd Protus ℭ the other Jacinct. that were cōmytted to kepe her ℭ serue her / as comynly it was done of custome to the doughters ℭ wymen comey of goo de houles/ ℭ My frendes I knowe that you ℭ I haue bey taughte ℭ enformed togyd. alwel in the lawes of mey. as in the vayne scyence of the Phylolophers And haue radde the salages of Aristo-le. the ydes of Platoy. the secte of þ Epicuriens. the techynges of Socrates. ℭ of the Stoyciens. and generally all the doctryne of the Poetes ℭ Rethoryciens But all thile vayn scyence are put out and sette alyde by that lytyll verle that I haue herde sygge by þ Crystey) Omnis dii gentiū demonia. ℭ ℭ Ye calle me yo ur lady thorugh the power of my fader whyche he hath ouer you mylulyd/ but I am̄ your syster in scyence/ Be ye thē ne my bredery. and I shall be your syl ter/ ℭ Lete vs goo to the Crystey/ And as I shall cōmaunde you. we shall doo I knowe the billhopp of Leopolis na med Helayy/ Jy whoos hous mey lin ge contynuelly. þ holy scryptures/ The sayd billhop hath vnd hymany holy re lygyoules/ And amōgt other one there is namyd Theodore. the whyche is le-der of theym that done the dyuyne ser-uyce/ ℭ Thorugh his prayers ℭ his o-rysons he maketh the blynde to see. cha cyth the deuyles oute of the bodyes of mey/ ℭ Dyuerse wretches in grete so-rowe abydyngr. by his prayers arey of theyr sykenelle fully helyd/ And the de solate recomforted/ Wherfore I haue a

lynguler delyre to goo vnto hym / And for to doo this. I woll doo cutte my hee
res. and clothe myselfe wyth the clothyn
ge of a mayd / Therfore I praye you as
my bredern that this for to doo ye wol
helpe me / ¶ The layd wepens bnowyn
ge her holy denocion. and delyrynge as
she to become Cryſten. gaue her for to
fulfyll her wyll all comforte and ayde /
¶ Soo lepte she out of the chare / wher
in she was caryed . And clothed her in
mannes clothynge / And by the ſuffra
unce of god Incontynent as they were
come in the chyrche. they mett wyth ꝑ
layd bysshopp Helayd / ¶ The cuſtome
was in Egipte ſuche. that whanne the
byſshopp wente to vyſyte the chyrches .
a grete multytude of Synges came
wyth theim / Thus wyth the byſshopp
Helayd came no thay. x. thoulande . ꝑ
longe afore hym layenge / ¶ The way
of the Juſte is made verye. and ꝑ way
of the layntes of god is made redy / Eu
gene this leenge layde to her felowes /
¶ My frēdes here the lubſtaūce of thys
longe / Loke how the god of ꝑ Cryſten
is gode to theim. that woll holde the fa
ith of cryſt / take hede how they knowe
that we woll leue our Ydoles for to be
Cryſten / And for this cauſe they are co
me ayenſt vs in ſuche a grete multytu
de of deuoute pepie that lynge ſoo ſwe
te a longe / ¶ Lete vs beholde wherhe
waye they ſhall goo / and Joyne ouriel
ſe wyth vs. Soo ſhall we lynnge tyl ꝑ
we haue knowlege wyth theym / Thē
ne they begau to queſtion lome of that
fetyſhopp / And aſkyd what was he ꝑ
was in the myddes of theym rydynge
vpon an Aſſe / The whyche anſwerd
that it was theu byſshopp Helayd that
of his yongthe was a Cryſten mayd /
And of ſoo grete meryte towarde god
That of his yongt aege he made dy-
uerſe myracles / ¶ In berynge of fyre
in his gowne. whyche was noo thynge
perylhed by it. and other alſo wonder-
full / ¶ Amonge the other Religyouſes
one namyd Eutropius reherryd to Eu
gene and to her felowes / How wythin
few dayes paſſed ꝑ a magicien namyd
Zarer was come thyder / And had ſhe-
wed. that the layd byſshopp was a fal-
ſe Cryſten man / And that falſly he ſa
yd he was ſente by Jheſu Cryſt for
to dyſceyue the pepie / ¶ The whyche
Magycien was full of wyles. and inby-
tyll / And torned many from the fayth
and byleue of holy ſcripture / ¶ For the
whyche thynges. the prynceypall Cyte
zyns of Ethiopolis were come to the by
ſhopp Helayd / And had tolde hȳ how
the forlayde Magycien layd hymſelfe
was ſente of god . and not he . ¶ And
for this cauſe they wold haue conſtray
ned the layd Byſshopp to receyue hym
as his felowe / Or elles to ouercome hȳ
as a Dyſceyuour and begyler in ouer-
comynge his Magycall argumentacy-
ons / ¶ And vpon this was a daye cho
ſen and ſette / Upon the whyche in the
myddes of the cyte were come togyder
the Byſshopp and Zarer the Magyci
en . The whyche truſtynge in his cur-
ſyd ymagynacyons. hoped to haue tur
ned & ouercome of lyghte ꝑ pepie from
the fayethe of Jheſu Cryſte our Sau-
our / ¶ But the good Byſshopp Hela-
yd bymſelfe byleuynge in the fayth of
our Sauyour hadde layde to the pepie
beynge preſente / ¶ O Cryſten pepie ye
ſhall knowe this daye whyche ſpyryte

beg of god. and whyche bey not / The Magycyen that was moche lubyl lerd all his cure to putt the bysshopp vnder fote by force of Argumentes/ ℭ Wherfore the bysshopp wysely consyderynge the Instruccyon of saynt Poul. sayeng to his disciple Thymother/ ℭ I forbydde the to dispute by Paraboles. for suche Argumentes serue oonly. but to instruct thoos that here theym/ ℭ For to eschewe Inconuenient that sholde haue now falle to the grete hurte of the Cristen peple/ Herynge the Sophystycall disputacyons of the layde Iuree / Requyred afore all the peple a grete fyre to be kyndled/ And that they both to gyder sholde entre therin/ And he that sholde not be brente. sholde calle hymselfe ryghtfully the very Seruaunte of god/ And his lawe to be takey as the beste/ The whyche requeste was to alle beynge prelente ryghte agreable

ℭ Wherfore a grete fyre was anone kyndled/ And that done the Bysshopp requyred the Magycyen that he sholde entre in to the fyre/ The whyche thyngt he refused. Sayenge to the bysshopp helayn that it was reason lyth that he had fyrste purpolyd/ That also he ought to entree fyrste wythin the fyre /

ℭ Soo bleslyd hymselfe this holy Bysshopp wyth the lygne of the crosse. and entred in the myddes of the fyre/ Abydynge wythin the same the space of halfe an houre/ And thenne came behoute of the fyre wythout ony hurte of his body. nor his clothes perysshed in ony maner/ ℭ The peple seenge this wonderfull myracle. wolde compelle the layde Magycyen to entree within the fire after hym/ But he trowed to haue fledde awaye/ And this notwythstondyng he was take. & by force was putt in to the fyre. of whiche Incontynent he was beclippeod & takey all aboute. ℭ The holy may this seeng lept in to the fyre ayen. and wythdrewe therfrom the layd Magycyen. as half dede/ ℭ Wherof of al therin of the Regyon he was moche honoured and takey in grete reuerence

ℭ Whan Eugene had vnderstonde well all that Eutropius had rehercyd vnto her of the holy bysshopp forsayde/ She that as aboue it is layd was clothyd in manes clothynge. felle downe to the fete of the layde Eutropius / Gyuynge hym to vnderstonde. that she. Jacintus and Prothus were thre bredern/ Whyche had purpolyd to lyue and deye oonly Joyned togyder in the Cristen relygyon/ ℭ Soo prayed she hym. that he wolde prelente theym vnto the layde bysshopp Helayn/ For they wolde requyre of hym. seenge theyr layde purpoos/ that it wolde playse hym to doo lomoche for theym that they sholde neuer be departed the one from the other. Then to them layd Eutropius. that thei sholde tarry tyl that he had be in the chirche And whan he sholde see his houre conuenable/ he sholde reherce vnto the bysshopp all thees thynges/ ℭ Whan the holy bisshopp was come almoste to the chyrche. The relygyoules came ayenst hē lyngynge suche a longe/ O god we haue receyued in the myddes of thy peple thy mercyfulnes / And anone euery body entred in to ꝑ chyrche/ & longe tyme gō the houres of the daye vnto Sexte

ℭ Also entred therin Eugene & her felowes/ ℭ The bysshopp after this wolde take his reste a lytyll / And in that

slepe/he had a vysion by the whyche to
hym was shewed that he wolde goo to
chymage of a hethey woman.to thēde
þ he sholde make sacrefyce vnto her &
thenne in this vysion hym semyd þ he
sayd to theym that kepte it & that we-
re aboute her/I praye you lete me spe-
ke wyth your goddesse.and they graun
ted hym the same/ Thēne he wente to
her & sayd/ O poore woman knowe
that þ art a creature of god. come dow
ne & suffre nomore that men worshipp
the/ Whan the goddesse had vnderstonde
his purpoos. she came downe to þ bys-
shopp.to whom she sayd/ My frende
I shall neuer leue the tyll þ thou hast
restored me vnto my maker/All this vi
syon sawe the holy bysshopp / & whanne
he woke.Eutropius.to whom Eugene
had spoken came towarde him/whiche
thoughte yet vpon his vysion/ He sayd
to the bysshopp/ Syre here are ij youre
chyrche chre yonge chyldren þ are bre-
theru the whiche of one assent haue pur
posyd to forsake the paynym lawe / &
desyre to be of the nombre of the Chri
stey/And to this entent they haue folo-
wed the longe this daye/ Desyryng to
haue space & tyme that they might spe
ke wyth the. for to haue of our fayth a
very knowlege/ The holy bysshopp
yelded graces vnto our lord of that spy
rituelly he had shewed to him this thyn
ge or euer it was happed/ Soo sente
he for theym / And as they were come
afore hym.he toke Eugene by the hon
de/gyuynge teres out of his eyen. And
anone theym alyde/After he alyed the
yr of theyr names. of what nacyon/ &
of what frendes they were/ Eugene
answerde that they were brethren.born
to Rome.and that she was called Eu
genius:and her brethren were callyd the
one Protheus and the other Jacinctus
And thenne the bysshopp knowyng
by the forsayd vysyon the sayd Euge-
ne to be a vyrgyn/he sayd vnto her/be
ryly wyth good right thou arte callyd
Eugenius/ For thou berelle the very
courage of a man in vnderstandynge a
werke.whyche is vertuouse/The trou
the whereof hathe ben vnto me shewed
this daye by my god/that by a vysyon
hath shewed the vnto me/And the wh
che that I haue thus prestently knowen
hathe made redy in the his houle right
agreable . By cause thou hast purpo-
syd thy vyrgynyte to be reteynyd vnto
hym/ Jn dyspysynge alle worldly de-
lectacyon/ Wyte it that for to kepe
the chastyte thou shalt suffre many cur
sed/ but that same my god.whom thou
hast fully & hooly gyuen thyself shall
not leue the/ After this holy bysshop
Helayn turned his worde to Protheus &
to Jacinctus.and sayd to theym/ Ye
that are seruauntes /and wetholden in
thraldom/ Ye haue in your heres grete
nobleste/I maye saye to you that þ ou
re lorde sayde to his dysciples/ From
hens forthe I shall noo more call you
Seruauntes/But I shall calle you my
frendes/ Wort ouer sayde vnto the-
yr this holy Bysshopp Helayn/ My
chyldren vnderstonde it that ye bey well
happy and gracious of this that ye ha
ue consented to the holy ghoste.to obey
enge and enstynynge to his holy mot
uynges / for through that meane ye
shall be partenerys enryd of the Joye of
heuen/ Jn this astate abode þ good
Eugene in þ clothynge of a seculer man

vnto the tyme that by the holy bysshop he was regenerate of the holy Sacrament of baptesme. And by hym .y to a monastery of relygyous. where she dyd vs for to be; ¶ But for to haue very knowlege how she departed prycely from her parents/ It is to be noted þ in thole dayes. whan the ladyes wolde go to sporte theymselfe. they were of a custome borne in a chare-governed with some yonge chyldy.called Emiches. or more plainly to speke.mery gheldes.the whiche bepnge wyth theym-al well for to serue theym.as for to kepe theym/ ¶ Now thenne wyth Eugene gooyng to her sporte.as it is sayde aboue. were Prothus & Jacintus. that for to serue & kepe her abode wyth her/ The whyche by meane of her delyrynge were cõstraynt to doo as she wolde/ And soo ty de they went wyth her/as aboue is sayd/ And sent home agayn the lytterre by same yonge chyldren that had bõe theym company/ ¶ The moder of the good Eugene lernge the yonge chyldy came & the lytterre was very gladde/ho pynge that her doughter was comyng by the same chare or lytterre/ But after whan she knewe her doughter to be gone/ She began to crye soo wonderfully that alle the cyte was moeuyd wyth it/ Every body wept and wayled the losse of the good lady Eugene/ The fader and the moder sighed after theyr doughter. And by lyke wyse the brethern after theyr sister/ The whyche for to fynde was made dylygent serchynge through al the Prouynce/ ¶ The dyuynours or southsayers were sente fore/ And by sa tyfyers and dyscreytes of the deuyll.the goddes were mekely required that they wolde yeue ay answere where Eugene was become/ Alle þ southsayers sayd þ þ goddes had rauysshed her aboue þ heuẽs/ ¶ The fad byleuyng this to be of trouth.toned his heuynesse in to gladnesse.& made the people to kepe a feest of thanksgyuynge that the goddes had yeue of his doughter / And moreouer for to honour & enhaunce the name of her dede / dyde doo make a fygure or ymage after her lykenes. Wherto he gaaf a grete & meruayllous quantyte of fyne gold The whiche ymage he adoured & worshypped it as he dyde his goddes/ But neuertheleste her moder Claudia & her bredy/ Anicius & Sergius cowde not take ly this foly ony comforte/ ¶ All thy sorowynges notwythstondynge/ the good Eugene in clothynge of mony & vnknowen abode in the sayde monastery wyth the Relygyouses of the same/ (As it is sayd here aboue) And soo well she studyed.that in a lytyll whyle she comprysed alle the rules of the Relygyon/ ¶ She was soo kynde & louely.that al the brethern thought and helde her for an angell/ Her wordes were swete.and her meknesse so grete/that she occupied all the other relygyouses.

¶ She was euer the fyrst in prayer.she comforted the sorowful.she wed her selfe gladde wyth thole that were Joyous/ ¶ They that were full of wratthe she wyth one worde made theym to be pacyent in theyr behauynge/ The prouẽde by her example wonderfully she conuerted. lyke as a lyon had be tomed by her ly to a shepe/ ¶ She had this meruayllous gyfte of god that al persones þ she vysited ly theyr lykenesse.felte ne her comynge to theym noo sore att all.

prochus & Jacintus folowed her counsaylle/& were obeyenge to her/The.iii yere after she was put in ꝓ loyd vnto the abbot of her monastrey deyed/soo they toyed thole with one accorde ꝓ vir gyl Eugene sos to be their abbot. Shee thene consideryng ꝓ she was a woman & doubtyng to be let in auctoryte abo boue ꝓ men/I ernynge also of the other part to be leery ꝓ she shold dilpyse & cõ tempne the prayers of all the Religiõ ꝓ so belily delyred her to take vpon her the auctoryte of the abbotlhypp. layde vnto theym/¶ O my breõ I requyre you in ꝓ name of god ꝓ the bokt of the golpels maye be now prelently brough te & shewed byfore vs alle. And anone as it was brought. she layd ayen to the ¶ Euer whan ony religiõ haue for to be done some electiõ. they ought bifore all thinges to deliere & call the helpe of our lord Jhesu Cryste/¶ Lete vs ser thẽ ne to this your electiõ. what thyng be cõmaudich for to be doo. to thende that we maye obeye to his deuoute warnyn ges/Also to obeye the cõmaildementes that shall be by you done in this byhal fe/¶ The holy Eugene tokt thene the bokt of the golpels. and began to tourne a leef & in a nother. tyl she fonde a go spell conteynyng ꝓ wordes ꝓ here after are wryten. the whiche she rehersed lay eng/¶ In thole dayes layd Jhũ Cryst to his disciples. ye know ꝓ the princes & loades ought to be. & are more grete in auctorite and power than the men vpon whom they haue grete lordlhypp & myghte/But this thynge is not lyke amonge ye other. ¶ For yf ony of you woll be the formeste. he shall be the last And yf ony amonge you woll be a lord he shall be a semaunt/After layne Eu gene layd to theim/ Therfore my bre deryn consyderynge all thyle thynges. & not wyllynge to laye ayenst you/I ha ue purpoyd to take vpon me the auc to rite that ye gyue me ouer you/And pr cypally derlyrynge to obeye the cõma undement of god. ande yue mileif the le ste amonge ye other. that are to me mo the dere & agreable/Of the whyche an swere they were moche abalshed/ But this notwythstondynge she presumed not to vse the dygnyte as the moost grete aboue all other/But meknyng her leife tokt the charge that the moost lo we and poore persone had beyng vnder that Couent/That is to wyte. to bere water. cleue wood/And made her dwel lynge in that leif place where the po ter dwelled/ to thẽde she shold not ha we hesleif gretter than he/¶ Pith this she had a contynuell thought and a bi sy cure of the thynges that were necessa ry to be had for the refectiõ of the bre deryn/In layeng plalmes and oryions she kepte louerayngly a good order/And to all ꝓ houres of the leruyce of god. al well by nyghte as by daye. soo entyrely contynued. that she thoughte alle ty me to be loste that was palled wythout graces and prayslynges to be gyuen vn to god/¶ In this holynesse of lyfe she contynued in luche wile/and soo longe That our lorde graunted vnto her so grete habundance of graces. That she chaced out of menes bodyes the deuels that tormented theym/Made the blin de to see. & many other grete myracles she dyde/¶ Amõge ꝓ whiche a lady of ꝓ londe of Alexandrie named Melane/ amonge other was of grete power. hed

the grete reporte that euery man made of the mentyde vertues of ꝑ holy virgin Eugene. whiche was take as a ryght holy may. came to her for to be holpen & heled of a grete feuer ꝑ a yere dured & more had vexed her body right sore. The whyche Eugene enoynted wyth an oyle & anone this woman cast out of her body the corrupt humours ꝑ caused wythin her ꝑ feuer. & all hoole & sounde went home ayen to her place ꝑ was not fere. Where she toke the grete goodes & fylled therm wyth money. whyche she sente vnto layne Eugene/ The whyche dilygently sayd presents. sente therm vnto her ayen forthwyth/ letyng her wyte. ꝑ of godes she had ouermoche/ Wherfor she counseyled her that she shold deale & depart to the poore nedy & nedfull the godes & presents that she had sent to her/ ℭ The sayd Melance herying thyse wordes was greatly wroth. & came toward layne Eugene/ prayeng her ꝑ she wolde take & receyue agreably her presents. promptyng to gyue her other more grete but in effect she lefte her tyme. For layne Eugene wold not take therin/ This notwythstondyng Melance left not. but she come toward ꝑ good Eugene/ & not knowyng by other wyse ꝑ she was a woman/ the beaute of her deceyued ꝑ sayd Melance. the whyche knowynge ꝑ she had be a man and that by hꝫ she was herkyd/ Not by his holynes. but by some crafte or cunnynge of phylik. lete herself fall by the temptynge of the deuyll in to the synne of fleshly delyte/ And thynkynge that the sayd Eugene had refused the sayd presents. for couetyse to haue had grete. offred other vnto her in more grete habundance thayn she had tofore/ promysynge to gyue hym yet more of the yn. almoche as he wolde aske/ ℭ And where she contynued prayenge hym ꝑ his playsure were to receyue the sayde presents/ And sawe they were refused. And to her sente agayne by the goode Eugene/ She ranne in to a gretter hete thayn she was afore/ ℭ And atte thys cause keepyng to be lyke soo grenously that she sholde not haue moeuyd her self out of her bedde/ Made layne Eugene to be prayed that she sholde come and vysyte her. And she dyde soo/ And beyng there byfore the bedde of Melance that had made the folke to goo oute of her chambre that were there keepynge to declare vnto her some secretes in confessyon. as well of her conscyence as of her sykenesse. Sayd vnto Eugene suche wordes/ ℭ My lorde and my frende Eugene. pardonne yf it playse you yf I ouerfamylyerly do declare my pouerte vnto you/ for I am therto constrayned. by the grete sore whyche oppresseth me/ ℭ Certaynly my lorde the grete and excellyue loue whyche I haue conceyued towarde your gracious yongthe The right excellent beaute of the whyche dame Nature hath soo greatly & largely endowed you. tormentith my pore herte soo sharply that it ne were to me possible neuer to haue Joye ne playsure in this worlde But yf it come to me of you/ ℭ Soo yelde I myself and al my goodes to you alone. makynge & ordeynynge your goodly persone lorde & maister ouer my body. and of al my godes ℭ Alas my lord what playsure doo ye take to torment thus grenously your body by folysshe and vayne abstynences/

I haue infynyte possessions and ry-
ches. I haue grete treasons of gold & of
syluer/I am enhaūsed to auctoryte of
nobleste of my lygne/and this yere I ha-
ue lost my childy that are deceased ou-
te of this worlde/ Alas I pray you lacre
de to my goodes to fende of theym/& be
alone mayster & laude.not oonly of me
but also of all my possessions.& goodes.
The deuoute Eugene hering thise sow-
le wordes & dyshoneste exhortacōne/an-
swerde to her in this maner/O womā
dāpned certaynly/thy name berydy tru-
wetnesse of an horrible custidnes & trei-
ley/ Truely ꝑ hast made troy to the a
grete place for ꝑ deuyll/ Dāpnable dal
cepues leue ꝑ wyll that ꝑ hatte to torne
the semaūtes of god/I woll well that
ꝑ knowe that we religyouses haue wel
ples to lyue otherwyse/ The dāpned
spyrytes that are to ꝑ lyke/take thy go
des .and not we that haue no appetyte
to theym.nor woll not haue theym/for
it is vnto vs a pleysaūt thing to begge
our brede wyth our lord Jhū Cryst/he
is habūdantly ryche that is wyth hym
O Melance the wyll of me to ꝑ lu-
che foly/the concupyscences depart from
the Truely thūhappynesse ꝑ hath alla
yled the shall not be cause of thy hede
but of dampnacōy/Thou that art ma
de the house & dwellynge of the deuy-
monle dragon.shedest & spyrdest a won
derfull venym/But by the callynge of
the name of god.and by ꝑ helpe of hys
mercifulnes.we haue eschewed.and yet
we shall eschewe thinfectōy of thiy ab
homynable and horryble poysons/
Thenne this cursyd and wretchyd
womā/ Impacyent of the reprefe ꝑ
the good Eugene had sayd to her / & at
this cause al enflamed with byttir de-
playsure/Euo hyngt also that she had
thus lost her honoure/And doubtynge
that Eugene sholde trete her lyuue.for
to quenche her feruo . purposyd hastely
to complayne of hym afore the Judge
Wherfore Incontynent she went ab-
re the grete Prouoste of Alexandrye: &
shewed to hym in a grete wodnesse and
beastly dysplayfure/how for to haue fo-
unde the meanes to be holpen of a syste-
rnesse that haue kept her longe.she had
suffred a yonge religyous of the Reli-
gyous Cystern.that called hymself a gu-
de Leche.to come towarde her for to he-
le her/ But this Religyouse replenys-
shyd wyth treyson . Penynge that she
hadde be suche . as they were of whom
he had taken of a custome his foule de-
lectacyons.hadd dare .all shame layd
alyde spoke vnto her shamefull and al
honeste wordes for to haue moued her
vnto his abhomynable wyll/ and that
worse was/Yf she hadde not cally her
womay abouer her/she sholde haue vi-
olyshyd her and defoyled/ Requyry-
ge this Melance to the sayde Prouoste
that therof he wolde doo to her as ry-
ghte and realoy requyreth/ The pro-
uoste heryng thise wordes.was enflam-
myd wyth grete wodnesse . And sente
to the monastery certayne Commyssa-
ryes that charged were to bryngt bry
pysoners/Eugene and alle the other
dwellynge in the sayde monastery/
Whyche thynge was done/ And by
cause they were in suche nombre : that
they myghte not be alle in one peyleg
togyder/They were put in dyuers pla-
ces and vnder dyuerse keepers fetherly
well hande & safe/The sayd Prouoste

after geuyng credence folysshly to the wordes of the sayd Melance. condempned them all for to deye. & ordeyned a certayn daye þ some of them shold be take for to be deuoured of wylde bestes The other to be brenned & thother to be put vnto dyuers tormētes/And at this cause was thrugh all þ londe grete noyse of the execucion that sholde be done of the sayd Relygyouses/The whyche alle the dwellers of the londe Judged them worthy to suffre deth/¶ For they thoughte that Melance whyche was come of a noble hous/and of hyghe kynred/wolde neuer haue putt vpon them ony wythout a Juste cause suche a charge/¶ Frnably whan the daye was come that the sayd execucōy sholde be done.alle the dwellers of the townes and cytes lyenge abowte/came to Alexandre the cyte for to see the same/Wherof some sayd theyr opynyon in one maner.and the other sayde otherwyse/

¶ But oure lorde god that neuer leyth his seruauntes in their moost nede/After that the hangmay had made redy the torments & other thinges conuenable to putt to dethe Eugene and the other relygyouses.suffred that the sayd Eugene for to declare the more openly her grete vertues/ was by the sayd Prouoste questyoned/And for to make alle the people wyse of the grete malyce of the forsayd wyched Melance/Thenne the sayd prouoste nampd Philyp that was fader to Eugene. and that knewe her not. began to speke afore her sayenge in this wyse/ ¶ Come hether false Cristen may and the worst of thother hath thi god cōmaūded to the to be oppressour & defoyler of the noble ladyes. Thou art well shamles and ouercler/ What folye caulyth the to praye.& wolde haue take vi foly so noble a lady as is dame Melance¶ Eugene called her syght to the grouūde.& seryng to be knowe of her fad.answerd meked/My god whom I serue hath cōmaunded þ mey shall kepe his chastytee & vyrgynyte/& vnto all those that done soo. he promysyth euerlastyng lyfe.in his Joye.of heuey/ ¶ And now we maye declare Melance to be a lyar. and forger of falshede/But it is better that we suffre some euylles thay that she shold be atteyned & conuycte of her synne.to thende þ we lese not the meryte of our pacience/Alway yf you syre Prouoste woll promyse whay she shal be proued fals & full of lesyng.þ ye shal doo her noo harme.at this hour we shall approue her syñe/ þ Prouoste heryng her mekе wordes graūted her requeste/¶ Theñe Eugene to testyfie the vntrouth of Melance.required þ mey sholde her womay seruaunte in her chābre doo come/The Juge made all the seruaūtes of the sayd lady ,to be callyd.& brought afore hym.whiche declared by their othes that theyr lady Melance wyth good & Juste cause had complayned her of the Relygyous Eugene/And that he wolde haue constrayned her as it is sayd aboue/¶ The Prouoste herynge theyr depolicyons.sayde vnto saynt Eugene/¶ What wol thou saye now falle & wycked monke/thou seest how thus many wytnesse thy curssyd delyte/¶ Eugene of this fals wytnessyng was sore trowbled/ So thought she in herself.that yf shold hyde her virgynytee / Soo many Relygyouses as were there prysonners wyth her .there

sholde alwayes bothe for her and to ꝑ tyme to come the cruell & malycyous shold be more bolde to repeme the lernaū ces of god/Of the other parte she had purposed neuer to dyscouer her commer lacby.but oonly to her spouse Ihū Cry ste/ Neuertheles for to saue ꝑ lyf of her cristyanes/and to chende that the cru sed Melance.and al suche other.by fail hed sholde not be ay tyme comynge so outragyously for to charge wrongfully ꝑ cristey peple/she thought to opey and shewe her befall that was soo secrete/

¶ Soo departed she her gowne fro top to too.& shewed that she was a womā and namely that the prouost was her fader.and Claudia her moder/and tol de hym that Antius & Sergius were her bredey/ ¶ This came anone to ꝑ eres of her moder Claudia that was ay her place/Wherfore she desyryng to see her doughter rase anone to the bar res where the Justyce was/And there ꝑ prouoste.she & her bredey knewe her/ and began to wepe & make grete way lynges.that longe were to be rehercyd

¶ Anone were broughte gownes of clo the of golde vnto her.of the whiche she clothed her as by force/ After she shew ed to her fader how Prothus & Jacin tus his two Emiches & she had forsa ke the worlde and all the goodes ay ers the.and had made themself Cristey/ Thenne all togyder thanked god/say ynge/¶ O god thy power is now glo ryfyed.that hath ouercome and banyf shyd the enmyes of thy seruauntes/

¶ Eugene was ladde ay grete worship ay to the house of her fader/And the fy re of heuen came downe vpon the hou se of Melance/ Ay whyche abode noo body ayene.but were all that were thā ay brenned and wasted all ay to asshes

¶ Thenne all the Cristen peple that had be put out of the sayd Prouoste we re called ayen/ And the chyrche was o pen/ the whyche by the space of eyghte yere was shytte/¶ The fader of Eu gene Prouoste of Alexandrye that ꝑ Cristen hadd take awaye theyr frau chyses.restored theim entierly vnto the ryght ayen/¶ And he himself though the enticynge of his doughter Eugene ma de hym to be cristned his wyf alle & all his seruauntes/¶ Alle the cyte was as it had be one oonly chyrche.soo mu che began there the name of the Cris tey to flourysshe/¶ Now it is trouthe/ as often it happyth. that the good are enuyed by the badde/ that some were and reported vnto Seuere & Anthony bothe emperours of the Romayns/ vn der the whyche/ the gouernaunce of all Alexandrye was ruled.and gouerned/ How Philyp the Prouost was become a cristen man.and dystroyed thydoles and buylded chyrches ay the name of ꝑ god of the Cristen/ And how he had ordeyned newe lawes.and put aside ꝑ emperours lawes/ The whyche were vnto hym ay this maner/¶ Philyp we be enformed of the noueltees that thou hast done ay Alexandrye/ And we lyke we wel that our fader Cassodius orde ned the to be there/ Not oonly as pro uoste.but as a kynge. Ay suche wyse ꝑ ay all thy lyf thou sholdest neuer be re wolued therfro/And noo sacrifyce shol de not be gyuen to the/¶ Wherfore we desyrynge some thynges to be multy plyed vnto the benefices of the same ci ter/We sende ꝑ wande of chenaūdement

that to the ryght myghty goddes thou
doo make lyke sacrifice.as we haue a-
ssumyd.or otherwyse thou shalt be di-
myd fro thy dygnyter.And wyth thys
thy goodes shal be vnto vs applyed as
forfayted/¶ The Prouoste Phylyppe
whan he herde thyse tydynges . feyned
hymself to be lyke.tyll that he had cau
sed al his goodes to be dealed vnto the
poore for goddis sake/and to the chyr-
ches.And he hymself went and comfor
ted the Crystey to the ende they sholde
be more stable & constaunt.and not fe-
ynge the dethe/¶ Durynge the sayde
tyme notwithstondyng that he was cō
maunded to wythdrawe hymself oute
of the offyce of Prouoste/ Neuertheless
by cause none other was yet come that
sholde occuppe the sayd offyce. the peple
serued and obeyed hym as theyr Pro-
uoste/And ouer this the prestes ordey-
ned hym theyr Bysshopp/¶ Soo was
the good Phylyppe a hole yere well ser-
uynge god in suche astate/ The yere ex
pyred was ordeyned to the office of the
Prouoste one namyd Perennius. why-
che vowed to haue slayn hym/But by
cause he was moche agreable to god &
to the peple he cowde not fynde ꝑ way
es therof /¶ Finably he made to be put
secretly some subtyll and cuyll dryuels
that feyned to be Crystey wythin the
chyrche where as was the goode Phy-
lyppe.and slewe hym in doynge the of-
fyce seruyce/¶ Thyse vnhappy Dre-
ssels & murdrers were take & put in pry
son in the hondes of the Prouoste Perē
nius/The whiche Prouoste felyng hȳ
self gylty of this synne/ And feynyng
as he wolde haue made them to be kep
t surely for to speke wyth theym. and
enquyre of the trouthe of the befall.ma
de theym to be putt in to pryson vnder
good kepers/¶ But neuertheles in fe-
we dayes after he lete them goo free by
pardon & Indulgence of the prynces
¶ Eugene that in the sayd cyte had be
gon a Conuente of vyrgines.buryed the
body of her fader the martyr wythin ꝑ
chyrche.where she helde her/¶ Also her
moder Claudia had begon an hospy-
tall.whiche she had endowed wyth suf
fysaūt rentes & fayr possessyons/for to
herbrugh the poore pylgrymes. was at
the buryenge of the sayd blessyd mar-
tyr sometyme her husbonde¶ Whan his ser
uyce was done/Claudia moꝺ to Euge-
ne & her chyldren retorned to Rome &
they there soiourne/one of the sayd chyl
dren was made Senatour of Rome/ꝑ
other Consul of Cartage. and thother
vycaire in Affryque/¶ Eugene hadde
many colyns bothe of men & of wym-
men dwellynge in Rome that came to
see her.delyryng at her enlample to be
Crystey¶ Amōge other layne Basille
a vyrgyne/ that was of the lygnage of
kynges cowde not fynde the meanes to
speke wyth Eugene for to be Crystey
So made she her to be prayed bi a mes
sager.that she wolde sende her some In
structiōns of the Cristey fayth¶ Thē-
ne layne Eugene sente her two crystey
knyghtes/Prothus & Jacintus toward
ꝑ sayd Basylle.for to be by thē taught
in the faythe of holy chirche/The why
che she receyued worshyppfully as apost
les of Jhū Cryste/¶ All daye & all ny
ghte she was wyth theym.spekynge of
ꝑ holy scrypture/And by cause they we
re Empches.therof folowed noo slaū
dre/¶ In the sayde tyme one namyd

sholde allwaies bothe for her and ȳ tyme to come the euill & malyce⁹ shal be more bolde to repeue the seruaūtes of god/Of the other parte she had purposed neuer to discouer her conuersacion.but oonly to her spouse Jhū Cryste/ Neuertheles for to saue ȳ lyf of her reygnoules/and to chende that the cursed Melaūr.and al suche other.by fall hed⁹ sholde not be ȳ tyme comynge so outrage⁹ for to charge wrongfully ȳ cristen peple/she thoughte to opey and shewe her befall that was soo secrete/

¶ Soo departed she her gowne fro top to too.& shewed that she was a womā and namely that the prouost was her fader.and Claudia her moder/and told hym that Antius & Sergius were her bredern/ ¶ This came anone to ȳ eres of her moder Claudia that was ȳ her place/Wherfore she delyryng to see her doughter rase anone to the bares where the Justyce was/And there ȳ prouoste.she & her bredern knewe her/ and began to wepe & make grete waylynges.that longe were to be rehercyd

¶ Anone were broughte gownes of clothe of golde vnto her.of the whiche she clothed her as by force/ After she shewed to her fader how Prothus & Jacinthus his two Emiches & she had forsake the worlde and all the goodes ȳ erthe.and had made theymself Cristen/ Thenne all togyder thanked god/saynge/ ¶ O god thy power is now glorifyed.that hath ouercome and banysshyd the crumpes of thy seruaūtes/

¶ Eugene was ladde ȳ grete worshipp to the house of her fader/And the fyre of heuen came downe vpon the house of Melaur/ Ȳ whyche abode noo body alyue.but were all that were therȳ brenned and wasted all ȳ to ashes/

¶ Thenne all the Cristen peple that had be put out of the sayd prouoste were called ayen/ And the cyte was opey/ the whyche by the space of eyghte yere was shyte/ ¶ The fader of Eugene prouoste of Alexandrye that ȳ Cristen hadd take awaye theyr fraunchyses.restored theim entierly vnto the cyte ayen/ ¶ And he himself ȳwgh the enticynge of his doughter Eugene made hym to be cristned his wyfe also & all his seruaūntes/ ¶ Alle the cyte was as it had be one oonly chyrche.soo moche began there the name of the Cristen to flourysshe/ ¶ Now it is trouthe/ as often it happeth. that the good are enuyed by the badde/ that some wente and reported vnto Severe & Anthony bothe emperours of the Romayns/ vnder the whyche/ the gouernaunce of all Alexandrye was ruled.and gouerned/ How Philipp the prouost was become a cristen man.and dystroyed thydolles and buylded chyrches ȳ the name of ȳ god of the Cristen/ And how he hadd ordeyned newe lawes.and put aside ȳ emperours lawes/ The whyche wrote vnto hym ȳ this maner/ ¶ Philipp we be enformed of the noueltees that thou hast done ȳ Alexandrye/ And we knowe wel that our fader Comodius ordened the to be there/ Not oonly as prouoste.but as a kynge. Ȳ suche wyse ȳ ȳ all thy lyfe thou sholdest neuer be reuoked therfro/And noo sacrifiour shalde not be grucy to the/ ¶ Wherfore we delyrynge some thynges to be multyplyed vnto the benefices of the same/ We fede ȳ wonde of chmaldement

that to the ryght myghty goddes thou doo make lyke sacrefice.as we haue a-ssaumyd.or otherwyle thou shalt be di-ruyd fro thy dygnyter.And wyth thys thy goodes shal be vnto vs applyed as fatayted/ ℭ The Prouoste Phylyppe whan he herde thyse tydynges . feyned hymself to be lyke.tyll that he had cau-sed al his goodes to be dealed vnto the poore for goddis sake/and to the chyr-ches.And he hymself went and comfor-ted the Cristen to the ende they sholde be more stable & constaunt.and not fe-ryng the dethe/ ℭ Durynge the sayde tyme notwithstondyng that he was cō-maunded to wythdrawe hymself oute of the offyce of Prouoste/ Neuertheless by cause none other was yet come that sholde occupye the sayd offyce. the peple serued and obeyed hym as theyr Pro-woste/And ouer this the preestes ordey-ned hym theyr Bysshopp/ ℭ Soo was the good Phylyppe a hole yere well ser-uynge god in suche astate/ The yere ex-pyred was ordeyned to the office of the Prouoste one named Perennius. why-che trowed to haue slayn hym/But by cause he was moche agreable to god & to the peple he cowde not fynde ꝑ way es therof/ ℭ Finably he made to be put secretly some subtyll and cuyll dyuers that feyned to be Cristen wythin the chyrche where as was the goode Phy-lyppe.and slewe hym in doynge the dy-uyne seruyce/ ℭ Thyse vnhappy Dre-uers & murdrers were take & put in pry-son in the handes of the Prouoste Pere-nius/The whiche Prouoste feryng hȳ-self gylty of this tyme/ And feynyng as he wolde haue made them to be kep-te surely for to speke wyth theym. and enquyre of the trouthe of the befall.ma-de theym to be putt in to pryson vnder good kepers/ ℭ But neuertheles in fe-we dayes after he lete them goo free by pardon & Indulgence of the prynces ℭ Eugene that in the sayd cyte had be-gon a Couente of vyrgines.buryed the body of her fader the martyr wythin ꝑ chyrche.where she helde her/ ℭ Also her moder Claudia had begon an hospy-tall.whiche she had endowed wyth suf-fysaūt rentes & fayr possessyons/for to herbrugh the poore pylgrymes. was at the buryenge of the sayd blessyd martyr sometyme her husbonde ℭ Whan his se-ruyce was done/Claudia mod to Euge-ne & her chyldrey retorned to Rome & they there soiourne/one of the sayd chyl-drey was made Senatour of Rome/ꝑ other Consul of Cartage. and thother vycarye in Affryque/ ℭ Eugene hadde many colyns bothe of mey & of wym-mey dwellynge in Rome that came to see her.delyryng at her enlample to be Cristen ℭ Amōge other sayne Basille a vyrgyne/ that was of the lygnage of kynges cowde not fynde the meanes to speke wyth Eugene for to be Cristen / So made she her to be prayed bi a mes-sager.that she wolde sende her some In-structiōns of the Cristen fayth ℭ Thē-ne sayne Eugene sente her two cristen knyghtes/Prothus & Jacintus toward ꝑ sayd Basylle.for to be by thē taught in the faythe of holy chirche/The why-che she receyued worshypfully as apost-les of Jhū Cryste/ ℭ All daye & all ny-ghte she was wyth theym.spekynge of ꝑ holy scrypture/And by cause they we-re Empches.therof folowed noo sclaū-dre/ ℭ In the sayde tyme one named

Lamille was pope of Rome/whiche ca
me to her secretly & crystned her/ Whā
layne Valyle was cōtempd to ꝑ say
the by the sacrament of baptesme / she
came almoost euery nyght & vysited sa
yne Eugene. & all the wydowes ꝑ were
crystned went to ꝑ couent of layne Cla
ude the mod of Eugene. & the virgyns
resorted to layne Eugene/ ¶ The sayd
layne Lomyll at ꝑ tyme pope. went e⁹
uery Saturday & vysyted them/exhow
nyng vnto theim deuoute ymynes & lō
ges all ꝑ longe nyght vnto ꝑ spring of
the daye/ ¶ Valerien & Galien in tho
dayes were emperours. ꝑ whiche began
to haue ꝑ Cristen in grete Indignacy
on. for by cause ꝑ layne Cyprien cōuer
ted them of Cartage/ & layne Lomylle
the Romayns/ Soo was sent Patern⁹
Proconsul in to Cartage for to bringe
there to deth Cyprien/ ꝑ whiche thyng
he dyde. & by all th⁹ he deyed a martyr
¶ The same tyme layne Eugene kne⁹
we by the wyll of god/ ꝑ layne Valyle
shold be martred for to kepe her virgy
nyte. the whiche reuelacōn she gaue her
to knowe/ & layne Valyle answerd to
Eugene. ꝑ also she had vnderstond by re
uelacōn of god ꝑ Eugene shold haue a
dowble crowne of martyrdom. one for
ꝑ meryte ꝑ she had gote in Alexandrie
& thother for shedynge of her bloode. ꝑ
she sholde suffir for to kepe her faythe.
Thene layne Eugene prided graces to
god sayenge/ O my god. only sone of ꝑ
euerlastīg god the fad. ꝑ art come in to
this vyle world within the wombe of ꝑ
right holy virgin. I beseche ꝑ right hū
bly. ꝑ it woll playse ꝑ to graūte vnto al
tho virgines. whiche ꝑ hast cōmitted to
be ruled by me. ꝑ grace ꝑ they maye co⁹
me to thy euerlastyng Joye/ ¶ Eugene
after went wyth her virgyns. and sayd
to them suche or lyke wordes in substa
unce/ ¶ My sisters ꝑ vyneyerde is now
ripe/ & the seson is now come ꝑ the go
de vynes shall be pressed out of the gra
pes wyth fete/ but after ꝑ the vyne shal
be strayned & made well pure & clene/
It shall be prefēred for to be dronke in
the tyall courte of the kynge/ And the
fore sayde god I am the vyne. And ye
my disciples are the rayisyns/ My sis
ters ꝑ are springers & tryfyns of virgy
nyte be euer redy for to make fayre &
worshypp ꝑ lawe whyche ye holde. Vir
gynyte is the fyrst shewing of gode ver
tues. nyhe neyghbour to god lyke vnto
angels. mod of life frēde vnto holynes
waye of lurette lady of Joye. lesser of
vertue. nourysshinge & crowne of fayth
the socours & prider of charyte/ ¶ And
therfore my sisters we ought to desyre
none other thynge somoche. as to lyue
in virgynyte/ & yet more grete deuocōn
we ought to haue. as to deye for her in
this byhalfe/ ¶ Ye knowe ꝑ all erthly
thynges come wyth grete Joye but af
ter departyng they are cause of grete he
uynesse/ & soo they gyue a laughter & a
Joy londayn for to be the cause of we
pyng euerlastīgly/ For this lyfe is but
a momente to the regarde of the lyfe ꝑ
euermore shall last/ And at the ende al
thole ꝑ therupon shall set theyr affecci
on & loue shall falle in to euerlastyng
dāpnacōn/ ¶ Thene my doughters lych
ꝑ ye haue abyden wyth me hitherto. ha
ue in you constāce & perseuerance vnto
the laste ende/ Wepe in this world to ꝑ
entent ꝑ ye shal haue euerlastyng Joye
¶ Now I beseche ꝑ holy ghost that ye

wyll kepe you/and J bileue he shal pre
serue you in your dygnyte/ ℭ Delure
not my bodyly presence/ but yf J haue
done ony good werkes.folowe me ghol
ly/After ꝓ she had th⁹ preched & exhor
ted theym to remēber the heuenly thyn
ges for to flee the erthly. she kylled all
them & layne Valille.& cōmaūded the
ym to god/Thene Eugene & layne ba
lyle departed fro theym ℭ That same
daye one of the wymmen seruaunt wyth
layne Valylle forsayde went towarde
pōpee.ꝓ whiche had trouthplyght this
holy Valille.& shewed vnto him.that
she & her vncle Helany were become cri
sten.& that he shold neuer wedde her.bi
syde this she sayd to him ꝓ she had w⁵
her.ii.Emuches.ꝓ is to wyte.Proch⁹ &
Jacint⁹.ꝓ whiche Eugene had sente to
her for to come her to the crystey faythe
And how she serued theym as goddes
Immortall in kyllynge dayly theyr fete
ℭ Pompee as affrayed wente towarde
Helany ꝓ was vncle & gouernour of la
yne Valylle/& sayd to hȳ/Wyte it he
sayd ꝓ now J woll make my wedding
& therfor shewe me Valylle.whiche is
seruey to me by thēperour & all the Ro
mayn prynces/Helany answerde / My
frende J haue nourished her duryng ꝓ
tyme of her yongth⁹ For at ꝓ tyme she
was in my kepynge for the loue of her
fad⁹ that was my kinselman/J haue do
ne for her all ꝓ was in me pollyble.but
neuertheles she is out of my rule & hath
her free chops/ & therfore yf ꝓ woll spe
ke wyth her.goo to her hous/ ℭ Then
was Pompee more angry than afore.&
went anone to her hous/So cōmaūded
he ꝓ poures ꝓ they shuld goo trille Va
lylle theyr maystrelle ꝓ he wolde speke
with her/The gode lady sent him wor
de ayen ꝓ she wolde nother see him nor
mete wyth hym/ & therfore he myghte
well goo home ayen/ ℭ Pōpee was ful
fylled wyth wrathe more than he was
afore.& thrugh the fauour of all ꝓ He
natours cam̄ tofore themperours. & sa
yd vnto theym/O emperours ryght ho
ly locour at this hour your subgets Ro
mayn.and put from this noble cyter of
Rome the new goddes ꝓ Eugene hath
brought in it.comyng out of the londe
of Egypte/Jt is longe syth ꝓ the Cry
stey are lettynge the comyn weele. for
they done done other thynge. but oñly
moche with the holy ceremonyes of our
lawe/They dispyse oure goddes ryght
myghty.layeng ꝓ they bey ydoles.tauyl
shēge deuyls/They chaunge the right
of nature/they breke maryage.& wyth
drawe vnto them the yonge doughters
Jn sayenge ꝓ it is a dangerous thyng
ꝓ a bryde shall take her spouse by wed
locke/What shall we doo noble empe
rours/by whom shall the Romayns be
honoured.& also the kīgges subdued/yf
the wēmen ꝓ we oughte to haue to be
our wyues be take awaye from vs. by
whom we mighte haue yssue.to whom
we myght cōmaunde/Where shal thē
ne be the reparacōy of the strengthes of
the Romayns for ꝓ contynuaūce of ba
tayles/ ℭ Whan Pompee had made an
ende of his wordes. all the Senatours
begā to wepe ouer layne Valylle.And
that notwythstondynge Galiey the em
perour Judged Incontynent ꝓ she shol
de take Pompee to her lorde & husbon
de/ Or elles by wepey he sholde make
her lyfe to be broughte at an ende/ And
in lyke wyse Eugene. but yf she wolde

doo sacrefyce vnto the goddes / And be fyde this he ordened grete pumyllhmēt to be take thrugh all the cyte vpoy tho that sholde hyde by ony maner the cristey peple ¶ And after a mellager was sente to layne Valyle / that cōmaūded her ty the emperour Galiens hyhalfe. that she sholo come spekr with hym. or elles that she sholo take pompee to her hulbonde / The good vyrgin answerde that she wold not / And her spouse sholde be Jhū Cryst the sone of the euerlal tynge god & none other / ¶ Ty layeng the whiche wordes the mellager percyd thrugh & thugh the body. & sleme her / ¶ After he take Prothus & Jacynt⁹. & brought theym ty to the temple for to worlhyp the goddes / And as they cam thyder. & were makynge theyr prayers to Jhū Cryst. thydolle of Jupyter that was ty þ temple was smytey to many smalle preces / ¶ Nicecius that was þ tyme Prouolle of Rome made them to be byheded at the fete of layne Valyle notwythstondynge that she was derd / ¶ After that he sent for layne Eugene & alked how by her art magyk she had conuerted so grete peple / The good lady bolde and stedfast ty the fayth / answerde holdly layenge / Ty arte is not magyke / But my byleue is ty that sesse god that hath a fader wythout mod and a moder wythoute fader / And the whyche fader hath engendred hȳ with out moder / And she ty like wise conceyued hym wythoute knowlege of may / ¶ My god & my marster hathe a wyfe a dyngyr. whyche engendreth a contynuell multytude of childrey / ¶ His sle sle is Joyned to the flesshe of his wife a virgin. Wythout lettyng eyr kylle ey the other. they shal be euerlasting ty lyne / And soo are they so perfyte. þ al vir gynyte. all charyte. & all oūlynes of body is there kepte / ¶ Nicecius Prouolle romayne hirdynge þ themperour sholo here her spekr / for he doubted moche lest she sholde be torned to the cristey fayth by her wordes. Incontynent made her to be brought ty to the temple of þ goddelle Diana. for to doo sacrefyce to the sayd goddelle. or elles to suffre deth ¶ The good lady Eugene put herselfe ouy bothe her knees. & heuynge her hondes towarde heuen sayde / O my god þ knowest the secretes of my conscyence / þ hast kepte my vyrgynyte by thy lour þ hast gruen to me thy blessyd sone to my spouse. þ hath made to regne ty me the holi ghost. I pray þ now that þ wolte be wyth me prestly. for to helpe me confesse thy holy name. to thende þ alle thoos þ worlhyp this ydoll maye be cōfoulded wyth theyr sacrefyces / & anone all the temple felle downe / & was al to gro broken. excepte the awter afore the whyche layne Eugene was knelynge / ¶ And thyle thynges were done ty the yle of Lychaonye. ty presence of a grete multytude of peple. that ther was come for to see thende of layne Valyle Some begay to calle & crye layenge þ she was Jnocent. & thother called her Magicyen ¶ All this dedall was shewed to the Prouolle. whiche made it tobe knowen vnto the emperour / The whyche cōmaūded þ she sholde be caste ty to the ryuer of Tiber with a mylstone at her necke. & it was done soo / But allone as she was caste ty þ grete ryuer. þ stone clane all ty pieces. & the good lady was seen walke vpoy the wat. &

thende that the Cryſten ſholde knowe/ þ the god þ had lauyd layne Peter in þ ſee. was that tyme wyth the good lady layē Eugene. to kepe her þ ſhe ſholde not be drowned wythin the layd ryuer of Tyber/ ℭ After Incontinent as ſhe was had out of þ ſtreme/ & put in to ay hote furnayle. oute of whyche Incontynent þ ſhe was caſte in it. the herte were ded cold. And after they put her in a derke place. & the layd emperour cōmaunded þ ſhe ſholde be lefte there the ſpace of .x. dayes without mete nor drynke. & alſo wythout any lyght/ But neuerthe les. wythin þ place where ſhe was thꝰ kepte. was ſeen a grete lyghte loo bryght. that al was lyghte as it had be the lyght of the ſonne/ ℭ After this god þ neuer faylyth his ſeruaūtes came & viſited her. and broughte her a loof of bre de. as white as the ſnowe/ & layde vnto her/ ℭ Eugene my true ſpouſe & frende take the breede þ I bryng for the/ I am thy Sauyour that þ haſte loued. & yet louyth of all thy herte/ I ſhall lede the in to heuen vpon ſuche a daye as I came downe in the erthe/ & Incontynente he departed ℭ Soo it happed þ the day of the Natiuyte of Jhū Cryſte. þ hangman was ſent towarde her. whiche lefte her wythin the pryſon/ ℭ Her body was take of the Cryſten. & buryed in þ waye Latyne. In the ſame place where ſhe had buryed many cryſtens/ Her moder Claudia cam oft to wepe vpon her graue/ ℭ And amonge the other. ſhe beyng vpon the layd graue aboute þ houre of mydnyght layne Eugene her doughter aperyd vnto her. clothed in a gowne of purple. couerid wyth fyne gold accompanyed wyth a grete nombre of vir gyns. and layd to her/ Reioyce thyſelfe my moder. for god hath lett me amonge þ glorio⁹ layntes in his paradys. & my fadir wyth the Patriarkes/ & vpon Sonday nexte comynge þ ſhalt be receyued wyth grete Joye in Paradys/ ℭ Cōmaūde to thy children þ they haue alway in theyr remēbraūce þ paſſion of Jhū cryſte. to thende þ they be parteners wyth vs of þ ſouerayne Joyes of heuen/ And as ſhe parted away. ſhe gaaf ſuche a lyghte in the layd place. þ noo mañes eye cowde beholde it/ Wherby men maye bileue þ ſhe was accōpanyed of the right glorious Trynyte of Paradys/ To þ whyche be Jnfynyte glory. & alſo loo uynge euerlaſtyng/ by all the ſpecies of the ſpecies/ Amen/



ℭ Here folowyth of layne Baſille byſhop of Capadoce/ And begynnyth in latyn ℭ Baſilius itaq; et cetera/

Caplm .C.lix.

Saynt Basyll amõgt the other of his tyme shewed in erthe as well by werkes. as by wordes a lyte couenable. ordeynynge & dyspo-syng his sayd lyfe by ghostly wysdom/ ¶ he gaaf vnto Jhũ Cryst his body & his soule. puttynge hȳselfe to dyuers dangerous & perylles for the fayth of our lorde. & repreuynge many errours why che he ouercame & broughte downe. In his seuenth yere of age/ he was of hys frendes sette to scole. where he was abidynge the space of. v. yere/ Duryng the whyche tyme. he almoost knewe all Philosophye. ¶ After he departed oute of Capadoce his naturell cõtree/ & went to the cyte of Athenes. that there was moõ of all scyences/ & there chaffrely he ued wyth a Doctour namyd Eubole/ Wherby he had the very knowlege of all scyences/ For he studyed full besyly wyth many excellent men/ ¶ Gregory the grete þ after the sayd tyme was pope of Rome by the space of. xii. yere. Julyen also & Lybanyen. they. iii. were disciples of the sayd saynt Basylle/ ¶ he made a promyse vnto god þ he sholde neuer ete brede nor drynke wyne tyll þ he sholde haue by the suffraũce of god knowe the secretes of ghostly wysdom ¶ During the tyme of. xv. yere þ he studyed in Athenes/ he knewe all Philosophye. after the enformyng of þ Grekes/ And fynably he was ryght expert in the scyence of Astrologye. & other after lyberall/ But yet he had not lerned the very wysdom: by the whyche folke lerne to knowe their Creatour/ ¶ Soo it happed on a nyghte as he studyed/ þ he was Inspyred wyth the holy ghost/ & purposed to knowe the holy scryptures/ wherfore he departed out of Athenes. & went in to Egypte. In whiche lande/ entrynge the hows of a deuoute hyl shopp namyd Porphyre. þ ladde a lyfe moche solytary/ he requyred hȳ mekely þ he wolde comyn wyth hym in the bokes of the holy scryptures. & dyuyne techynges/ The whiche þ sayd Porphyre tolde hym vnto hym/ and there he studyed by ayn hoole yere. takynge a grete delyte & playsure in þ sayd holy scryptures/ & ete none other mete but herbes & dranke water/ ¶ After he axed of the sayd Porphyre leue for to goo in pylgrimage to Jherusalem. al well for to goo worshypp the holy places. as for to knowe þ grete myracles þ were done there. to thende he sholde come to a more knowlege of the fayth/ Porphyre lernge hys deuoute affeccõn gaue hȳ leue/ & recommended hym to the grace of god / And whan he had done his pylgrymage/ he retorned to Athenes where he had studyed a longe sealon after/ ¶ he bẽgt there amonge the grekysshe Philosophers. he spake euer to theym of the holy scriptures/ & exorted the myschieuyd to byleue in Jhũ Cryste/ shewynge vnto theym the waye of helthe/ & namely hastyed gladly & boudly with his master Eubole/ ¶ And by cause he desyred to rewarde hȳ of the gode that he had done to hym in his chyldhode / he wolde lerne hym in the fayth of Cryst ¶ So longhte he hym for this cause in all places where men dysputed/ & dyde somoche þ he fonde hȳ in the suburbes of Athenes. disputyng with þ other Philosophers/ ¶ Saynt Basylle herynge his master. that propoled a conclusion fals. rebuked hym of it/ Wherof many

¶ they yͤ preſent were ſomwhat abaſ
thyd. and aſked what he was that ſoo
boldly rebukyd Eubole/Whereat hȳ leiſe
anſwerd þ it was god. or elles Valylle
¶ Theñe knowynge þ it was he. leuȳ
gr all the Pphilolophers came to hym
& made to eche other a gladde knowle
gr/ That dayes they were togrȯ dyſpu
tyng of dyuers matrs/¶ Eubole þ had
be mayſter to Valylle. appoled hȳ of
the dyffynycȯn of Phyloſophie/& he an
ſwerde that his fyrſte dyffynycȯn was
medytacȯn contynuell vpon dethe/ Af
ter he aſked hym. what was of þ worl
de/ & he anſwerde þ it was the ſame þ
was vpon the worlde/ The wordes of
the worlde are ſwete.notwithſtondyng
þ it ſhall be full bytter to hym þ ſhall
lyue ty it vycioully/But who that wol
be ty þ worlde. maye not obeye his ſen
ſualyter.& ſerue god/Vy cauſe þ none
ſhall not ſerue well two lordes. And þ
the naturell & manly deſyres are con
trary to þ ſaluacȯn of our ſoules/ And
therfore my mayſter & tȯmaunder ſay
de ſaynt Valylle/ I praye the lete vs
quyckely our ſpiryter. þ bey ocd by ſȳ
nes/ And for to purchace lyfe euerlaſtȳ
gr lete vs folowe the techynges of tha
poſtles of þ ſouerayn god Redemer of
all the worlde/¶ Yf we woll put payne
to obeye hym notwythſtondynge þ we
bey alle redy ſtrykyd ty aege. Yet ſhall
we haue almoche of rewarde by medy
acȯn of his grace. as they þ haue be ty
his ſeruyce from the tyme of theyr yon
the/¶ For it is wreteyn ty the goſpell
þ as grete a rewarde had he that came
at the hour of Sexte. as he þ was cōn
at the hour of Prime/ The doctour Eu
bole herynge the wampynges of his dyſ
cyple Valylle. began to ſaye/¶ O Va
lylle. true ſhewer & expownar of þ fay
the of Criſte. thrugh the. I byleue ty o
ne god almyghty. Ty tyme paſt that I
knewe. I dyde ſhewe the. & now alle þ
is myne I gyne vnto the. & putt ty thy
poſſeſſȯn purpolyng to lede wyth the þ
remenaūte of my lyfe/ & yf it playſe to
my god Jhū Cryſt. I ſhall receyue wȳ
ty ſhorte tyme the holy ſacramente of
baptym/ Saynt Valylle anſwerde. O
my mayſter. bleſſyd be oure god þ hath
mekely lyghtned the ty gūynge to the
wyll & courage to forſake & leue þ fou
le errours wherty þ were ouerthrowey.
thrugh the vayn & worldly ſcience and
þ now þ knoweſt his mercy. ¶ Syth þ
thou woll be wyth me I ſhall teche the
how we ſhal lyue ty getynge our weele
& ty delyuerynge ourſelf from the lettȳ
ges of this wretched world/¶ fyrſt we
ſhall ſelle all þ we haue. & ſhall gyue it
to the poore nedy for goddys ſake. & af
ter we ſhall goo to the holy cyte of Je
rulalem/ The whyche thynge they dy
de/And clothyd theymſelf ty Raymen
tes lyke Cryſtey people/ for to receyue
Cryſtendom/¶ And ty goynge thyder
they torned many Paynems that they
fonde ty theyr waye to the Cryſtey fa
yth/

¶ How Eubole was cryſtened ty the
flūme Jourdayn/And begynnyth ty la
tyn ¶ Apprehendentes autem. & ceteꝛa
Caplm .C.lx.



Thenne whan laynt Valyle & his doctour Eubole were come in Jhrlm. they went & vyslted al þ holy places & worshiped theim for the loue of our lorde/ After they presen ted theselfe tofore þ bisshop of þ cyte na myd Maximyen. & kneled byfore hym byseechyng hym þ he wold crysten them in þ flum Jordan. ¶ The lord bysshop receyued theim moche merely/ & accom panyed w' many notable persones lad theim to þ forsayd flum/ whan they were come to the bryke of the same. laynt halyll sate ou both his knees/ & beloux god deuoutly þ he wold vouchesauf to shewe some token to theim of his grace After he rose vp & tokc of al his clothes for to entre wythin the flood. & thenne þ sayd bysshop went & crystned hym/ Aft whiche crystnynge a moche meruelo' thynge happed there/ for a grete lyghe as it had be fyre makyng wonderful shi nyng came frosty heuen vpon theim/ & out of þ fyre flewe out a whyte doue/ þ whiche after she had troubled þ water flewe ayen in to heuen/ Of whiche the ge thole present were moche meruey led for they had neuer seen soo quycke ne soo grete a lyghte / Soo begyn they to praysle & glorifye the name of god. and precipally the bysshop þ contynuelly re membred the loue þ laynt Valyle had to the Redemer of the world. They al: thene togyd crystened & enoynted with the holy oyle. retorned to Jhrlm. & the re they dwelled a yere ¶ After þ know lege of whiche. they tokc theyr waye to warde Anthyoche/ & thenne was laynt Valyle made Deakey/

¶ How laynt Valyle beyng a bysshop cõpoled þ malle/ in cõpolyng of whiche he lawe god & his apostles. begynning ¶ Cõuenientes. & c' Lapsm .C.lxi.



Many bysshops were assembled in Antyoche. the whyche chose sayntt Valyle to be bysshop And after that he was ordened. he made his prayer to god. byseechyng hym þ he wold gyue hym the gyfte of vnderstondynge by the whyche he myght to the exaltacõy of the fayth & his glorio⁹ name make a sermon or offyce to hym agreable in makynge vnto hym oblacyon of his precyous blode/And þ in this dooyng he myghte receyue the grace of the holy ghoste ¶ The gode Valyle after this requeste was by the space of sixe dayes as al chaũged & wythdrawe fro his thought/But neuertheles he purposed to make þ sayde sermon/¶ And on a nyght after the sayd dayes paste/he had a syght of god. the whyche accompanyed of all his apostles. as whan he wrote þ wordes that prestes proferon vpon the breed. sayde to hym/ Valyle after thy desyre be thy mouth fulfylled of prayssynge. to thende that by thy owne wande thou make sacrefyce vnto me of my bloode/¶ Sayntt Valyle þ conde not abyde the syght departed w^t grete fere. and went to the awter where he began to saye & wrote this þ here folowyth/Be my mouth fulfylled wyth louynge. to thende þ it synge ympne to thy Joye/ Wyth this he made many other orysons that ben customably sayd whan the body of our lorde is to be consecrate of the preest/the whiche are not to be wreten to ony laye folke/ Nor to be had in communicacõy but oñly amonge men of þ chirche/And after the consecracõy & elenacõy of the hoste. whyche was of brede. he deuyded it in thre partes/of the whiche he vsyd the one in grete drede & reuerence. the other he kepte for to here wyth hym/and the thyrde he kepte for to be put in to a douue of fyne golde. the whyche he had doo make for to be hanged ouer þ awter. in by tokenyng of that same douue that appered ouer hym whan he was crystned in the flum Jordan/¶ Eubole & many other clerkes were thenne afore the gate of the temple. & beholdinge this mystery. they sawe aboute hym a wondrful lyght. whyche constrayned them to fall to þ groũde/ And wyth this they sawe a grete multytude of men. al clothed in whiche rayments/the whyche acõpanied hym in makynge the sayd sacrefyce ¶ The masse done sayntt Valyll goo-yng out of the chyrche/al them present worshipped hym. & puttynge byfore hẽ theyr knees to the grounde made hym more grete honour than they had be accustomyd/ And att this cause he asked them what it was þ had moeued them to come there. & also the cause why they made hym so grete honour/Thẽne they tolde hym the wondrfull syghte that they had seen/of the whiche sayntt Valyle yelded graces to god/ ¶ And certayne dayes after he gadred all þ people/In the presence of whom he put the one of the sayd thre partes of the hoste in to þ sayd douue of golde. & hanged it reuerently ouer the awter / And this done. he for to comforte the peple. and to conferme in the holy fayth of Jhesu Cryste. made a moche fayre prechynge/¶ Att whyche was the grete abbot Of whom hereafter shall be spoken/

¶ Of an Ebrew man that sawe a chylde bytwene the hõdes of sayntt Valyle

whan he deuided the body of our lorde And begynneth in latyn ¶ Diuisus quidem. &c ¶ Lapsus .Lxii.



By the wyll of god and duringe the tyme þ layne Valille oy a tyme amõge other longe malle Ay Ebrewe that was there saw a chylde betwene þ hondes of the sayd layne Valylle/ ¶ The chylde as it semyd to the sayd Ebrewe was by this Valylle parted & deuyded/And where they alle after the malle sayd admynistred them selfe to receyuynge the body of our lorde The sayd Ebrewe may put hymselfe amonge the other Cristens/ And so layne Valylle admynistred hym ay hoste as to the other/ And consequently al syd to be admynistred with the holy chalys.that semyd hym to be fylled w' blood/ And his alkynge was grutcy to hym/ ¶ And he keppynge of syche mat paste.bare it vnto his wyfe.for to shewe it to her. and to confirme her in the vysyon þ he had seen/ ¶ And the nexte daye after he retorned to the holy bysshop. and made hymselfe to be cristned with all his meyne/

¶ Of one that forsoke god : and gaue a wrytynge therof.sealed with his owne honde/And begynneth in latyn ¶ Ille indignus autẽ/Lapsus .Lxiii



A holy may that had be Chaplayn to layne Valylle. and his successour in the bysshoprych of Capadoce/And the whyche wrote vnto layne Jherom the lyf of layne Valylle/ ¶ Rehersith that a Senatour of Rome. called Prothertus hadd a doughter. The whyche he wolde offer

and lacrehe vnto god/ Thynkynge þ
she shold be a relygyous woman/ But
the deuyll enuyous ouer all goodnesse
℣ for to lette and wythdrawe the holy
purpoos of the sayd Procherius/ enflá-
med wyth the fyre of concupyscence o-
ne of his houshold seruauntes/ The
whyche enamoured hymselfe oy his sa
yd doughter/ ℣ And by cause he knewe
for certayne. that he was not her lyke
for to haue her by maryage/ he wente
to a mayster of Magyke/ To whom
he shewed his caas/ Sayeng that yf he
cowde leme hȳ ony meane by the whi-
che he myghte haue the sayd doughter:
he sholde gyue hym a grete somme of
golde/ ℣ The Magycyen or Nygra-
mancer answerd that he cowde not do
it/ ℣ But and he wolde he shold make
him speke with the deuyll/ whiche was
his procurour/ By whoos werkyng he
sholde well now haue ryght soone hys
wyll/ ℣ Thenne the foulle louer answ-
erde to the sayd Magicyen/ That he
was redy to doo all that he shole com-
maunde hym/ Soo that he myghte ge-
te all that he desired/ ℣ Thenne the sa
yd Magycien made hym to forsake his
Creatour And to forsake his parte of
the Joyes of paradis/ And this done he
made hym to take hym a bylle conte-
nynge the wordes that folowe wryten
onely wyth his owne honde/

℣ My lorde and my Procurour/ by cau
se that I muste wythdrawe oute of the
Cryste relygyon and bynde myselfe to
thy will. to the ende that thy subgettes
ben multeplyed/ I sende the this mes-
sager berer of my letteres. whyche is de
lyvous & tabry wyth the loue of a may
de/ Wherfore I praye that thou wolte doo
soo moche for me. that his wyll be ful-
fylled/ To thende that by hym I may
haue Joye and glory/ And power to cō
maūde other/ and brynge theym in thy
obeyssaunce/ ℣ This letter soo made
the Magycyen delyuered it to the foly-
she louer/ and sayd to hym/ That att
a certayne hour of the nyghte/ he sholde
goo and put himselfe vpon the graues
of the Paynyms and Heretykes/ And
that there he sholde holde vp his letter
in the ayre. And anone certayne messen
gers sholde come to hym. whyche shol-
de brynge hym to the deuyll/ ℣ Thus
dyde this vnhappy wretche/ And soda-
inly came to hym a grete multytude of
wicked spiryres from the prynce of der
kenesse. and of wyckydnesse. The why
che in grete Joye ladde hym tofore the
yr prynce/ Whyche was sett vp oy hihe
in a grete chayer/ And abowt hym we
re a grete multytude of deuylles wyth
oute nombre/ In presence of whom he
presented his wrytynge/ ℣ And after
that it was radde/ the sayd prynce sayd
de vnto hym/ ℣ Now come hyther my
frēde/ Doost thou byleue in me/ He an
swerd ye/ ℣ Yet agayn questyoned hym
sayenge/ ℣ Doost thou forsake Jhesu
Cryste/ he answerd as afore/ Ye/ Thē-
ne the prynce of the deuylles sayde to
hym/ ℣ Ye Crystey mey are falle shre
wes/ For whay ye haue nede to be hol-
pen of me/ Ye praye me/ And after that
ye haue gote your desyre. Ye denye and
forsake Incontynent to that ye haue
promysed to me/ And soone after reto-
rne to youre god whyche is soo moche
good and swete. and mercyfull/ That
he refulseth not ony Synnar/ ℣ But
this notwythstondynge/ yf thou wolte

that I shall doo thy wyll to be perfor-
med and fulfilled to thy behouf & play
sure / Thou muste hereto gyue to me a
letter of thyne hande / By the whyche
thou shalt denye and forsake the sacra-
ment of baptesme and the crysten fay-
the / ¶ Secondly thou shalt promyse me
that thou shalte serue me in this worlde
And atte the daye of dome thou shalte
holde me tetithyng. for to be wyth me af-
terwarde perpetuelly in all the tormen
tes that I suffre / This vnhappy may
promysed hym all the same / And Incō
tynent all the deuylles. maystres of for-
nycacion were sente towarde the sayde
mayde. for to tempte and styre her to
the loue of the vnhappy may forsayde
¶ The whyche sodaynly was soo take
wythe loue of hym. that she myghte no
ther ete nor drynke / And after that she
had borne this woodnesse a lytyll spa-
ce of tyme / Fynably she sayde vnto her
fader / ¶ O my fader haue pyte vpon
me / for certainly I am sore tormented
of the loue of one of thy seruauntes / My
fader I beseche the. shewe now what a
loue thou hauste to thy chylde / For yf ꝑ
enclyne and falle not to my wylle thou
shalte see me deed wythin shorte tyme /
¶ The fader began to wepe sayenge
Alas what is falle to the my doughter:
What is he that woll take fro me my
tresour / What is he that hath defoyled
the / What is he that hath put oute the
lyghte of myn eyen / I wolde haue ma
ryed the to the souerayne kinge Ihesu
Crist. and to hym auowe thy vyrgyny
te. for to serue hym in deuoute religy
on / My trust was to haue be sauued by
the And thou art now wered wode and
ly to ydle loue ybrought. and leuyth ꝑ
loue of thy Creatour / Truely but yf
thou take Ihesu Cryste to thy spouse
thou shalt put myn olde aege in to per
petuell sorowe / ¶ The doughter wolde
not agree to the wyll of her fader / but
answerd / My fader yf thou graunt me
not my desyre. I enclare the that thou
shalt see me tynyshe my dayes throgh
hyter angwysshe wythin shorte tyme
¶ The fader herynge her wordes pur-
poled hymselfe to playse her / And sente
for her sayd louer. for to make the bry-
dale betwene theym / ¶ And after that
he had taken to theym all his goodes.
He sayd vnto his doughter for his last
worde to her / ¶ Goo my vnhappy do
ughter thou shalt repente the ones of ꝑ
thou hauste thus lefte god for to serue ꝑ
deuyll / ¶ After that they were maryed
they dwelled togiū a certayn space of ti
me. Duryng ꝑ whyche. the folysh louer
thus wedded went neuer to the chyrche
And also receyued not his Creatour /
¶ Wherof some toke hede. and shewed
it vnto the sayd doughter his wyfe. say
eng that her husbonde was not a Cry-
sten may / ¶ Whan ꝑ wretched woman
had herde thyse tydynges. she layed her
selfe downe at the grounde as comforties
and with her nayles scratchyd her tend
vysage. & bete her whyte brestes. trow-
ynge to haue slayne herselfe for sorowe.
¶ After she sayd suche wordes / Ha my
god neuer that persone shall be sauyd.
that dysobeyeth his frendes / Who shal
sende worde to my fas of my cōfusyon
Ha wretchydnesse is wel happed to me
Jo what vnhappe am I comen. whi was
I euer borne. Alas ꝑ I was not aff my
byrth caught vp to heuen / & as she was
ꝑ in suche sorow. her husbonde came
to her

wolynge to haue knowen the cause of her wrath/ ¶ And after that he had stylled and pesyd her somwhat/ She desyred hym to goo wyth her to the chirche for to receyue togyder their maker/ ¶ Thenne the wrecchyd man confessyd his synne vnto his wyfe/ ¶ The whyche as hauynge force and courage of man ranne vnto sayntt Valille. and sayd to hym/ ¶ Alas thou may of god haue of me pyte. poore and vnhappy/ I haue yeuen my body for to be gouerned by the deuyl/ Haue pyte of me horryble Inobedyent. that wolde not obeye my fader/ ¶ And after that she had rehersed & shewed all the befalle of her husbonde/ Saynt Valylle sente for hym for to wyte of hym yf this thynge was true/ Wherat he answerd ye/ ¶ Thenne for to brynge hym to penaunce. he asked hym yf he wolde retorne for to serue Ihesu Cryste/ he answerde he myght not/ by cause that he had promysyd to the deuyll. that he shold neuer doo to hym lemyce and had gyuen therof his wrytynge wyth his owne honde to the deuyll/ ¶ Saynt Valylle his answere well vnderstonde shewed vnto him the grete mercy of god. and how he is euer redy to receyue mekely ouer penaunce/ ¶ The good doughter knelyd byfore the sayd saynt Valylle. & sayd to hym O thou seruaunt of god haue mercy of our synne/ The holy man enquyred of the sayd husbonde. yf he had ony hope to be sayed. Wherat he answerde that ye/ ¶ This herynge. he brought theym in to a secrete place wythin the chyrche And durynge thre dayes. he kepte hym there in contynuell prayers. And oft tymes bothe daye and nyghte he came. and vysyted hym/ And askyd hym how it was wyth hym. And he answered alwayes that he had none hope more of lyfe/ by cause of the cryenges and callynges that the deuelles made dayly and nyghtly aboute hym/ ¶ Whyche shewed vnto hym the wrytynge that he hadde made vppon his promyse to the prynce of helle/ Sayenge vnto him ¶ Goo vnhappy man. thou arte come vnto vs/ And not we to the/ What we nede thou for to do/ ¶ The holy man comforted hym. and moeuyd and styred hym. in sayenge to hym/ That he sholde euer haue stedfaste faythe and good hope in god. ¶ he gaue hym a lytyll mete/ And blessyd hym wyth the signe of the Crosse/ ¶ And after he made hym to entree in his place where he was byfore/ ¶ Whanne he hadde ben there bi the space of fourty dayes/ The holi man came to him/ And examyned hym how he dide/ ¶ he answered that he was in good sureté/ for that nyght he had seen the sayd saynt Valylle. that batayled for hym agaynst the deuylles/ And that he hadde ouercomen theym/ ¶ Thenne the holy man broughte hym strepght to his chambre where his sleppynge place was/ ¶ And the nexte daye by the mornynge. he gadred togyder all the Clergye. and other folke of deuocyon/ To whom saynt Valylle declared and shewed this that folowyth/ ¶ My chyldren ye knowe that I am your pastour/ And that I muste yelde acompte of your soules/ I hadd lost a shepe/ The whyche god hath sente agayne to me/ ¶ And by cause that the good pastour for to quyte his cōlcyence oughte to praye contynuelly for

his shepe/I enioyne and cõmaunde you
þ ye bothe day & nyght be wyth me for
to praye god.to thende þ this shepe soo
come ayen to me may purchace his sal
uacõn/¶ Soo began they al togider to
praye god.wyth weppynge & syngyng
Kyrieleyson/After the goode pastour to
he the pore may by the honde. & broug
hte hym in to the chyrche/¶ The de
uyll vnto whom he had done hõmage.
& all his company.came to þ assemble/
crowynge to haue take the poore syñar
out of the holy bysshops hondes/ & soo
began he to crye wyth an horyble voy
ce.sayeng/O thou holi may of god hel
pe me/¶ Thẽe saynt Basyle torned
his wordes vnto the deuill & sayd to hȳ
What aylest thou þ deuyll dampned.&
the worste of alle other wicked fendes/
It suffyseth the not that thyself & all
thi company be dampned.but art abo
wte full belye thrugh your cursed temp
tacõn for to make the pore creatures
of god to falle wyth you in hell / The
deuyll answerde/ Basyle þ doost me
wrõge to my grete harme/for I & my
felowes here well the voyces of theym
þ synge Kyrieleyson Saynt Basyle
answerd/God dooth this to thi harme
& not I/ The deuyll yet agayn sayd to
hym/Basyle thou doost me grete wrõ
ge/for this synnar is come to me.& not
I to hym/ He hath forsake his Creato
ur in my presence/ & therof he hath gy
ue to me his writynge wyth his honde
wryten.for a wytnesse of the same/the
whyche writyng I goo present byfore
the euerlastyng Juge/¶ Saynt Basyle
thẽe sayd to þ deuyll/Vyelyd be god/
My people shall neuer crasse to praye/
nor shal not bryngе downe theyr hon
des.whiche are heued vpward to heuen
tyll that thou haste gyuen ayen the sa
yd weryynge vnto this poore synnar/
¶ Alle this noble assemble made after
more deuowte prayers.than afore had
done/ And ceassed not tyll that the say
de weryynge was taken vp to the hon
des of þ sayde holy may/The whyche
after the receyuynge of it.he yelded gra
ces vnto god/And sayd to the syñar by
fore all þ peple þ was there/¶ Vnder
stondest not thou this letter/ He an
swerde ye/ And that it was wryten w
his owne honde/¶ Thẽe saynt Ba
sille brake it in peces.and brought him
to the chyrche for to make Confessyon/
Whyche thynge done. he Receyued his
Creatour / And after sente hym home
agayn vnto his his wyfe/The whyche
of his grete grace she thanked deuowt
ly our lorde/



¶Of a woman to whom her ſinnes were forgyuen by the prayer of ſaynt Valyle/And begynneth in latyn ¶Mulier quidã. ℭ.et Capm ·C.lxxiii.

A Woman ryche & noble full of the vanytees of the world· vled euyll of her faculteers / For ſhe was prodyge & lecherous/Soo that in all maner of her dedes ſhe was vnagreable to god/ And as a lowe dooth laye herſelf in a fowle putdel. ſoo was thys woman wrapped in all fylthe & vnclenneſſe of fleſſhe ¶And ſometyme by a ſpeciall grace that god gaaf her .ſhe alone to herſelf made knowlege of the grete multytude of her ſynnes. and in wepynge ſayd to god/ Alas my Redemer I that am a poore ſynnar· how ſhall I make ſatyſfaccõn towardes the of my ſynnes/ I ought for to be the temple of the holy ghoſt/And by my ſynnes I haue defoyled & hurte my ſoule/I am the moſt vnhappy of all the worlde/& I beleue not that euer ony woman lyue her Cryſtendom dyde ſoo ſynne greteſly/ and ſoo abhomynable as I haue done ¶Alaſſe how ſhall I mowe be in certayn that god wolle receyue my penaunce ¶ And whan ſhe had well bethought herſelfe vpon her byfall/ God Inſpyred her to ſyghe vpon the grete euylles and ſynnes that ſhe had ſynned and done ſyn her yongthe vnto her olde aege. And theym ſhe brought in mynde . & wrote in a rolle/And this done/ſhe leyed theym vnder foed/ And after purpoſed whan ſaynt Valyle ſholde come to the chirche for to ſynge maſſe that ſhe ſholde delyuer he Rolle vnto hym/ ¶The whyche thynge ſhe dyde ſoo in crienge wyth an hyghe voys/¶O holy may and ſeruaũte of god haue pyte of me moſt wretched of all other ſynnars/ ¶Saynt Valyle alkyd her the cauſe of her waylynge/ and ſhe anſwered / Alas my lorde I haue wrytten in this Rolle all my myſdedes and wyckydneſſe/I beſeche the that thou wolt not loke vpon theim/But vouchelauf to doo ſoo moche for me by thy prayers towarde god / That they maye be forgyuen to me/¶I wote wel that he that hathe gyuen me vnderſtondynge and wyll for to knowe theim/ſhall enhaunſe the prayer that thou ſhalt make for me in this byfalfe/¶ Therfore I beſeche the ſocour me now at my grete nede/¶ The holy may toke the rolle of her/And heued his hondes vp towarde heuen ſayenge/¶O my god it apertenyth thy dygnytee . for to doo that this poore ſynfull woman alkith /thou mayſte putt and enſale oute wythin a moment alle the ſynnes of the worlde/ ¶I beſeche the mekely for her/All oure ſynnes are in a certayne nombre byfore thy mageſte/¶ But thy mercy is wythoute ende/¶ This prayer thus done/he ſette the Rolle vpon the awter/ And there the holy may abode. prayenge god a daye and a nyghte contynuelly/¶ The nexte morowe he called vnto hym the ſayd woman in preſence of ſome clerkes. and ſayd to her/¶Womã thou knowelt well þ thy ſynne can not be pardonned· but by the power of god the whyche anſwerde/¶Holy faõ I beleue that þ thou ſayſt/And therfor I beſeche mekely that it woll playſe the to be myn helper towarde him. ¶Thẽ the rolle was opened. & at openynge of

te. Jt was founde that all her lyues were to her forgeuen. except o grete lyne. whiche was not enraced nor putt oute. ¶ The pore womay was sore heuy. & dyscõforted. & fell to the fete of ỹ holy mã & cried/O mã of god haue pite vpon me. and lyue as thou hast prayed for all my lynes. Pet ayen pray for me towarde god that this lyne maye be also pardoned to me/¶ Saynt Valyle began to wepe & sayde to the womay/ My frende stonde vpp. J haue as grete nede of pardone as thiself/ For J am a lyner/ he ỹ hath put out thyn other lynes may enrase the same whyche is left behynde/ And therfore yf ty tyme comynge ỹ kepe the cõmaundements of god he shall not only forgyue the this lyne/ But wythall he shall gyue the ỹ lyf eternall ty euerlasting blysse/ Thou shall goo ty to the hermytage. where a may is namyd Effrem. to whom thou shalt take thy rolle. And J truste ty god ỹ by his prayers thou shalt be deliuered of the same lynne. and shalt haue of it a full absolucõy. to the saluacõy of thy soule/¶ The woman walked solonge thrugh the wyldernesse ỹ she fonde the holy may Effrem/ Soo began she to knocke att his dore cryenge/¶ O holy may of god haue pite of me/ Effrem ỹ bi the knowlege of god. knewe the cause why she was come. answerde vnto her/¶ Womay goo thou thi way for J am a lynnar as ỹ arte/ Wherby J haue nede of ỹ mercy of god as ỹ hast/ The womay thenne cast to hym her rolle saying/ O holy fader the bisshop Valyle sendeth me to the. grunge to me a hope. ỹ thugh thy prayers the grettest of my lynnes shall be forgeuen vnto me

¶ Effrem sayd vnto her/ Naye my doughter naye/ he that by his prayers ha the gote remyssyon of thin other lynes may yet do ỹ the same lyne for ỹ whyche thou comest towarde me shall be pardoned vnto the/¶ Tome ayen lyghtly towarde him. to the ende ỹ thou mayst speke wyth hym byfore his deth/ The womay retorned anone/ But whã she entred in Lezater the eyer. she mette the corps of Saynt Valyle ỹ men broughte to his graue/¶ Thenne she made grete cryenges saying/ Ha poore vnhappy what shal thou doo now/ O holi may of god. whi haste ỹ sent me to the holy fad Effrem. syn ỹ thou myghter gete remyssyon of my lynne/ J byleue it was by cause J sholde not gyue the may letyng at thy dethe/¶ The poore synful womay layed her rolle vpon the corps of the holy may/ The whyche thynge knowen of one of the prestes that was at the buryenge of hym. he wolde lere rede ỹ same rolle/ And opened it ty dede/ But he fonde noo thynge wryten therin/¶ Thẽne he sayd vnto the womay/¶ O womay what desyrest thou Thy rolle is wythoute any scripture/ Thou knewe not the Indulgence that god had done to the/¶ All the peple seenge this myracle. beganne to thanke god that hath gyuen myghte to ỹ same he. to enrase and put oute by pardonne the lynes fulfilled and done by ỹ verchyd lynnars/

¶ Of Joseph the Hebrewe/ Whyche Hystorye is annexed to the sayde chapytre/

Ioleph the hebrewe was some tyme a leche well expert in the craft of Physike. and so lurr þ in tastynge the pouile of what someuer persone. he wyste to saye. iiii. or. v. dayes afore the dereile of the syke the very hour that he shold passe out of this world/ And by the grete experyence that he had in medycyne/ he was sore enuyed of the other lechen/ ℭ But saynt Balyle that knewe by reuelacyon of god/ that in tyme comynge he sholde be restored by the holy sacrament of baptym loued hym moche/ And ofte comyned wyth hym/ desyrynge hym to forsake his errour. and to come hym to þ fayth of cristendom/ ℭ The whyche Ioseph answerde to hym vpon the same/ that he sholde deye in the fayche where he was borne in/ ℭ Saynt Balyle replyed ayenst his answere sayenge/ Ioseph byleue that I shall telle the/ Certaynly I enlure the that wythout the sacrament of baptym/ nother thyself nor I shall not come in paradys. Haue not thyn elder faders bey baptysed/ Knowest thou not that for our redempcõn Ieshu Cryste hath take oure nature in the wombe of the vyrgyn Mary/ And for that self Redempcõn he was crucyfyed and broughte to dethe/ And soone after he rose from dethe to lyfe/ and now he syttetb at the ryght honde of hys father/ And atte the ende he shall come to Iudge and yelde vnto euery one after þ he hath deseruyd/ ℭ Thenne it is impossyble wythout regeneracõn of þ water & of the holy ghost/ and also wythout the cõmunyon of the sacrament of the awter. that we shall be sauyd/ But what soeuer exortacion þ the holy man made vnto Ioseph/ he wolde take noo hede to his wordes/ ℭ It happed so þ god/ whyche wolde calle vnto hym the good saynt Balyle. made hym knowe the houre of his dethe. by reuelacyon of god/ And thenne he sent for Ioseph þ le che forsayde. for to Iudge the houre of his deth/ Ioseph after that he had tasted the veyne of saynt Balyll sayd to his seruaũtes. that they sholde make redy his wyndynge shete for to burye hȳ wythall/ and that he cowde not lyue lõge/ ℭ Saynt Balyle that vnderstode this Iugement. asked hym how he knewe it/ Whereunto he answerde. that he knewe it certaȳly by the felynge of his veyne/ ℭ The holy man sayd vnto hȳ My frende thou wotest not what thou sayst/ Ioseph answerde to hym/ this daye shall the sonne goo with the soñe ℭ The holi man sayd vnto him. And yf I dey not tyll to morow in the mornynge. what shall thou saye/ He answered. that it was not possyble/ And that wyth grete payne he sholde lyue yet an houre/ And therfore he tolde hym that he sholde dyspose of his besynesse and of his chirche/ For he sholde deye afore that the daye sholde sayle/ ℭ Saynt Balyle sayde to hym/ Now come hyther leche/ What shal thou saye yf I lyue vnto to morowe lyke of the clocke/ ℭ He answerd to hym. That he shold thenne deye wyth hym/ ℭ Saynt Balyle sayde vnto hym/ Atte leest yf thou wolt deye take afore the the faythe of Ihesu Criste. and the sacrament of baptesme/ ℭ Thenne Ioseph promysed hym/ that yf he lyued as longe as he hadde sayde/ Wythoute ony manere delaye/ he sholde be obeysaunte to

his wyll / Thenne the holy may made his prayer vnto god/to thende þ he wolde lengthe his dayes. onely for to come Joleph the Ebrewe to the fayth/ The whyche requelle god graunted to hym And ye the morynge nexte he lent for the sayd leche/the whiche wening that he hadde be dede.came Incontynent to his lodgynge/ ¶ But whan he sawe þ he was yet alyue.he felle downe at his fete.and cryed hym mercy/ Sayenge þ there was no god soo grete. as the god of the Cristens/ ¶ And thenne he forsoke the lawe of the Jewes.and toke the crystey fayth/Desyryng sayntt Valyle that he and alle his meyne myghte be crystned/ ¶ The holy may sayde vnto hym/that he sholde crystey theym hym self. And thenne the good leche Joleph toke hym ayen by the honde.and towchyd the vayne of his right arme/And after that he had felte it.he sayde vnto hym/ ¶ My lorde thy nature is febled & wery/that thou sholdest not comme goo to the chyrche / The holy may answered vnto hym/ ¶ We haue our god whyche is creatour of nature. the whyche reconforteth vs/ ¶ And how be it that þ holy may had noo naturell strengthe. yet went he to the chyrche. ye whyche þ sayd Joleph his company & Seruauntes were Incontynent crystenyd/And after the sayd sayntt Valyle brought the sayd Joleph vnto his Doctour / and there was yeuen vnto hym a sprytuell fode.ye rehercyng vnto hym the Joyes of heuen/ ¶ Sone after the holy may dyspoyld hymself for to synge masse/ ¶ And after that it was done. he kyssed all the Peryncypall of the chyrche & the lordes of the towne/vnto whom he Recommended ryghte delyth Joleph the newe Cristey/ ¶ After he went agayne to his houle/Ye whyche yeldinge graces and thankes vnto god . betoke his soule ye to his handes/ ¶ Whan the good Joleph ye his seyence had well conydered the dethe of the sayde sayntt Valyle.he sayd/ ¶ Truely holy fadre Valyll/ ¶ Yf thou hadd wolde . thou sholdest not as yet haue deyed ¶ /And this he sayde . by cause that he knewe well that he had lyued longe ouer nature ll polydyrytee. ¶ The nexte daye wyth grete honour was his body buryed wythin the chirche/ ¶ Gregory that for that tyme was bysshopp of Nazance. whan he wrote that sayntt Valyle was dysceased/he came to his Tement and layed hymselfe downe ouer his body.makynge vpon it grete lamentacyons/ ¶ And neuertheles he cryed to the peple wyth a highe voys/ ¶ O peple crystoyer now youreselfe and make oryslons vnto god/Syngyng ympnes and psalmes/And ceale not to make remembraunce of the holy may Valyle/ ¶ Moreouer after the comynge of the sayd bysshopp.came there twelue other the whyche togyder layed the holy corps in to his sepulcre / Whyche was of Marble wythin þ chyrche of the glorious martyr Plichius/Ye whyche the good holy may Leoncius his perdecessour was was buryed/ ¶ And sayntt Valyle deyed the fyfte daye of Januyer/ the fyfte yere of the Reygne of the Emperours gouernynge Valentis and Valentinian/

¶ Here folowyth of the holy fader Ef-
frem/And begynnyth in latyn ¶ fra-
ctes exultacionem volo facere/& cetera
Caplm .C.lxv.



SAynt Jherom maketh mencõ
in ꝑ laste chappter of ꝑ fyrste
part of the lyfe of faders of ꝑ ho
ly heremyte Effrem ꝑ .was vnknowe
of saynt Basylle ¶ And of the whiche
Effrem sayne Jherom sayethe to haue
had knowlege by tellynge vnto hȳ ma
de of certain fadꝭ/¶ And for to shewe
therof. Jt is trouthe ꝑ the sayd Effrem
was borne of Syrie/he beynge in hys
hermitage a frende of his shewed vnto
hym ꝑ perfyte astate of saynt Basylle
¶ And for to haue of it some experyen
ce.he prayed god ryght hertely ꝑ it wol
de playse hym to gyue hym by reuela-
cõ some knowlege of the holynesse of
saynt Basylle/Our lorde that herd his
prayer made to hym suche a reuelacõ
That is to wyte that he beynge as hal
fe a slepe and halfe wakynge.he sawe
a pyller of fyre whiche was solong ꝑ it
reched to the heuen/And in seenge the
same.he herde a voys that sayd to hym
¶ Effrem Effrem.suche as thou seeste
this pyller.suche is Basylle/ Thenne
went he in to the chyrche of Cezaree in
Capadoce.where the sayde saynt Ba-
syll was vpon a daye that men made
solempnytee of Epiphanye/¶ And by
cause that he vnderstode noo Grekꝭ.he
toke an expowner with hym.to whom
he sayde whan he sawe saynt Basylle
ordeyned in soo grete honour/We haue
loste our payn/for this Basylle is not
suche as I haue seen hym/¶ The sa-
me time saynt Basylle was clothid in
suche ornaments. accompanyed of ma-
ny clerkes/¶ Soo was Effrem angry
in himself/ Sayenge we heremytes en
dure bothe colde & heete in the wylder-
nesse.and haue noo rewarde/ And thys
Basylle here whiche is in honour pro
ferred is a pyller of fyre/¶ And as he
was in this malencoly . saynt Basylle
sente to the holy fader Effrem one of
his Archedeakens for to tell hym that
he sholde come.for to speke wyth hym/
¶ The Archedeakey came to the sayd
holy fader Effrem. and to hym he say
de/¶ Thy fader Archebyllhopp of Ce
zaree sendyth the worde that thou co-
me speke to hym/ Effrem answerde to
hym/¶ My frende it is not to vs that
thou shold speke/We bey not they that
he wolde haue/for we bey Straungers
The Archedeakey reported this answe
re to saynt Basylle.whyche sent hȳ a-
ney to saynt Effrem/& charged hym to

doo his message to this wyse/Syre Effrem I cōmaūde the to come to thy archebishop/Effrem was moche merry and gloryfyeng the name of god and wente to charthedeahey/Truely Basilie it is a very pylier of fyre/ For the holy ghoſt speketh by his mouth/Thei neuer had seen eche other.but by spirite ¶ Ynanon ſ seruyer ended Effrem came to sayne Basylie/ & thēne they made chone to chother deuoute salutacōs Saynt Basyll greted hym in this maniere/O faō of holy Heremytes thou art welcome/ythat haste multeplyed the dyscyples of Jhū Cryste ſ art welcom Alas good faō thou haste moche payn. in compynge hither for to see a poore sinner.god yelde the mede after thy labour re/¶ Effrem answerd to hym/& to the holy fader all ſ thy herte desyreth/After he receyued his maner of ſ bondes of sayne Basylie/ And whan they had be longe togyder.Effrem prayed sayne Basylie that he wolde graūte to hym a requeste/ Saynt Basylie sayde vnto hym/ Cōmaūde me.& saye what ſ wol for I am gretely bounde vnto the for the trauayle that ſ haste take for to vysyte me/¶ Effrem sayd vnto hym :I know that all ſ thou shal aske of god shall be of hym graūted vnto the gladly/ For it is verytey that god dooth fulfyll the wyll of thoſe ſ drede hym.and shall enhaūce theyr prayers/Therfore I beseche ſ that ſ wolt praye hym that he woll gyue me that grace . ſ I maye speke Grebe/ Saynt Basylie consentred vnto his requeste.sayenge ſ it was honeste/¶ Thēne they sette theymselfe to prayer.& were so longe ynough/And this done saynt Basilie rose vp.and to sayne Effrem why he made not hym self to be promoted to the ordre of preesthode. syth that he was worthy to be a preest/ Whereat he answerde. ſ he referred to doo the same.takynge hēself vnworthi therunto.bi cause he was to grete a synner/ Saynt Basilie answerd vnto hym/ After my mynde.wold god thy synne were myn.¶ Yet ayen they knewes eu theyr knees to ſ grounde/ & anone ſ tonge of the holi faō Effrem was enfourmed to speke gretesyhe langage & redily began to speke it. as he had be born in the myddes of Grece/¶ They yelden graces & thankes to god therfor in louynge & praysynge his glorious name/ And after they were thre dayes togyder/ Duryng the whyche space.he that Effrem had brought with hym. for to be his Expownar of Grebe language vnto his mod̄ langage .was made deahey/And the holi faō Effrem also ordened in the order of preesthode/And after they commaūded eche other vnto god prayenge thāken vnto hym of that they had seen eche other/

¶ Here endeth the fyrste parte of the lyfe of faders . and after folowyth the seconde parte/

¶ Sequitur secunda pars

Congoys tryomphe de te ne sers
Sitot te querelle
Il vault mieulx de mon seruice
De plus aymer que de plus seruir



Here folowyth the seconde parte.

¶ Here foloweth the seconde parte of the lyfe of holy faders of Egypte cõteynyng in dyuerse bokes many laudable exhortacyons for to enduce all persones/principally men of Religyon to lyue solytaryly and well with some fayre hystoryes excepting to flee vyces and ensyewe vertues/as more largely is declared in the table I sette at the begynnyng of this present boke where ye chapytres ben declared all a longe/al well thoos that are cõteyned in the precedent & fyrst parte as in this seconde/ and in the thyrde & fourth partes consequently folowynge / and all togyder translated from Latyn in to Frenshe out of the bookes that therof haue be made by the right deuote & approued doctour in holy chirche saynt Jerome. And fyrste the prologue begynneth in latyn Vere mundū &c.

What is he that doubteth/but that the worlde is kepte and preserued by the meryte of sayntes/and amonge other by thoos of whome the lyfe is wryten in this present volume/the whiche haue fled all concupyssence & in all haue forsaken the worlde. Reputynge as for nought alle that is in it. And for to withdrawe them frony fully theyr affeccyons and them to tourne vnto god/wolde enhabyte & dwelle in wodes deserte. Some in caues/and other in roches & hyghe mountayns/without to haue hadde ony care or bysynesse of theyr mete or of theyr drynke. And as hauyng theyr oonly confydence in the mercyfulnes of god/they haue gone without syluer/without brede and without ony other mete in to solytary places where as no persone hauited nor no goodes grewe there but herbes & wylde fruyte. O thyng wonderfull. They neuer had honger ne thurst but haue be susteyned & fedde oonly of the grace and mercy of our lorde. Soo ought we well to loue our god whan his wyll is that thrugh theyr merytes we may be allwaged of our cuylles by theyr supplycacyons whereby we obteyne the remyssyon of our synnes. ¶ Ye that rede this presente booke take noo hede to the langage rude and yll ornated/but oonly to the substaunce whiche is frutefull. The dyuyne scyence Requyreth not to be fulfylled with sophystycacyons nor propolycyons ornate or polyshed/but oonly of matere of trouthe. Somtyme ornatynge of wordes maketh the propolycion to be withdrawen fro the trouthe. The holy lyues and deuote conuersacyons of the worshypfull patryarkes and prophetes/ as Abraham. Ysaac. and Jacob. Moyses. Helyas and Johan ben reduced and shewed by wrytynge/not oonly to the ende that they shall be glorifyed here/ for they are glorifyed of god in heuen right brghely/but also to thende that by theyr vertuous werkes we maye take doctryne of trouth and ensample of good lyfe.

¶ Dyuerse exhortacyons here folowen whiche begynne in latyn. Quidē sancto tor senioꝝ &c.



SOme Relygyouses persones questyoned one of the holy faders of Egypt why he dyde so grete abstynence. Wherunto he answered in this maner. My childern it is of necessyte þ we haue all the reste of this present lyfe and all bodely delectacöns and replecyon of bely/without to Requyre ony honours to be done vnto vs of mey/and our lorde Jhesu cryst shall gyue vs honours celestyall / lyfe with reste eternall / and glorious gladnesse with his angels. This holy may sayd that mete and drynke are to may behoyng of necessyte/but not withstandyng mey ought not to take theym but for to susteyne the body and not to the full bely as moche as it vouse well take. Slepe in lykewyse behoueth vnde ly vnto may/but also we ought not to slepe as moche as the bodye desyreth / the reason why is/bycause whay we slepe as moche as nature appetyte is/the bodye therby wexeth slowthfull wherby he is not so redy for to werke. And to the contrarye watchyng yeldeth the thought & the wytte of may more subtyll and more clene And therfore sayd the holy faders that watchyng in good werkes well ordeyned Illumyneth the thought. And the watchynges super flu and Inordynat bryng forth frauelye and madnesse and greue the hede and the body full sore. Semblably yre behoueth vnto may not agaynst some other for to moeue his passyons/ but for to be angry agaynst hym selfe and his synnes / to the ende that more easely he maye put them from hym in amendyng of his lyfe. ¶ Therfore whey we see our neyghbours or other doo ony thyng agaynst the cömaunde mente of god/we ought to angre oure selfe agaynst theym for theyr synnes/ and suche sharply to correcte in all dylygence to thende that after theyr correccion and amendement they may be saued and come to euerlastyng blysse.

¶ A nother holy fader beyng in the myddes of the desertes lyuyng there in merueyllous abstynence as Inpossible to be borne/was enquyred and questioned of some of them that sore merueyled of his perseueraunce / and how he myght endure in a place soo drye and barayne the grete penaunces that he bare there. Where at he answered that the pouerte that he suffred in this worlde was not one houre of the paynes of helle. ¶ And more he sayd that it was behofull to vs for soo lytell a tyme as we haue to abyde in this mortall lyfe to do penaunce and resyste agaynst the

deper of the flesshe/to thende that we maye haue the recompense that neuer shall fayle/that is the glorye eternall.
¶ God in dyuerse maners gyueth socours and ayde to them that for the worshyp of hym doon and accomplysshe the thynges that be about nature. And to this purpose mey fynde that some tyme was a holy fader in Egypte/the whiche by his holy conuersacyon was wounderfully enuyed of the deuylles that oftentymes grenously bete hym.
¶ And one daye amonge other they tourmented hym soo sore that on the morowe by the houre of prime he fell de hym selfe soo vnable by feblenes of his bodye/that hym semed he was come to his last daye/alwell by cause of the gryef that they hadde doon vnto hym/as also by cause he had fasted to longe/but notwithstandyng he dysposed hym to faste vnto the houre of terse.¶ Soone after atte the same houre to hym selfe he sayd that he sholde tary vnto the houre of sexte/& alwayes he deyed for honger. ¶ Consequently whey sexte approched/he purposed to fast vnto the houre of none. And thus by many dayes he tokе vpon hym suche penaunces. ¶ One daye as he trowed to haue takeu his repast he sawe a grete smoke come out of the basket wherin he layde his brede/and the whi che smoke went out atte the wyndowe of his lytyll celle. Soo purposed he to hym selfe that he sholde not ete that daye/and by these abstynences was the sayd holy fader soo confermed in the fayth/that he was two dayes without honger ne thrust. ¶ And by meane of whiche abstynences and the helpe of god he restrayned and brought vnder feet the temptacyons of lecherye and glotonye.
¶ On a tyme certayne brethery went oute of theyr monasterye for to dyspyte the holy hermytes in the deserte. And as god ledde them they arryued in the lytyll houle of the good holy fader for sayd / of whome they were right lo vyngly receyued. And bycause that he sawe that the sayd brethery were wery he made them ete before the houre acu stomed & them presented of suche goo des as he haode. ¶ Comyng towarde euey and after they had accomplyshed theyr orysons/alwell dyurnall as noc turnall/ꝑ holy hermyte departed from them. And he beynge in his gardyn he herde that the sayd brethery complay nyng them sayeng the one to the other what is this/these hermytes here ma be better chere thay we do that are fol ded in our monasteryes. The hermyte helde his peas/and on the morowe in the mornyng they tokе leue of hym/& went to ꝑ hermytage of a nother that was not ferre thens. ¶ The hermyte that had lodged them the nyght a for & with whom they had taken theyr be dely repast prayed them that they wol de gete in his behalue the hermyte to warde whom they purposed for to go/ & that they sholde telle hym thyse wor des. Beware that thou wette not thy coles. And they promysed hym to telle hym soo. Whan they were come vnto hym they gaue hym gretyng after theyr promesse. He vnderstode well what his fader hermyte mente by the gretynge that he hym sent. Soo made he anone these Religyouses that were come to

hym to make baskettes and maundes tyll that euery was come/and hym self wrought with them. Whan nyght was come / the hermyte made his orysons not oonly after his custome / but also many suffrages he added therunto. After this he sayd to the brethern that were come to hym. My brethern and frendes/our custome is not for to ete euery daye/but syth that ye be come this day we shall soupe. Thenne he tok them bred and salte and a lytyll oyle ouer a few coles. Theyr refeccyon thus take the hermyte sette hym self to orysons and was therat almoost vnto the daye And thenne he sayde vnto theym. By cause ye be trauelled my brethern we coude not saye all the seruyce that we are wonte for to saye/therfore rest youre self a lytyll. ¶ In the mornyng when they were vp they wold go theyr wayes but the hermyte wolde cõstrayne theym to abyde there with hym two or thre dayes. This notwithstandynge when they sawe his abstynẽce they departed at nyght without leue to take of theyr hoste. The whiche Inconuenyent happed to theym/bycause they hadde grutched ayenst the fyrste fader hermyte that well hadde receyued and feested theym atte theyr comyng. ¶ And by this hystorye ought to vs to be noted that it is not alwayes of necessyte to make good chere to all persones / namely whenne they be vnkynde and vnknowyng the seruyces that men haue doon to them/ ¶ Fayth and parfyte charyte make to forgete ofter the worldely concupyscences. And to this purpose it is here recyted/that on a tyme a holy fader wente for to vysyte one of his felowes whiche receyued and entreated hym moche louyngly and made mete redy for hym but they wolde fede theyr soules afore theyr bodyes. ¶ Soo wente they bothe togyder for to praye god / and rad the psalter and the prophecyes where they toke soo grete plesure that they where in theyr orysons tyll a daye & a nyght ¶ Thenne they knowyng to haue suche passed the daye/they deuysed togyder in spekyng of holy scryptures/and were therat vnto the houre of none. ¶ After they toke leue of eche other & wente agayne to theyr celles or lytyll houses. ¶ And he that had sette the pot atte fyre with mete/he was sorowfull & heuy whan he came to his house of that his felawe was gone without to haue taken there his bodely refeccõn ¶ And by all this we see how by the sustenaunce spyrytuell they forgate to take the refeccyon corporall.

¶ Where as men ought to thynke dyscretly and by waarly delyberacyon / yf a thynge is lewfull to be doon or euer it shalbe begonne / is here recyted that Zenon the good abbot as he yede to palestyne foũde hym self by the way soo wery that he was constrayned to laye hym self doon vnder a tree/nygh whiche tree was a felde full of a frute that we calle a gourde. ¶ So thought he for to take one of the sayd gourdes for his refeccyon sayenge that in his goynge he sholde take noo grete thynge of value. ¶ But or that he toke it he ymagyned that to take it without leue it were theefte. ¶ Soo he consydered in hym self the tourmente that is ordeyned for theues whan they haue robbed ony thynge. And for to with-

drawe yf he coude endure suche tour-
mentes/he putte hym selfe in the gre-
te hete of the sonne/and there so joy-
ned by the space of fyue dayes without
to departe from one place. And seeng
by the grete hete of the sonne the whi-
che he myght not bere / yet sholde he
selfe endure the sayd tourmentes. He
sayde to hym selfe that he sholde be
noo cheef / and that it was better to
doo his werke and lyue soberly / than
to greue ayenst his owne selfe the ma-
yster dyuyne and to be in daunger of
other and of Justyce. Consyderynge
namely that whiche is wrytey/labour
with thy handes and doo thy besynes
and certaynly thou shalte haue mete
and drynke suffycauntly.

¶ Humylyte ayenst pryde / and absty-
nence ayenst lecherye are vnto vs ne-
cessarye. ¶ To this purpose we rede
that somtyme was a dyscyple of one
of the holy faders / the whiche was
contynuelly tempted of the synne of
fornycacyon. Neuertheselle by meane
of the grace of god / he resysted ayenst
it / alwell by fastyng and prayers/as
also by trauaylyng his bodye. ¶ The
holy fader his mayster seeyng that he
tooke soo moche payne and trauayll vp
on hym / sayd vnto hym. ¶ Yf thou
wylte my sone I shall praye god that
he wyll take from the this passyon
that thou berest / to the ende that thou
haue not soo moche payne to resyste
ayenst the temptacyon of the deuyll.
¶ The dyscyple answered. My fader
I knowe that this to doo I haue gre-
ter payne / but also I hope to gader of
it more fruyte. For the more that I fe
le in me the rebellyon of the flesshe. I
employe and enforce my selfe moche
more to faste and to praye more/than
I sholde doo yf I hadde not the sayde
temptacyon. ¶ Neuertheselle I bese-
che the that thou wylte make vnto god
this Requeste / prouyded alwayes that
it wyll please hym to gyue me force
euer to persuere in good werkes.

¶ The holy fader thenne sayd vnto
hym. Now I knowe that thou arte
of good wyll and that thou puttest
thyne entente and thyne affeccyon so-
ueraynly to please god. Soo wete it
my sone / that by the pacyence that
thou shalte haue in resystynge / thou
shalt acquyre the saluacyon of thy so-
le. ¶ And this wytnesseth sayne Po-
well that sayde to this purpose ayenst
the deuyll. I haue ledde good batayll
for I haue gotey the felde. And bycau
se I haue well kepte the fayth / from
henseforth I shall enioye the crowne of
Justyce / and not I oonly / but also al
those that loue god and wayte vpon
hym.

¶ Some tyme was a nother brother
that in lyke wyse was sore tempted of
the synne of fornycacyon. One nyght
he roose vp and wente towarde an ho
ly fader demoure and replenysshe of all
vertues to whom he confessed his cass
¶ The holy fader knowyng his trou
ble / began to admoneste hym of the
vertue of pacyence recytyng vnto hym
that whiche the psalmyste sayth in the
xxv. psalme. Thou that arte in temp
tacyon Resyste with all thy strengthes
be thou stedfaste and take good cura
ge for to sustayne the cõmaundemen-
tes of god. The brother confortid of
these wordes wente ageyne to his hey

mytage/and soone he was tempted as he was byfore / wherfore he retourned agayne vnto the sayd holy fader whiche recomforted hym as he hadde dome afore. And with this he gaue hym ay hope / sayinge that yf he persevered constantly/god sholde sende hym ayde and socours. ¶ Soo retourned he home/but he was more tempted thay afore / and came agayne to the sayd holy fader and besought hym that he wolde praye for hym. ¶ The holy fader gaue him euer a good hope and recomforted hym in the fayth / sayinge that without ony fawte the temptour/that is to wete the deuyll sholde goo from hym all confuse yt that he resysted corageously/sayinge more / that where a batayll is more sharpe & there as men suffre moost of the party aduerse / the victorye is there more noble and more dygne of loynge. ¶ And to this purpose sayd Ysayas/that the hande of god is euer stronge ynoughe for to socoure vs/and his eere is euer redy for to here vs/but we maye not goo in paradys/ but by many paynes and tribulacõns ¶ The brother seynge all these fayre admonycyons / wolde nomore retourne to his hermytage / but abode with the holy fader. ¶ And from hens forth he resysted agaynst the temptacyons of the deuyll of helle ledynge a lyfe right holy and dygne of praysynge.

¶ The abbot Moyses was in lykewyse tempted of the lynne of fornycacion soo strongly that he myght not abyde within his chambre / and for to fynde remedye therto he cam to seke socours and comforte vnto ay abbot named Ysidore/of whome he was somwhat comforted in admonestyng hym to resyste yf he wolde be champyon and verray knyght of god. ¶ But neuertheles the sayd Moyses prayed hym that he sholde not retourne to his chambre ¶ Thenne Ysidore seynge that he wolde not goo awaye/he brought hym vnto the hyghest place of his house/ and made hym to loke out atte a wyndowe towarde the parte Occydentall. ¶ And as he loked vp to the ayer / he sawe a multyde of deuyls. ¶ Thenne Ysidore sayd vnto hym that they were thoos that tempte the seruauntes of god. ¶ After that he made hym to loke out atte a nother wyndowe towarde the parte Orientall where he sawe without nombre more of good angels thay he hadde seen of hadde. ¶ Thẽne Ysidore sayde to hym that they were thoo that god sente for to socour vs in all our necessytees/and for to helpe vs to resyste agaynst the deuyls temptacyons. ¶ And syn sayd to hym suche wordes/wyte it thenne Moyse/that yf thou wylte helpe thy selfe/thou shalte ouercome the deuyl lyghtly. For we haue more of good angels to helpe vs to resyste yf we wyll doo it / thay there is of wycked spyrytes for to tempte vs ¶ Thenne was the abbot Moyses comforted / and wente agayne to his hermytage vtterly delybered for to resyste agaynst the sayd temptacyon.

¶ A wounderfull & laudable constaũce hadde a nother hermyte dooyng penaunce in Sythye for becaule that afore his profellyon in the lyfe heremytarye he had knowen carnaly a moche fayre woman. ¶ The deuyll that euer shall mowe begyle & deceyue the fren-

des and seruauntes of Jhesu Cryste / brought agayne full ofte to his remē braunce the same womay puttynge a fore his eyen the grete beawte of her. It happed by sufferaūce dyuyne that a nother brother came oute of Egypte that shewed vnto hym as trouthe it was/that the sayd womay was deed. The whiche thyng herde by the sayd brother/he wente to the place there she was burped / and spy toke awaye the erthe that was vpon her and spradde his mauntell ouer the deed bodye whi che was all rotyn/and mernayllously he begay to rubbe and styre the same his mauntell ayenst the rotynes of the sayd womans herces. ¶ And this do ne he wente agayne to his hermytage ¶ And whay ony temptacyon of the sayd womay came to hym/he putte a fore his eyen the sayd stenche and en forced hym selfe to feele it evll that the sayd temptacyon was passed / sayngc to hym selfe. Corrupte carcyne take thy evle of the bodye that soo moche Inordynatly ꝑ desyrest. ¶ And by this he relysted constantely to the synne of fornycacyon and lecherye.

¶ Who soeuer wyll kepe his chastyte / he ought not to haunte in places whe re wymmen be / all be they neuer soo parfyte.

¶ Two brethern hermytes somtyme departed togyder out of theyr hermy tage for to goo to the Cyte nexte by theym/to selle all that they hadde la boured with theyr handes in a yere for to store theym of some necessarye thyn ges. ¶ They come to ay ynne / and after that they hadde sold alle / one of them wente for to seke theyr prouysy ons & necessyteres for all the yere / and the other taryed in the house where as they were lodged. In whiche house atte the entylynges and temptacyon of the deuyll he cōpyted the abhor red synne of fornycacyon. ¶ Whay the other was come to hym agayne / he tolde hym that it was tyme to goo to theyr home. ¶ He that hadde done the sayd synne answerd that he coude not retourne declaryng vnto hym his syn ne/and that he was all desperate for the same. ¶ That other seeyng that he was in daunger to be dampned/for yf he hadde abyden with the worlde/ happely he hadde be habaundonned / not oonly to this vyce forsayd/but al so to all other / for to reduce hym to the waye of heelthfull penaūce he swo re and affermed vnto hym agaynst trouthe/that in lyke wyse he hadde do ne suche ay other synne/hym gruyng to vnderstande that it was better that they sholde retourne and do penaunce suche as the holy fadres sholde enioy ne them/thay ꝑ they sholde euer conty nuwe to do evyll. ¶ After he recomfor ted hym of the grete mercy of god / to hym sayeng ꝑ he neuer leueth the syn ner/soo ꝑ he wyll retourne to hym by waye of penaūce. So wente they both togyder out of the cyte. ¶ And he that had not synned made lyke penaūce as his felawe dyde for to gyue hē corage & good exemple to requyre & also for to haue a very hope to obteyne of our lor de his grace and mercy. ¶ And within a whyle after god shewed vnto ꝑ holy fadis by reuelacyon dyuyne the trouth of this befalle/& ꝑ the one gaste his bo dye to penaūce for the saluacōn of his

ſclawe/how be it that he had not done the ſynne. ¶ Hey maye doo no fayrer almoſe than to gyue his body for to ſaue his euencryſten & to praye god for his ſoule.

¶ Ay other brother there was þ ſemblably was tempted of þ ſynne of lecherye/wherfore by dyuerſe tymes he came to one holy fader that was dwellyng nyghe hym & euer he beſought hym þ he wolde praye god for hȳ/but the more þ the holy faã prayed/þ ſayd brother to more beſely requyred hym to praye for hym. ¶ And for this cauſe þ ſayd holy faã was both nyght & daye in oryſon for him/but it prouffyted hȳ nought/wherof the ſayd holy faã was ſore dyſcomforted knowyng þ his oryſon was not herde. ¶ But our lord for to comforte hym ſhewed to hym a viſyon þ cauſe why he was not herde/& that it was by occaſyon of þ negligences of hȳ for whom he prayed/þ whiche wolde not helpe hym ſelfe for to reſyſt vrageouſly ayenſt þ temptacõn of the deuyls/but rather take a pleſure to ſee the Illuſyons þ the deuyll preſented vnto hym puttyng in his mynde þ remẽbraunce of many dyſhoneſt womey. And how well þ in theſe folyſſhe Illuſyons his good angell þ was full heuy and ſory as hym ſemed of þ he reſyſted not ayenſt þ ſayd temptacyons/neuertheles he made no force for it. So ſayd he to þ ſayd brother. Why frende but yf þ take corage of thy ſelf caſtyng a backe þ delectacõns þ the deuyll preſented to the I can not helpe þ by my prayers And therfor þ muſt put thy ſelfe in oryſon & to faſt/to ſygh & to wepe/& other abſtynences to do. Thou knoweſt that the leche whan he wyl gyue to the pacyent ſome remedyes ayenſt his maladye/yf þ ſeke kepe not hȳſelfe from ſuche metes þ bey contrarye to his helthe/with grete payne the leche ſhall helpe hȳ. ¶ Alſo thy ſelfe þ arte in dedely ſynne þ putteſt no payne to recouer þ grace of god þ þ haſt loſt/but doeſt the contrarye of þ he cõmaũdeth the to do thrugh þ pleaſure þ þ takeſt in þ temptacõns of þ fleſſhe. Therfor helpe thy ſelfe/& god ſhall helpe þ. For otherwyſe þ holy faders þ are leches ſpyrytual ſholde not conne becauſe to reſtore to thy ſoule her helthe. ¶ The brother by theſe remonſtracõns toke at his herte ſo grete contrycyon þ he obteyned the mercy of god/& þ ſclaũdero⁹ & wycked paſſyon of lecherye wente awaye from hym.

¶ For no maner of nede þ a man hath he ought not to ſuffre þ ony yong woman ſerue in his houſe / all be ſhe his kynnel woman or otherwyſe. ¶ Ay hermyte beyng in his hermytage & doynge there penaũce was by one his kynnel woman wretchedly deceyued. For þ deuyll ſtyred þ ſame his kynnel womã for to ſee þ ſayd hermyte in his hermytage where he receyued her benyngly/& at this cauſe ſhe bode with hȳ a ſpace of tyme/þ whiche tyme/he knewe her carnaly. Not feire frõ þ ſame hermytage dwelled a holy faã right deuoute/þ which by many dayes afore þ caas was happed/whey he put water in a veſſell of his owne for hȳ to drȳke/incõtynẽt as he wold take þ veſſell trowȳg to haue drõken of þ water/þ veſſell tourned vplodõne in his hande & ſpylled þ wat & coude not drynke out of it. Thenne

he thought he wolde shewe this to his felawe for to knowe what is mener. Soo tolde he his waye for to come to his hermytage / but he was beclypped of the nyghte and constrayned for to goo lye in a Temple where Ydoles were. ¶ As he slepte within the sayde Temple / he herde the deuyls that sayde one to the other / how that nyghte they hadde made an hermyte to falle in the synne of fornycacyon with a wo̅man that was of his sybbe. ¶ The holy hermyte herynge these wordes was therof sore meruayled. ¶ On the morowe arte sprynge of the daye he began to walke forth on his waye vnto the tyme that he was come there as his felawe was. ¶ And entryng in to his hermytage he founde hym tryste full and sore to the deth. ¶ After his gretynge yeuen vnto hym tolde hym how his water dyde spylle oute of his vessell whey he sholde drynke / and that for to haue his counseyll in this matere / he was come towarde hym. ¶ That other that hadde done the sayd synne of lecherye answered. ¶ Alas my brother I haue gretter nede of thy counseyll / thay thou of myne / for the last nyght I felle in to the fowle dyshonest and abhominable synne of fornycacyon / wherof I haue offended my god and my maker wyckedly. ¶ Thenne his felawe sayd to hym / that he wyst it well and shewed hym the maner / how he herynge a slepe within a Temple of Ydoles hadde herde the deuyls sayeng the one to the other that whiche is sayd. ¶ Thenne he that hadde synned as without hope wolde haue gone to the worlde and forsake his hermytage. But that other reconforted hym alwel as he coude / prayngt hym to abyde styll in his celle / and that better it was to shewe oute the sayde wo̅may to thende they two togyder myght doo penaunce tyll that god had pardonned hym his synne / the whiche thynge he dyde / and syth ledde a lyfe moche deuoute and holy.

¶ Whan men are ouermoche vexed & trauayled of the deuyll / and tempted of the synne of fornycacyon / the soueraygne remedye is to occupye hym selfe in prayers and oryssons / or in temporall werkes / and flee ydelnes whiche is the rote of all vyces.

¶ To this purpose we rede that an holy hermyte beyng in a place named Lebya / the whiche by the deuyls was sore tempted for to acomplysshe the synne of lecherye. He consydered in hym selfe that it was of neccessyte that he sholde sette hym selfe to some werke by ꝑ whiche his bodye were strongly trauayled. ¶ Now this hooly was a potmaker / so aduysed he ꝑ he sholde make a woman of erthe / & in dede he dyde so / after ꝑ she was made / he sayd to his thoughtes ꝑ tourmented hym of ꝑ synne of fornycacyon ꝑ he had a woman to kepe. But bycause ꝑ this notwithstandyng he was euer tempted as aboue / he ymagyned to labour more than he had done tofore / & made childern of erthe sayng after to his thoughtes whom they moeued bꝰ to lecherye that he hadde bothe wyfe and childern. Moreouer for to ouercome his passyons / he purposed to labour more than he had done afore / sayng that nedes he muste trauayle / aswell for to gete his wyfe & childern theyr lyuyng /

as allo for to cloche theym. Fynably he lwaged and trauayled his flesshe / soo that with payne he myght remoeue hym selfe. ¶ And thus god seeyng his grete persecutaunce toke awaye from hym alle theise foule thoughtes and hym replenyllhed with his grace / wherof he glorifyed and gaue thankes and laudes to the name of oure lauyour and redemptour Jhesu cryste Nothyng is more lyght to be broughte thay is the temptacyon of the lynne of the flesshe. ¶ And bycaule that in the layde lynne soone take grete and Inordynate loue. Je is of necessyte that the nourysshynge of the layd lynne be putte awaye by oryson and makyng leene of the bodye. ¶ To this purpose a brother asked ones to ay abbot named Poemen what thynge he myght doo for to Resyste agaynste the lynne of fornycacyon / wherof he suffred and endured soo grete payne that he lost therby his entendement and became as furyous. ¶ The holy abbot answered vnto hym that the louerayne remedye hadde be founde by the prophete Dauyd that sayth. ¶ J haue stroke the lyon / and ofter J haue slayne the beste. That was to saye / that he toke awaye the woodnesse and the enforced angre of his herd. That was the bowyng and Inordynate wylle of this lynne of fornycacyon. ¶ And by this meane allo by the labour & veracyon of his bodye he dysplyed & ouercame the lynne of fornycacyon.

¶ Here fynysshed the exortacions how men ought to eschewe the lynne of forneacyon.

¶ Other exortacyons folowen for to acquyre the vertue of pacyence and humylyte begynnyng in latyn ¶ Dicebat sancti seniores ꝛc.



OTher exortacõns weyteth sainte Jerom for to haue the noble vertue of humylyte whiche is the foundement of all vertues / and allo the ryght necessary vertue of pacyence. And fyrst he putteth ay exemple of ay holy hermyte that enhabyted þ delertes of Sychye whiche was boundmay and thrall to some lordes dwellyng in the Cyte of Alexandrye. This hermyte euery yere came donne from his hermytage in to þ Cyte for to bryng them the penlyon þ he ought to them as þ seruaũts done to theyr lordes / but þ layd lordes þ to warde hym had grete reuerence & parfyte loue came hym ayenst requyrynge hym þ he wolde pray god for them / whay he was

cause his custome was to gyue them
theyr sayd pensyon / and to putte ma-
ter to a busshe for to walshe theyr fe
te as holdey he was to doo bycause of
his sayd lordshyppe. ¶ The sayd lor-
des that wolde not that he sholde serue
them of soo lowe seruyce sayde vnto
hym. ¶ O fader right benygne/doo
not vnto vs soo grete wronges/as for
to walshe our fete. For surely thou an-
grest vs yf thou doo soo. ¶ Thenne
the holy fader answered to them. The
almyghty and sourrayne god Ihesu
cryste hath ordeyned you to be my lor-
des and I to be your thrall wherof I
thanke hym / and therfore I ought to
doo to you this seruyce as your bounde
man. ¶ I praye you right hertly that
ye wyll take aworthe this lytell seruy-
ce/and that ye receyue the pensyon that
I owe you. ¶ The lordes answerd
that they sholde neuer take pensyon
more of hym. But he answerde ayenst
them sayeng/yf they toke not the sayd
pensyon/that he sholde neuer retourne
to his hermytage/but sholde serue them
all his lyfe. ¶ Thenne they fryngе
lest he sholde be angry / and to thende
he sholde goo agayne to his hermyta-
ge/they toke the sayd pensyon/and ga
ue it Incontynente to the poore folke
for goddes sake.

¶ Ones vpon a tyme they questyoned
hym why he brought to them this pen
syon as a bounde man syth that they
wolde not take it. ¶ And he answered
he dyde soo for to quyte hym of the ob
lygacyon where of he was bounde to
them/and also fryngе lest he sholde
lese the meryte of his fastynge wat-
chynge and orysons / yf he payed not
the pensyon that he ought vnto them/
supposynge in his mynde yf he payed
it not / that the goodes that he dyde
in his hermytage sholde retourne to
the possessyon of his lordes vnder whos
lordshyppe his oratoyre or lytyll house
was buylde and sette.

¶ Good and kynde fraternyte is of-
tyn cause of deuocyon / but yet moche
more the goostly fraternyte.

¶ Two men were brethern germayn
and goostly brethern/for they were bo
the togyder reclygyouses. ¶ The deuyll
enuye of all bounte trowed to haue de
parted them one from the other and
wolde haue putte dyscencyon betwene
them. ¶ It happed ones that the pon-
gest of bothe lyghted a candell atte e-
uen. And as he sholde putte it to the
candelstyck/the deuyll Inuysybly ma-
de it to falle downe to the grounde and
putte it out throwyng to moeue noyse &
dyuysyon amonge the sayd two breth
ren. Soo rose vp the eldest brother in
grete wrathe smote the pongest / the
whiche lyenge atte grounde began to
laye. ¶ O my lorde be pacyente I shal
go lyght it agayn. The deuyll seeyng
that the pongest had gyuen soo gracy-
ous an answere/and that by this mea
ne he myght not bryng them to dyscor-
dure/incontynent he went from them
all confuse. ¶ And the next nyght the
deuyll shewed it to the prynce of the
deuyls / sayenge that for the humylyt-
e of the pongeste Relygyouse he cou-
de not haue serued hatred nor dyuysyo
on amonge them. ¶ Sayenge more
ouer that oure lorde by occasyon of
his sayde humylyte hadde spredde o-
uer hym his grace/wherof he was lost

tourmented. ¶ The preest of the lawe that herkened the narracions of the same deuyll was wounderfully abasshed And conſyderyng the grete ſolle of the ſoules that the deuyll drue to hym by the trayne of Ydolatry/went to the holy faders for to be Inſtruct of them in the doctryne of oure bleſſyd ſaueour & Redemer Jheſu Cryſte. Receyvyng to them this that the deuyls had purpoſed that ſame nyght. And tyndably after that he was baptyſed he toke the habyte of an hermyte. And ſyn by the meane of the grace of god of the whiche he was replenyſſhed/he was a man of right holy lyfe. And pryncypally he was ſo humble/that all the faders were meruayled of his grete humylyte. And he affermed that the vertue of meknes is that ſame that moſt ouercome the deuyls of helle. ¶ Alſo by meknes god our bleſſyd ſaueour and redemptour hath victoryouſly brought vnder foote all the puyſſaunce of the deuyll. ¶ More ouer he certefyed that a nother tyme he herde the deuyls ſaye/ that whey they tempte ony by mocion of Iniurye the one ayenſt the other/yf the one ſuffreth paciently the Iniuryes that be doon to hym/prayng hym that ſo Iniuryeth hym to haue pacyence as the yong hermyte dyde to his brother/ Incontynent the deuyls haue no more puyſſaunce to trouble nor tyle hym to lynne. ¶ How be it that vertue is worthy to be honoured / alwayes the vertuous perſone ought to flee the places where men doo to hym honour/to the ende that the deuyll tempte hym not by vayne glorye.

¶ The abbot poemey to this purpoſe recounted to his brethern/that in the tyme that Theodolius was Emperour of Conſtantynople. There was an hermyte that hadde a lytyll houſe without the towne of Conſtantynople nyghe ynoughe to a place of pleaſure where the Emperours wente gladely to paſſe the tyme by maner of recreacion. ¶ Theodolius knowyng of the ſayde hermyte and that he neuer wente out of his ſayde houſe purpoſed for to goo vyſyte hym. And whan he was nyghe the ſayd place/he made his folke to tarye and wolde goo there all one. Soo came he and knocked atte the hermytes doore. The holy hermyte roſe vppe anone and opened the gate. After that the Emperour was entred there ynne / he looked alle aboute the chambre and he founde there no thynge but a lytyll drye brede. He prayed the ſayde hermyte that he wolde gyue hym ſome mete. ¶ The holy man preſented hym Incontynente brede/ſalte/and water. Thenne after that the Emperour aſked hym how the holy faders of Egypte dyde lyue in the deſerte. Where vnto he anſwered that contynuelly they prayed and were in theyr orylons for the ſaluacyon of theyr ſoules.

¶ More ouer the Emperour aſked hym yf he knewe hym not. And he anſwered naye. Thenne the Emperour tolde hym that he was Theodoſius the Emperour of Conſtantynople. ¶ Thenne the hermyte kneled downe on his knees a fore hym to the grounde. But Theodolius toke hym vp ſayeng in this maner. Ye Relygyoules are righte happy in this preſente

wolde/for ye lyue without solycytude and are euer to pens. All your labour is to doo the saluacyon of your soules/ and to acquere the Royalme of paradyse. And in good sothe I tell the holy fader that I that am Emperour hadde neuer rest/but I haue be & am continually in labour and tribulacyon/ and be it in drynkyng or in etyng. Dame solycytude cometh and telleth my mocreles. After the Emperour salued hym honestely and toke leue of hym. The may of god considerynge all the nyght how the Emperour was come to hym / was a ferde that many other lordes sholde come in lyke wyse to hym Wherfore dredynge the grete honour that they myght haue done to hym/ purposed to goo thens And in dede he wente to the deserte of Egypte with the other holy faders/to thende that he were not withdrawe nor brought from his humylyte by the pleasure that he myght haue taken in the vysytacyons of the lordes that sholde haue comen for hym. Soo ought we well to take hede to the exemple of the sayde holy fader that toke soo moche payne vpon hym for to kepe his humylyte without whiche we maye not come to the eternall lyng glorye.

¶ Of the sayd abbot Pocmey Recounted the holy faders that on a tyme the Juge of the prouynce where he was that hadde herde many thynges of his holynesse sente hym worde and prayed hym that he wolde vouchesaufe to receyue hym in to his house / for he wolde goo see hym. ¶ The holy may Pocmey thought in hym selfe that yf the sayd Juge sholde come to hym/many other myght also come there/where by his conuersacyon sholde be knowen the whiche he hadde kepte soo secretly sythe the tyme of his youthe. ¶ And by this myght the deuyll thought his cautele and malyce tempte hym of vayne glorye. And thus he sholde lese all the merite that he hadde acquerred.

¶ Alle these thynges considered / the abbot Pocmey sente worde to the sayde Juge that he sholde not receyue hym This answere herde the Juge was angry and wrothe supposyng that the holy fader wolde not receyue hym because he was to grete a synner. Alwayes he thought in hym selfe by what maner he myght best spekē with hym. So he aduysed hym selfe and made to be take and brought to pryson the sone of the syster of the sayde holy may/ ymagynyng that when the sayde sayntē Pocmey sholde knowe of it he sholde come for to sue his delyuerance towarde hym / or elles he sholde be contente for to Receyue hym in his celle or lytell house. ¶ And this doon he sente worde to the holy abbot Pocmey/ that he sholde not be wroth for the prysonement of his neueue. For as soone as he wolde come and spekē with hym he sholde be delyuerred oute of pryson. The syster of the sayd holy may all wasshed in teres went to ꝑ deserte for to telle hym these tydynges/but he had a meruayllous constaūce/for he neuer opened ꝑ doore nor spake not to his syster wherfor she as a woman frō her wytte began for to curse Pocmey he cause of ꝑ he had no dyspleasyr ouer her sayeng O tyght harde herted & cruell may in thy herte made of yron which can not be

mocurd thurgh the terres of thy syster Germayn. I haue but one oonly sone whiche thou lewest in daunger oncly by cause þ wyll not obeye to the petycyon of the Juge. The abbot Poemey sent anone suche or semblable wordes vnto the Juge. Syr Juge. Poemey hath no childery of his body begotey ouer who me he ought to sorowe ne make cõpaꝛ syon. The Juge herynge this wordes/ sent hym a letter contaynyng this that folowyth. Abbot Poemey yf þ wylte not come to speke with me to thende þ thy neue we may be delyuerd/ wryte vn to me in forme of a supplycacyon/ & I shall graũte all that þ shalte delyre of me. Thenne at the exhortacõn of som thabbot Poemey wrote to hym in this maner. Thy noblenes shall make goꝛ od informacõn of the syte of my neueꝛ we/ & yf he hath deserued deth make hym deye/ to thende þ in this presente worlde he be punysshed of his synnes/ wherby he maye eschewe þ payne euerꝛ lastyng. And yf he hath not done that thynge wherby he sholde be worthy to suffre deth for it/ make of hym þ whiꝛ che thou maye suffre to be do after thy lawes.

¶ A nother of the holy faders of Egypt named Agathon very pacyent & humꝛ ble was of some brethern vsyted/ by cause they desyred to knowe his grete pacyence & humylyte þ mey sayd was in hym. And for to preue hẽ they sayd to hym many grete Jniurys hym reꝛ prouyng þ all his holy faders were sclaũꝛ dred thurgh his pryde/ & þ by his exalꝛ tacõn he setted all the other to nought in bachbityng and blasphemyng them/ With this they sayd to hym/ that þ cauꝛ se why he blaphemed his felawes/ it was by cause he was lecherous. And to thende þ mey sholde not suppose noꝛ deme hym selfe allone to be lecherous/ he contynuelly sclaundred the other. The holy man Agathon to these Jniuꝛ ryes & other answered humbly/ that he coude not denye the synnes of þ whiche he was by them accused/ but kne we to haue cõmyted theym & doon/ and after kneled done before them & sayd. My brethern I beseche you þ it wyll pleaꝛ se you to praye god for me þ am a ryght wretchyd synner/ to the ende that by your oryons my god wyll pardonne me/ & that thurgh your merytes I may haue therof Jndulgence & remyssyon. The brethern Jniuryed hẽ more than they hadde done afore/ sayeng that he was ay heretyke. But the holy fader thẽne answerd. My brethern I knowle ge my selfe a grete sẽner/ but þ sẽne þ ye maye put vpon me hurteth nather my soule nor my body/ for it is nought in me. The sayd brethern after þ they had herde his answere/ they casted hem selfe downe on her knees before hym reꝛ quyryng hym þ it wolde please him to pardonne them that whiche they had surmysed vpon hym/ & prayed hym of his grete humylyte by the whiche he hadde endured all pacyently without moeuyng of hym selfe. Thenne sayd Agathon for to kepe humylyte/ of the whiche groweth Jnfynyte frutes. I haꝛ ue wyll to suffre all except the accusaꝛ cyon of the vyce of herelye.

¶ Our sauyour Jhũ cryst endured all þ Jniuryes & shames þ the Jewes dede to hym for to yeue vs exemple of humꝛ lyte. ¶ Also he suffred the deuyll to

tempte hym. But whan the deuyll pur
posed to make hym selfe to be worshyp
ped by hym/he myght not suffre it. For
that selfe Jniurye reproued to the deyte
Alwayes he endured vnto the deth the
falle excusacyons and belynes that the
Jewes wytnessed ayenst hym/gyuyng
vnto vs exemple/that we ought to en
dure & here pacyently all Jniuryes and
rebukynges. But as touchyng the lyn
ne of heresye wherof ye haue accused
me for bycause that the sayd lynne ma
keth men to be departed from god / &
Joyneth them with the deuyll I haue
not mowe for this cause endure it. For
yf we were departed from god we shol
de not wete to whome we sholde praye
for the remyssyon of our synnes. And
of the other parte yf we be Joyned vn
to hym/he shall be our protectour and
shall gyue vs at the last his Royalme
so that we do our deuoyr toward hym.
¶ Atte that tyme all the holy faders &
relygyous that enhabyted the deserte
of Sichye were assembled to theyr chir
che whiche is sette in thoo deserte / for
to chese Ysaac for theyr grete prestes &
sourayne bysshop. Jn whiche chirche
atte certayne dayes they all comoyned
togyder & chose the sayd Ysaac. The
whiche heryng these tydyngys fledde
in to Egypt. Thenne many of the bre
thern fledde after hym. But they were
take of the nyght so that for that tyme
they coude not fynde hym. And ꝑ good
Ysaac delyuryng to be ferre fro them/to
thende that they sholde not fynde hym
he hydde hym selfe within a grete bus
she. The brethern seeyng ꝑ they myght
not goo nomore they vnladed an asse
that they had whiche bare theyr vytay
les for to ete by the waye and let hym
go to pasture where he wolde. Ther a
wonderfull thyng happed/for the asse
wente streyght to pasture & reste hym
selfe at the busshe where the holy fader
Ysaac was. And ꝑ morenyng whan
they wolde haue gone forthe on theyr
waye/they sede to the sayd bussh whe
re they fonde theyr asse by ꝑ holy man
whiche they wolde haue bounde and
brought by force with them. But he
wolde not late hym be bounde/but an
swerde to them to grete humylyte. My
brethern I see well ꝑ it is the wyll of
god that I shall obeye to you. So am
I delybered to pleasse you and to accep
te the charge that ye gyue me how be it
that I am vnworthy.

¶ Also in ꝑ sayd deserte were two bre
thern dwellyng togyder/the whiche by
cause of theyr pacyence and humylyte
were gretly cõmended and prayed of
the other brethern. The one of them
wyllynge to preue yf they were parfyt
in meknes and pacyence wente & vysy
ted them/& he was receyued of them
honestly & with grete Joye. After that
they had done togyd theyr orysons as
they were wonte/he that was come for
to tempte them lepte out of theyr selle
& lyttell house & entred in a lyttell gar
den where they gadred some coles / &
thenne for to haue angred the sayd bre
thern/he tobe a staffe & beate & mas
hed all theyr coles that grew e well fay
re & bryghe except one cole allone. But
the brethern seeyng his maner doynge
sayd to hym no thyng / but shewed to
hym a mery countenaūce & made hym
good cheer. Soone after they wythdrew
we to theyr house for to say euensonge

[illegible] they [illegible] [illegible]/they [illegible] [illegible] [illegible]

ont grete hongre soupes that they shal
be grete enemyes to the name that
many peoples shal of hym and of hys ma
ners a horrible. The whyche thyng was
done soo. Also it happed wonderfully
that the saide abbot that he was sette
vpon his grete to the entre as he had
deuysed/sodenly it waxed grete with
flowres and bare fruyte / wherof alle
the brethery togeder honoured & glory
fyed the myght of god. And sayne
Jerom wryteth that he hym selfe sa
we the tree that proceded and grewe of
the sayd staffe. By this it appyereth
vnto vs well openly that god our blyf
sed creatour taketh carefully theym
that of good affectyon and verap con
fydence serue hym. And what some
euer sclaunder or shame that is done to
vs wrongfully/we ought to hope ver
ryly/that the trouthe by myracle or o
therwyse/shalbe soone or late knowen
A poore mayde whiche was vexed and
thraunyled of the deuyll was brought
to ay holy abbot named Appolon by
some folke the whiche prayed hym thre
dayes duryng affectuelly that he wold
be delyuer out of this Incomparable
the poore lyfe. The sayd holy man
after theyr prayers and supplycacyons
answered that he was not of soo grete
merytes towarde god that he sholde ha
ue grace vnto hym any power or auc
toryte of the deuyls. But what an
swere that he made to them/they mo
re and more prayed hym/wherfore he
seyng theyr grete constaunce/came to
dore the sayd fyld and commaunded the de
uyll sayenge. In the name of god our
creatour. O spyryte Infamed I charge
be the that thou departe soone oute of
the bodye of this creature. The de
uyll spake answered. I wote wele
to whom whom I may commaunde in the
name of god to departe. Neuertheles
lette as that I shall goo I adiure the lay
be the sworde / what bewsynes is the
gospell thou wotest/what are the wo
ches/what are the sheep/what the holy
mayd answered to this maner. The
wethers represente the Innocente & vpri
ght amonge the whyche I am the wa
ke bernde of my grete and outragyou
se hunger. But as to the sheep god vnc
ly knoweth them. Thenne the de
uyll cryenge with a lowde voyce sayd.
Ha Appolon I maye not byraule of
thy grete humylyte abyde noo lenger
afore the. And Incontynente he lefte the
pacyente as halfe dede that he hadde
afore tormented soo sore/and yede a
waye cryenge horyblyp/and was herde
of all them that were present/whyche
sawe the myracle wherof they rendred
thankes vnto our lorde that soo grete
myracles dothe by the merytes of his
humble seruaunte.

After the rehersall of the holy fa
thers / somtyme was a Relygyouse in
the desertes of Sythye / the whyche de
syrynge sore to be Inflamed in good ma
ners for the saluacyon of his soule/he
wente sore to see ye holy lande that cal
led is a place called Cirpe. And whan
he was come there/he wyste not where
to lodge hym selfe for the grete multy
tude of Relygyouses that were there.
The whyche thynge seryng one of
them/moued of compassyon/delyue
red hym a celle as lytyll house that he
hadde / and taught hym that he shulde
abyde there tyll that he hadde fynysshe

ny other. ¶ After that he hadde be there a lytyll whyle many of the brethern came and dyspred hym for to here and lerne of hym some good for the soule. For he hadde that gyfte of god that he coude well teche prudently other folke. ¶ The Reclygouse that hadde lodged hym was moche enuyous of the worshyppe that the other Reclygouse made hym/and sayd to hym selfe. It is long a goo that I fyrste come dwelle in this deserte / and now the brethern come not see me but oonly vpon the holy dayes/and euery daye they come to vysyte and see hym to whome I haue taken my lodgys/the whiche came but now late a goo. ¶ Thenne he sente hym worde by his dyscyple that he sholde goo out of his sayd lodgys. for he wolde occuppe it. The dyscyple came to the holy fader and shewed hym his erraunde alle the countrarye sayngc. Fader deuoute/my fader hath sente me vnto the for to wyt how thou doest/for he herde saye that thou was syke. Ha good seruaunte/he was not lyke the seruaunt of this tyme present whiche be more redy to here the euyll tydynges than good. ¶ The holy fader answered to the dyscyple / that he sholde thanke humbly his sayre fader and that he sholde recomende hym to his deuoute prayers / and in lykewyse sayd to the sayd dyscyple that he sholde praye for hym / for he felte his stomake right sore enfebled. ¶ The dyscyple came agayne to his sayre fader and sayd to hym. My fader he prayeth the ryghte affectuelly that thou gyue hym space to auoyde two dayes hangynge the whiche he shall see for to be pursueyed of a nother. ¶ After that thre dayes were passed/he sente agayne his dyscyple to telle to the sayd holy fader that he sholde departe / or elles he sholde hunte hym oute with a staffe. ¶ The dyscyple retourned to the holy fader to whome he sayd. Fayre fader I come here bycause that my fader is in grete payne to knowe yf thou arte better atte ease than thou were afore/ this thre dayes were passed/and therfore telle me how thou felest now thy selfe. ¶ The holy man answered. My brother I thanke god hyghely of that thou hast take soo moche payne for me / for certaynely by thy prayers I haue recouerd my helthe. ¶ The dyscyple came to his abbot and sayde to hym. My fayre fader he prayeth the as moche as to hym is possyble / that it wyll please the to haue pacyence tyll sondaye / and incontynent he shall departe. ¶ The sondaye was come/and the Reclygous sore moeued with enuye went oute of his lodgyse with a staffe for to chace oute the other from his houle. ¶ Thenne the dyscyple seeyng the furour of his mayster prayde hym that he wolde suffre hym goo a fore / to thende yf ony brethern were with the other Reclygouse / that he sholde not be shamed to make hym ony gryse. ¶ The dyscyple Incontynent departed and came to the deuoute Reclygouse and tolde hym thus. My fader and frende. My fayre fader cometh towarde the I counseyll the to goo from hens ayenst hym / for he loueth the aboue all other. ¶ Thenne yssued the good man out of the houle well gladde / and whan he was come

to hym he kneled on his knees and
sayd. O my ryghe well beloued bro-
ther I thanke the moche of thy cel-
le that thou hast lente me for goddes sa-
ke / to whome humbly I beseche that
he wyll rewarde the for it in the lyfe
that euer shall last. ¶ That other ho-
ly fader therwe thenne the taske from
hym and tolde hym to his armes for to
kysse hym. ¶ After he poynted hym
self for to go take his repast with hem
in his celle forsayd. And whan they we
re arryued the sayne fader abbot de-
maunded of his dyscyple yf he hadde
done to the other his messages that he
hadde charged hym to telle hym for to
make hym to voyde his lodgys. The
dyscyple answered. Certaynely fayre
fader I telle the that whan thou com-
maunded me to go to hym I durst not
for the reuerence and obeysaunce that
I owe vnto the as to my fader / answe
re ony wordes ayenst the / but neuerthe
lesse I neuer tolde hym that / that thou
bade me telle hym. ¶ The Relygyous
se beryng the dyscyple spekyng / and kno-
wynge his prudence. Incontynente he
cast hym self donne atte his fete and
sayd to hym. I promyse the that from
hens forthon thou shalte be my mayst-
er / and I shall be thy dyscyple. For
by thyne attemperaunce and the good
drede that thou hast hadde of me / thou
haste deliuered my soule fro synne.
¶ And by this we se / that seruaunte
ought to loue more the saluacyon of
theyr maysters soules / than to theyr
wycked wylles ayenst theyr sauetr / to
obtempre or be agreable.

¶ The holy faders trusted to one
named Johan that was dyscyple of
paule the abbot / that this Johan
was verraye pacyent humble and obeyst
saunte. ¶ And whan his abbot com-
maunded ony thynge for to be doo /
how well that they were dyscyple / he
neuer sayd theyr ayenst nor murmured
ayenst hym. ¶ It happed ones þ̄ in his
monastreye men had grete nede to ha
ue a quantyte of dong of oxen / so sent
the abbot paule his dyscyple Johan
for to fette the sayd dongē where as he
coude fynde it. ¶ The dyscyple Incon
tynent yelded hym self redy for to go
but neuertheles he tolde hē̄ þ̄ he had
herde many persones say þ̄ there about
was a lyonesse þ̄ deuoured the folke þ̄
she mette. Thabbot all playnge sayd
vnto hē̄ / go go care not for it yf she co
me to the þ̄ shalt bēde her & shal bryn
ge her with the. This sayd þ̄ good dys-
cyple Johan departed & sought so lon
ge tyll þ̄ he had foūde the sayd dongē þ̄
he sought / but the lyonesse came there
the whiche lept vpon hē̄ for to haue de
uoured hym. The yong dyscyple desy-
rēg to do þ̄ his mayster had cōmaūded
hē̄ enforced hym self for to take her /
but she scoup out of his handes / he rā
ne after her sayngē. O best tary thy sel
fe / my fader abbot hath tolde me / þ̄ I
sholde brynde þ̄ to thende þ̄ I shold bryn
ge þ̄ afore hē̄. Thenne by suffraūce dy
uyne þ̄ sayd best taryed her self tyl tyll
þ̄ she was bounde / & fynably suffred her
self to be ledde by þ̄ dyscyple vnto the
presence of his abbot / þ̄ whiche seryng
this myracle glorifyed þ̄ name of god.
And his dyscyple sayd to hē̄. Why fadē I
haue accomplysshed & done þ̄ þ̄ þ̄ deuell
cōmaūde me. Thabbot deruyng þ̄ the
dyscyple sholde glorifye hē̄self of this

werke done of hȳ repreued hȳ gretely sayeng. Thou art ay outmoche foole to haue brought hether this ferfull best & therfor vnbynde ꝑ her to thende that she maye go where she lyst her selfe

¶ One of the holy fadȝs sente ones his dyscyple to fette water att a welle whi che was ferre from his celle or cotage. ¶ This dyscyple forgate to take with hȳ the corde for to haue his bokette dō wn to the welle wherof he was full sory whan he foūde him selfe without it at ꝑ sayd welle. For he wyst not how to do for to drawe water/nor he durst not go home without. And tyndyng hȳ selfe thus troubled / he began to praye god oy his knees & sore wepyng made vnto hym suche a Requeste & oryson. O my god that haste made the heuen the erthe/the see/& all the meruayllou se thynges that be therin/ ꝑ knoweste that thy seruaūt hath sent me here for to bryng him water. I beseche the that thou wyll suffre that I maye bere him some. Soone after he tourned his spe che vpon the well sayeng. O welle gy ue socours to the seruaūte of god myn abbot ꝑ hath sente me here for to bryn ge hym of thy water. And incontynen te after these wordes sayd/by ꝑ suffraū ce of god dryne/the water of the sayd welle arysed her selfe vp vnto the bor ders of the welle aboue. And whey the dyscyple had fylled his vessell the water wente dōne agayne in her owne place. ¶ And this done the dyscyple wente & bare water to his abbot thankyng and glorifyeng the name of our lorde.

¶ Eulalius was a good Relygyouse full of all humylyte & of so grete symꝑ plesses that whey ony thyng blameful was done ty the monasterye where he dwelled / they that had done it sessed them/sayeng that the sayd broder Eu lalius had done it. ¶ And thēne whan his elders came to repreue hym of the fautes that wrongfully and without cause were putte vpon hym / the good Relygyouse by his grete humylyte kne led oy bothe his knees before them and asked them therof pardon as yf he hȳ selfe hadde cōmyted the sayde fautes. ¶ And bycause that the sayd elders to warde whom he was ofter tymes accu syd/sawe that he correcte not hymselfe for theyr admonycōns/they folowyng the rules of the monasterye sette hym to faste many dayes for his penaunce. And he bare it alle pacyently obeynge to his sayd elders & to all theyr wylles the whiche trowyng by the aculacōns that the other ponge brethery made a gaynst hym wherof he seused not him selfe/that he euer sholde perseuer ty his malyce and wyckednes without to cor recte ne amende hym selfe ty ony wyꝑ se/went to theyr fader abbot for to a sk he hym what of the sayd brother Eu lalius was to be done/the whiche they sayd was Incorrygyble. For the wende not that he endured the sayde penaūce by his humylyte / but byleued that he made all suche fautes as he was acu sed of. So sayd they to the sayd abbot O fader we haue as moche as to vs hath be possyble suffred & endured the grete fautes of the brother Eulalius/ by whose wyckednesse slouth and nec lygence all the necessaryes & ornamen tes of our chirche be wasted torey and brokeg/he setteth nought by our correc cyons and wyll doo no thyng for vs.

And therfor we are come towarde the for to wyt what thy wyll is to be done in this behalfe. ¶ The abbot thenne answered to them. My brethern late vs abyde awhyle and haue pacyence/and thenne after we shall dyspose therof as we shall see moost expedyent & lawful to be doo. This answere soo done/the abbot entred in his secrete oratorye/& made his requeste vnto god to the ende he wolde Instructe hym what was to be done of the sayd Reygroule/whi che thynge was to hym shewed of our lordes dyuyne reuelacyon. ¶ And anone he assembled all his reygroules/to whome he sayde this that foloweth. ¶ My brethern byleue me. I enswre you I loue better the matte of Eulali⁹ with his humylyte and pacyence/than all the werkes of those that murmure agaynst hym and that dyspraysse hym And to the ende that ye shall knowe what merite he hath toward god/bry ge me here all your mattes & ye shall see what I shall doo. ¶ The mattes y brought and sette togydre all in a hepe the fader abbot made therto be fyred And in effect nothyng abode there vn bruste / excepte oonly the matte of the good Eulalius/the whiche in the myd des of all the other abode hole withou te ony hurte of the fyre. ¶ All the bre thern seeyng this myracle/humbly Re quyred hym pardon of that they hadde spoken & lyed vpon hym / & syth bare hym honour as to one of the greteste of there monastery. ¶ Eulalius seeyng that men dyde to hym so grete honour doubtyng to lese humylyte by vayn glo rye or other wyse departed vpon a nyght and yede his waye to enhabyte hym selfe in the deserte wythin a caue for to eschewe the worshyp and pryde of the worlde.

¶ It is prouffytable & necessarye that we knewe the laudable vertue of pacy ence of the holy fader abbot Anastas⁹ to thende þ we consyderyng the same/ & his merueyllous magnanymyte & lyndenesse/we enforce ourselfe to be lu che atte his exemple. ¶ He had a boke of fyn parchemyn conteynyng both the olde and the newe testamente/the whi che was of grete pryce and value. For it was estymed to be worthe .xviij. hy lyng of the money that atte that tyme had cours/the whiche sholde drawe to a ryght grete somme of syluer of the money that is now occupyed in this londe. ¶ A Reygroule came towarde hym for to see hym/and seyng that he was not in his lodgys / sawe the sayd boke the whiche bycause that it semed hym fayre he tooke it and bare it away as a theef. Anastas⁹ retourned sought his boke for to studye in it/but he fou de it not. ¶ And bycause he was tolde that the sayd Reygroule hadde be in his lodgys / he thought that he hadde robbed it/and dredynge lest he sholde foul were hymselfe yf he made questyon vnto hym of it/he durst not telle hym nothyng of it. ¶ Within a whyle after the sayd Reygroule brought the sayd booke with hym to be solde in a Cyte moost nere to the monastery of the sayd sayne Anastasius. ¶ And bycause that the marchaut to whome the sayd Reygroule wolde haue solde the sayd booke/wolde not by it withstandynge this that he knewe not how moche it myght well be worth/he lefte therupe

ey the somme of .xvi. shelynges. And this done he cary to the holy fad Anal talius for to shewe hym the sayd bolle & to wyt of hym yf it was well worth the sayd .xvi. shelynges. ¶ The good abbot Anastalius andwered vnto hȳ yt/& that it was a good bolle. So went it agayn the marchaūt to the sayd bro der/& gaf hym for it certayne pyrer of syluer by a sale made bytwene them/& with this bargayne he tolde him/that the abbot Anastalius had tolde hym þ it was a good bolle & that it was well worthe the pyrer. ¶ Thenne was the brother sore aferde & asked of the sayd marchaunt/yf the sayd abbot had not tolde hym none other thyng. The whi che answered that nay. ¶ The brother herinyng after these wordes was righ te sory and asked the bolle agayne of the sayd marchaunt. And syn after in grete compunccyon yelded it ayene to the bysshop Anastalius prayeng hym that he wolde forgyue hym his synne. ¶ Anastalius wolde not take agayne the sayd bolle/but gaue it vnto him de syryng hym that he sholde take it with hym/but the broder wolde neuer depar te thens tyll Anastalius had takey it agayne as his owne / and syghed and wepte full sore asbyng pardon of his synne. Whan the holy abbot sawe his compunccyon / he tolde this broder for to dwelle with hym / with whome he abode all the dayes of his lyue.

¶ An other hermyte there was somety me named Pyot þ whiche abode a spa ce of tyme with sayne Anthony/whan the sayd Pyot was come to .xxb. yere of his age/of the consentyng of sayne Anthonye / he wente to a place moche secrete and ferre from all folke for to lyue there solytaryly/the whiche place was sette betwix the londe of Nitrye & the deserte of Sychye/whey he was co me to the sayd place/he was constrayn ned to make a welle for to haue water out of the erthe. ¶ And as he was del uynge and bely about it / he purposed to drynke of suche water that he shol de fynde there. It happed that it was founde so salte and so byttet / that all thoo þ came there to see this holy her myte were constrayned to bryng water with them because they myghte not drynke of the water of his welle forsay de. ¶ Neuertheselle the good Pyot vsed the same water duryng þ space of .xxx. yere and had none other drynke. And whey the other brethery dede telle him that he sholde departe from the sayde place for to eschewe the sayd water/he answered to them. My brethery yf we flee the bytternesses of this world/how trowe ye that we be worthy to haue the Joyes of paradyse. ¶ This Pyot lyued ay harde lyfe and a sharpe. For whay he wente to ony other place / he bare with hym but a loke of brede as blacke as alhys and of fygges fyue. ¶ Ju .xxx. yere he neuer wente out of his hermytage/nother for dethe of his parentes nor for ony other neceslyte. ¶ Atte the ende of .xxx. yere a wydo we his owne syster sent two of her chil dern to praye hym that he wolde co me speke with her a fore her dethe / to whome he answered that he wolde not goo to her. Wherfore this two chil dern wente towarde seynt Anthonyt and prayed hym that he wolde com maunde hym for to goo vysyte his

syster. And sayd that he wyste so. ¶ Soo tolde the good hermyte ye abbot a nother Relygyouse with hym and obeyenge to the commaundement of sayne Anthonye wente for to vysyte his syster. ¶ Whan they were come atte her house / he closed his eyen by cause he sholde not see her / and after sayd vn to her. I am thy brother / beholde me as moche as thou wylte / and Incontynente he departed and wente agayne to his hermytage. ¶ And this he dyde for to Instruate the prelates and abbottes / that they sholde not gyue le ue to theyr religyouses for to see theyr parentes or neyghbours whan they wolde goo theyr for the grete Inconuenyences that sholde mowe happen there by.

¶ An abbot called Johan dwellynge in a mountayne named Calamys had in sylence a syster whiche was a wo man of Relygyon / the whiche hadde eyled hym for to forsake the worlde / & all the vanytees of the same. He was xxiij. yere that he wente never out of his monasterye and without to go vysyte his syster / how well she desyred sore to see hym. And to this entente she sent hym letters by the whiche she prayde hym humbly that he wolde come & speke with her a fore the endynge of her lyfe for to be comforted of hym atte her last ende. ¶ Neuertheleesse he wolde not goo there. Wherfore she wrote to hym agayne letyng hym to wete yf he came not vnto her / ꝑ she sholde be constrayned for to go to hȳ herselfe The holy abbot was therme sore oy angred thynkyng to hym selfe / but yf he dyde ayenst the entente and purpose of his syster / he sholde be cause that / many other women atte the exemple of her sholde vndertake to lyue wyle for to goo see theyr kynesmen that were of Relygyon / to the grete hurtynge of theyr saluacyon / wherfore he loued better for to go to her / than that she sholde haue occasyon for to come to hym. ¶ Soo tolde he two of his Relygyouses with hym for to bere hym compayny / and wente to the monasterye where his syster was. ¶ And after that he hadde knocked atte the gate / his syster came there accompanyed with two other women of Relygyon. But bycause that ty. xxiij. yere they hadde not seen eche other she knewe not her brother / the whiche neuertheleesse knewe her well / but he wolde not make hym to be knowen. ¶ The brethern that were come with hym asked of her some water for to drynke / for they were wery and chafed of the waye. ¶ And after that they hadde dronke they returned agayne to theyr monasterye without ony other wonde to haue with her. Wherfore she not knowyng that it hadde be he / and wrote vnto hym agayne / that he sholde come see hyr / or ellys her soule perysshed. ¶ The abbot her brother for ay answere sente her wonde / how that he hadde be with her by that same token that she had gyuen them drynke / wherfore it sholde suffyse her / and otherwyse she sholde not see hym. ¶ And with this by his letters prayed her / that she wolde haue hym for euer Recommended in prayers towarde god / for to obteyne more easely by meane of the same the saluacyon of his soule.

¶ An other Relygyouse dyde otherwy
se. Some folke brought hym worde
that his syster was syke/and anone he
purposed for to goo to her that hadde
not sente for hym / whan he was co
me to the monastery where she was
professed. Incontynent she sent to hym
worde that he sholde retourne agayne
and that she wolde not speke with
hym / but and god wolde she sholde
se hym in heuen. ¶ And this dyde the
good ladye for to shewe that the mey
ought not to be spenced nor suffred
all be they parentes or other what soo
euer they be to haunte in the monaste
ryes where women of Relygyon be.
¶ For to knowe the vertues of the ab
bot Theodonus / it is to be noted that
he was dysciple of Saynt Pachomy
ey of whome is wryten here afore whe
re it is touched how in Thebayde be
many monasteryes and Infynyte Re
lygyouses vnder hym. ¶ It happed
that the syster of the sayd Theodonus
for to se hym / transported her selfe
vnto the monasteryr wherof he was
abbot / to whome some of his Relyg
youses Incontynente that she was co
me wente and shewed vnto hym her
comynge. ¶ The whiche thynge by
hym knowen / not wyllyng for to spe
ke with her / sente her worde / that it
myght suffyse her to knowe þ he was
in good helthe / and that she sholde
not care nomore for to come se hym.
¶ Moreouer prayed her that she sholde
Renounce the deceyuable vanytees of
the worlde / and that she sholde take
her to the astate of Relygyon / to the
ende that she sholde come to the felyc
yte and beatytude eternall / and after
that she sholde thynke in her selfe that
yf she dyde not soo in kepyng the com
maundementes of god / she myghte
not in noo wyse be saued. ¶ And to the
this purpose in haupnge stedfast fayth
and hope in god / without ony doubte
she sholde lyue euerlastyngly. ¶ Whey
she hadde herde his answere / as she
hadde be Inspyred of the holy goost /
she yelded her in a monasterye of wo
men of Relygyon where she was of
ryght holy conuersacyon. ¶ The mo
der of the sayde Theodonus whey she
vnderstode these tydynges/made some
bysshopes to wryte vnto sayne Patho
mey fader abbot of the sayd Theo
donus her sone / that he sholde com
maunde hym for to come speke with
her / and Saynt Pachomey dyde so
atte the requeste of the sayd bysshopes
that had wryten to hym for it. Theo
donus after the lettres of his fadr ab
bot seen and redde that his moder had
broughte hym / sente her worde that
for feere to offende god / he durste not
speke with her. For thus to doo he shol
de gyue to many a Relygyouse bothe
to men & women occasyon & maner to
doo the same. Wherfore he prayed her
that she wolde contente herselfe & that
for that tyme with hym she sholde not
speke. Shee thenne abydyng atte þ gate
whan she knewe that he wolde not co
me speke with her/purposed to herself
neuer to retourne atte her house. Soo
wente she to a monasterye of virgyns
whiche was nyghe ynough by the say
de abbaye / sayeng in herselfe that she
sholde se hym some tyme whenne he
sholde goo oute of it for the nedefull
affayres of the same / ymagynynge

also/that she myght profyte to the mul
titudye of ꝑ lyuyng lampyne for ꝑ holy ℭ
auncyent lyght ꝑ they loued theyr/wherby
lykewyse she myght do her labour to ca
lyyng cryste to ꝑ confusion of her foue.
ℭ Paynt pachomyeꝰ of whom is wry
tyn here afore ꝺe ꝺe mernaplonde thyn
ges and was almoost egall vnto sayne
Anthonye. ℭ He made oy a tyme his
prayer vnto god ꝑ ny a certayn tyme he
myght haue no lust for to slepe/to the
ende ꝑ nyght & ꝺaye he sholde watche
for to fyght ayenst the deuyls tyll ꝑ he
had accomplyshed that whiche Dauyd
sayth in his psalme. ℭ Neuer sayth he
ny spekynge of the deuyls. I shall not
ceasse tyll they be ouercome. The whi
che Requeste god graunted him. ℭ And
this holy Pachomyeꝰ sayd/that ꝺe de
uyls haue no myght ouer vo/so that we
wyll resyst to theyr temptacions/by mea
ne of ꝑ grace of god whiche we ought
to calle vpon. ℭ He sayd also ꝑ many
tymes he had herde ꝑ deuyls whey they
reuoked theyr controuersyes togyder/&
how oy a tyme one of them sayd these
wordes. I gyue oftentymes wonderful
lettynges & grete temptacions vnto an
hermyte/but as so soone ꝑ I haue gyue
hym one assawt/he castyth hym self ob
ne to ꝑ ryche & prayeth god/wherfore I
am constrayned to flee awaye all ashule
ℭ Ny other sayd. I holde a nother in
my pursuasion whiche sulfyllyeth folyshly
ny all ꝑ wycked thoughtes ꝑ I sette hym
afore. I make hym offeny to chyde & to
braule & to make mayle with his neygh
bours. I pryde hym slouthfull to ꝑ serup
ce of god. ℭ And therfore ꝑ holy man
Pachomyeꝰ sayde to his brethern. I
pray you my chyldren/ꝑ ye be alwayes
redy to calle vpon ꝑ grace of ꝑ holygost
whey any temptacion shall come vpon
you/& be nwayeyng no nyson/no ꝑ pol
cie gyuyth subtyll/& watche contynually
ny doynge of ꝑ same. Yeth this he war
ned them to haue euer ny theyr myndꝭ
ꝑ name of Jhesu. And after ꝑ he had ny
struct taught them thus/they went aye
ne to theyr houses/& neuer they spake
wordes ny vayne the one to the other/
but alwayes of ꝑ holy scripture/& pryn
cypally of those thynges ꝑ moeued the
to prayer/and to loue & drede god.
ℭ Oure lorde gaf a synguler gyfte of
grace to one of ꝑ olde holy fadꝭ/ su he
sawe wonderfull thynges whiche his bre
thern myght not see. Whan ꝑ sayd bre
thern dysputed togyder of ꝑ holy scripture
res/ he sawe ꝑ angels ꝑ assysted about
them. And to ꝑ contrary whey they de
uyded of vayne thynges/he sawe ꝑ de
uyls ny lykenes of hegges playng amõ
ge them/& tooke pleasure ny theyr wordes
And his custoume was atte ony tyme ꝑ
he sawe suche dyssyon that he withdra
we hymselfe ny to his chambre/& there
he wepte full pytesully/consyderynge
the mysteryes & wretchydnesse ny wh
che ꝑ deuyll putteth vs through his sub
tyltees/decepcions & malycyouse temp
tacions. And after he went ayen to his
brethern/whiche he exorted to flee vay
ne wordes/& also folysshe thoughtes/to
shewyng vnto them/ꝑ by the same ne
glect ny vs the grace of god/& renne ny
to his Indygnacyon/& of all the coun
of paradyse. ℭ Moreouer he sayd that
he was certayn ꝑ as soone & incontynent
that we prefer ny withdy our thoughte
purpose for to do ony thyng dyshonest
our good angell departed from vs/and

Incontynent the badde angell taketh poſſeſſyon of our ſoule. ¶ After he warned them þ they ſholde not ſpeke euermoche/ſayeng þ ye habondaūce of wordes/may not excuſe vs/& alſo the ſpyryte is therby more weke to withſtonde ayenſt þ wycked ſuggeſtyons ¶ In the palays of Theodoſi⁹ there dwelled an holy man named Arſenye þ had two childern/one was called Archadi⁹/& the other Honori⁹/the whiche were by þ ſayd emperour holden ouer the font ſtone. The good Arſenyen after þ he had in his herte beſyly conſydered þ eſtate of this worlde & þ vanytees of the ſame/he forſoke all & went to þ deſerte of Sythye for to lyue there the remenaūt of his lyfe in beyng alone/& to be departed from þ worldyſſhypes of the worlde. He beyng yet in þ worlde he was clothed moſt precyoully of all other þ were in þ palays ſeruyng þ emperour. And whan he was in the ſayd deſerte/he was þ man among the other that more pouerly & foully was arayed Upon a tyme wenyng to be in his chābre with many of his brethern/he herde a voyce þ ſayd to hym. Arſenye come out of thy chambre/& I ſhall ſhewe þ the dayne werkēges of men. The whiche voyce by hȳ herde/hym ſemed þ he lept out of his habytacōn/& incontynēt he ſawe a grete Ethyoppen þ hewe wood & gadred it in a hepe / & after þ he had gadred moche of it / he trowed to haue lyfte it vpon his backe/but he coude not/becauſe there was to moche of it. Yet agayne he hewe more therof & lette it vpon the other. ¶ Upon after he ſawe an other Ethyoppen þ tooke water out of a pōde & putte it in to a veſſell whiche was ſo full of holes that it myght not holde no water whiche was ſpylled and wente out atte the holes. ¶ After he was brought atte an other parte where he ſawe a grete buyldyng lyke a Temple/before the whiche were two men vpon two horſes & eyther of them bare a long perche vpon theyr ſholders / and bothe togyder attones wolde haue entred in the ſayd Temple/but they myght not paſſe/withſtādyng the lettynge of the ſayde perches that they bare ouerthward whan they wolde haue paſſed thrughe the gate. And nother of them wolde not meke hym ſelfe to the other / but eyther of them wolde be the fyrſt that ſholde entre. ¶ The whiche vyſyons were to hȳ by the ſayd voyce expowned in the maner þ foloweth. Fyrſt they that bare þ perches ouerthward/betokened thoo þ haue charge of relygyouſes as abbotes & ay other/the whiche in theyr offyces were proude & wyll not humble hȳſelf þ one towarde the other/in deſpyſynge the worde of god that ſayth. ¶ My childern lerne of me / for I am humble and ſwete in herte/and by this meane ye ſhall fynde the ſaluacyon of your ſoules. ¶ This proude folke by theyr pryde abyden out of the chirche/& come not in/that is to ſaye/that they haue no parte in paradyſe. ¶ He that aſſembled the wood in a hepe/ſygnefyeth thoſe þ do many ſynnes / & whan they trowe for to retourne to do penaūce/they be ſo ſore laden þ they can not apiye themſelfe to do ony good/but be therto ſlouthfull & negligent / wherby cōtynuelly they gad & Joyne ſȳne vpon ſȳne/& fynably they be dāpned becauſe

that they wyll not leue theyr euyll cus-
tomes. ¶ That other ꝓ wolde the water
out a pollie & put it in a vessell full of
holles/betokened thole ꝓ do some good
but neuertheles they do more of euyll
than of good / wherby they leie theyr
meryte and consequently the felycyte
eternall.

¶ An other abbot named Danyell tel
lyfied of the sayd abbot Stienyey/that
he apiyed hym self gladly for to make
basketes of leues of certayn trees/to ꝓ
whiche werke he muste haue water for
to wete his leues/& ofter it happed that
the water wherwith he halpe hymselfe
stanke right sore/wherof his habytacy
on was infecte & marred/& neuertheles
he wolde not cast awaye ꝓ sayd water/
but whey there was lytyll of it/he put
more to the same / wherof some of his
brethern dede blame him/alleging why
he cast not ꝓ olde water awaye & take
of the freshe by it self. ¶ To whom he
answerred ꝓ in tyme passed he was wont
to haue in his chambre all maner of
swetnesse & sycours smellyng swete by
cause it shold be swete of smellyng/wher
fore in strede of ꝓ sayd sauours full swe
te smellyng of ꝓ whiche he had deiyted
long/he wolde haue other ꝓ were rotyn
& stynkyng to thentent ꝓ he shold not
be repreued nor shent to haue lyued in
this worlde ouermoche deyntely/bryn-
gyng ayen to this purpose the horryble
tenches & tourmentes of helle ꝓ they ꝓ
be dampned do fele/& ꝓ hystorye of the
wycked ryche may ꝓ lyued here so deyn
tely / the whiche is now buryed in the
ppytte of helle.

¶ An other brocher demaunded of hym
how he ought to make his oryysons/say
eng that for no prayer that he made he
coude not haue a very nor stedfast cō
puncciō/namely by cause he vnderstode
not ꝓ scrypture. ¶ The holy abbot Ar
senyey answerred hym/ꝓ they ꝓ vnderstā
not ꝓ holy scrypture ought contynually
to praye god as well as the were grete
clerkes/& gaf an exemple of ꝓ serpente
ꝓ herkeneth after ꝓ voyce of the enchaū
tour/for all be it ꝓ he vnderstandeth nō
not/alwayes he yeldeth hym self subget
to ꝓ sayd enchaūtour. ¶ Also they ꝓ pro
ferre ꝓ holy wordes of ꝓ fayth of holy
chirche/all be it ꝓ they vnderstande no
thyng of it/alwayes in sayeng them/
they chasse & put awaye by the vertue &
strengthe of suche holy wordes/& ꝓfred
fast hyeue ꝓ they haue to god ꝓ deuyls
fro them/pryncypally because ꝓ the de-
uyll maye not here ꝓ holy wordes ꝓ whi
che haue be sayd by the true prophetes
and holy sayntes.

¶ Somtyme not ferre fro ꝓ celle of ha
bytacōn of sayne Macharyus was a mur
dre done/of ꝓ whiche iniustly was a sq̄
pie may accused/& whey he sawe ꝓ by
autorite of ꝓ Justyce mey wolde haue
take hym for ꝓ sayd cause. He fled awaye
to the monastery of sayne Macharye.
The officers ꝓ pursued hym for to fynde
ꝓ meanes to bryng hym with them/sayd
to ꝓ Reygroule/ꝓ yf he were not yelde
in theyr hādes/they & theyr abbot Ma
charye shold deye for it. ¶ And bycau
se ꝓ this Macharye wyll not bow to re
sylle/he requyred the sergeantes ꝓ they
shold bryng him there as he ꝓ had be
murdred was buryed/& they dyde soo.
And thenne he made his prayer to god
& anone he called ꝓ dede bodye/the whi
che answerred / here I am. ¶ Sayne

Macharye thenne admired hym / that he sholde telle yt he hadde be slayne by hym that mery wolde take oute of his monasterye or noo / wherat he answered nay / wherof tho same sergeantes were sore merueylled / and taried before sayne Macharye / and prayed hym that he wolde wyt of the deed who had kylde hym. The holy man answered that he wolde not do it / for it suffysed hym that the sayd Innocente sholde be delyuerd / and that it apertayned hym not make the malefactour to be accused / the whiche myght do penaunce & saue his soule. ¶ And by this ꝑ is sayd alone / it appyreth ynoughe that mery of ꝓchirche ought not to accuse ne know of synfull befall / atte lest in maner that deth folowe not therby.

¶ A brother gaue a grape of Raysyns to the sayd sayne Macharye ꝑ whiche he sent to one of his brethern ꝑ was sore the syke sende it to an other / & thus consequently it was sente from celle to celle so moche ꝑ fynally / he that last receyued it sente it agayne vnto Sayncte Macharye. The whiche whey he knewe ꝑ the sayd grape hadde be gyuen & sente from one brother to the other / & namely considerynge ꝑ the celles & habytacions were sore ferre from eche other / he thanked god by synguler affection / of the grete charytees whiche by this he knewe was amongst his Religyouses.

¶ Of hym selfe it is wryten / that the deuyll for to deceyue hym / transfygured hym lyke a monke / & came & knocked atte his doore sayeng. Macharye aryse & come with the other monkes that longe lyn are ꝑ ayslon. ¶ The holy man knowyng that it was the deuyll he answered to hym. O false lyer enuye of trouthe / what hast ꝑ to do now to bryng me thy selfe with ꝑ company of the deuoute religyouses whiche enforce them selfe for to praye god wherat the deuyl answered to hym. O Macharye ꝑ knowest not thenne how ꝑ they neuer doo praye without vs. Now come ay thy waye / & ꝑ shalt see yf I saye trouthe or nat. ¶ Thenne sayne Macharye sette hym selfe to oryson / & prayed god ꝑ he wolde shewe to hym yf it was trouthe ꝑ the deuyll had tolde hym. ¶ After he wente to the churche where ꝑ brethern sayd matyns / & incontynent ꝑ he was within ꝑ churche / he sawe a multytude of deuyls as blacke as Ethyoppens or mey of Inde ꝑ were with his religyouses. To some they shette theyr eyen & to ꝑ other they closed ꝑ mouth to the ende ꝑ they sholde not synge / & afore ꝑ other ꝑ after matyns sette them selfe to oryson / ꝑ sayd fendes for to kepe them therfro / they transfygured them selfe in dyuerse speces of womey. And what soeuer prayer that the sayde brethern made / thoo same fendes brought ayen dyuerse fantasyes in to theyr myndes ¶ Alwayes some of them were moche deuoute / and in suche wyse they resysted agaynste the temptacyons and mockynges aboue sayde / that the sayde fendes taryed nor arrested not nyghe them / but wente awaye all confuse. ¶ Whenne Sayncte Macharye hadde seen this scorne or derysyon / he began to syghe and to wepe & made suche an oryson to our lorde. O my redemptour I beseche the right humbly ꝑ it wyll please the to gyue helpe and

locours to our poore soules/the whiche be all full of wycked temptacyons. After he called together all his Religyeus lers and questyoned them of theyr conscyences after that he hadde sery the de uyles tempte them whey they were in oryson. Some to hym answered and sayd that they hadde be of purpose to forsake theyr monasterye. And some sayd that they hadde be in wyll for to accomplysshe the detestable synne of lecherye. And the other answered all after theyr desyres and affeccyons/where vpon it is to be noted/that by the thynges above sayd/we maye knowe/that whey oure oryons be not made with feruent deuocyon towarde god/this procedeth of ꝑ decertes ꝑ the deuyll gyueth to vs/wherfor we ought to enforce our self for to withstonde/& by this meane he shall departe away from vs all confuse. For whey ꝑ thought by good charyte is Joyned vnto god / it receyueth not suche fantasyes & deceyt. And therfore sayd ꝑ psalmyste/ꝑ his raynes/ꝑ is to saye his wyl & his strength were ful of decertes/so ꝑ he had no helthe. And it sholde not be doubted that we ꝑ be synners maye make ony prayers vnto god without Infynyte temptacons/by cause ꝑ whey they come to vs / we can not cast them fro vs/but we take therat oumoch & inordynat dapnable plesyrs

¶ Here folowey certayn salutary questyons ꝑ ꝑ holy fads made to eche other & begynneth in latyn. Quidā frater.

¶ For to meue & make there ꝑ entendement/& also to lerne it for to answer shortly to ꝑ questyons by maner of quo libet here vndereth wrytey/ꝑ whiche be moche hollsome & phytable for ꝑ saluacyon of the soules of the deuote cristey folke/as well Religyeuses as other ledyng ꝑ lyfe actyue & contemplatyue/ euery persone ought to lere & to note in his herte ꝑ sayd questyons & answerts vpon them made as herafter folowth The whiche mey fynde to haue helpe hey by ꝑ auctyent holy faders/ꝑ in theyr tyme were abbottes Religyeuses & her mytes ledyng a lyfe moche hollsome & good. And without ony doubte among all other martyrdomes concernyng ꝑ soules saluacyon ꝑ same is wonderfull necessary & phytable to all persones/ꝑ desyre by good lyuyng to lyue ꝑ waye of saluacyon. ¶ Thenne for to entre in this matre/be it noted & knowey/ꝑ sayntyne was a Religyous ꝑ demaūded of his abbot named Hylwyne how he ought for to lyue in his hermitage/where at he answered/ꝑ he sholde ete brede & salt & drynke water/for by this meane he sholde not nede for to fethe nor make redy none other thyng not to go fro towne to towne for to gete his lyuyng. And also he sholde haue by this better leyser to abyde and aply hymself re to contemplacyon.

¶ Ay other questyoned the abbot Pomey how and whey he ought to faste. The whiche answered that the Religyeuses ought to faste euer & ete lyfyll with the same he sayd ꝑ cho that fasts without to take ony mete in .iij. or .iiij. dayes durying are demed to desyre vayne glorye in this worlde/& ꝑ it is better to fast in takyng his repast euery day at nes soberly/ꝑ is to wyt ꝑ mey shal take theyr dyner not to ꝑ fylle of the belyf/ but so moderately ꝑ mey shall alwayes

haue hongre & thurst/as the olde holy fathers had the whiche haue lyued and continued suche lyue.

¶ The abbot Joseph and a disciple of his named Zacharye entred one tyme within a monastery where they ete a lytyll of the bretherens mete of the same monastery/and as they wold be fro departed after dyner/this Zacharye was a lytyll a thurst / but the sayd abbot tolde hym. Thy frende it is fastyng daye/thou mayst not drynke. ¶ Zacharye answered/what my fader we haue ete/wherfore there is no daūgyer. ¶ Ha sayd the abbot/the mete ye haue taken was of necessyte. For nature must be nourysshed/but neuertheles we muste kepe our fast.

¶ Some other religyouses wente to the abbot Joseph into a place called Panephe to the entente for to aske him counseyll how they ought to receyue the brethern that sholde come see them/ and yf they sholde be gladdo of them to hauyng theyr trust vpon them. But as that they hadde made to hym this askyng/the sayd abbot sayd to one his disciple. Hermayle not thy selfe of that thou saist see me doo this daye. ¶ Thenne he let make two settes for them that were come to hym/one atte ryght honde / and the other atte lyfte honde and made them to sytte therupon. ¶ And Incontynent he went to his celle and toke a vestyment vpon hym soo olde that he coude not well were it And thus arayed came and passed afore them. After he wente ayen to his celle and toke a mother moche honest and passed ayen in lyberayle before them. Thyrdly he came afore them in his daylly habyte/wherat the brethern and Religyouses seynge the same they were sore merueyled. And anone he cam and sette hym selfe betwixe them. And this done he demaunded of these Religyouses yf he was not chaunged for the dyuersyte of his habytes / wherat they answered nay. Soo sayd ayen the sayd abbot Joseph. All thus as I am not chaunged for to haue taken dyuerse habytes / thus ye ought to receyue with gladnesse the brethern that shall come to you and to be mery with them And after whan ye shall be allone by your selfe/thenne shall ye mowe syghe and wepe/and by this meane ye shall not be chaunged but of habytes / soo that your consyences be not tourned otherwyse. ¶ Thenne the brethern apperceyued / that he knewe well theyr thoughtes / wherfore they kepte stylle theyr questyon and asked hym nothynge/knowyng that he had answerd to it or euer that it was proposed.

¶ An other brother sayd that whan a persone is wonte and naturelly desyreth to ete moche whiche he myghte well do/and he abstayneth hym there fro to mayntayne his flesshe. He getteth more mede in this doynge / than he eteth lytyll / and is naturelly contente of lytyll fode.

¶ An other brother sayd that we ought for to ete agreably that whiche god gyueth vnto vo without to haue Regarde to ony other metes/and also we oughte to yelde vnto hym graces of that that we haue. ¶ And for confyrmacōy of the same/he sayd that there was sometyme an hermyte ꝑ whiche to moche affectuously desyred for

ſo moſt mā ſeden/but I praye the gyue me a lyttyll laiſe. ¶ The ſouerayn abbot of this aſſemble/herynge the ſayd brother/he ſayd vnto the ſeruaūt/why gyueſt ꝑ hym not that he aſketh/whan thou ſeeſt that he eteth nothyng ¶ Thenne the abbot Theodore ty reſtreynyng hym by cauſe he had ſhewed openly his abſtynence/ſayd vnto hym. ¶ It had be better my brother that ꝑ had eten fleſſhe ty thy eelle ex habytacyon/than that thou ſholdeſt haue ſayd theſe wordes ty the preſence of ſo many Religyouſes/gruyng to knowe by the ſame wordes that rather he ſholde haue abſteyned hym ſelfe from etynge of laiſe/than to ſhewe his abſtynence/whiche he ought to haue kept ſecrete. ¶ A brother ty lyterwyle came ouer to the abbot Sylvayn whiche dwelled ty the montayn of Syna. He ſeeyng that his Religyouſes occupyed themſelfe to temporall werkes ſayd to hym. ¶ Fader abbot/why ſuffreſt ꝑ that the brethern werke & applye themſelfe to operacyons worldly. Thou knoweſt well that it is weyted that Marye Magdalene hath choſen the beſt parte for her ſelfe/that is to wyte contemplacyon. ¶ The abbot herynge theſe wordes/cōmaunded that men ſholde take to the ſayd brother a bobe of contemplacyon & that he ſholde be ſhett within a chāber there contemplatyuely for to applye hym ſelfe to deuoute oryſon. The whyle thyng was thus done/& the ſayde Religyouſe was left within the ſayde chambre all allone tylle that euerych of them had taken his refeccyon/wherfore he as wery & nopouſe to be there ſo lange ſeeyng that he was not called for to ete/he came to the abbot & aſked hym yf he ſholde not ete. ¶ The ſame abbot for to repreue hym of his folyſhe repreyff/ſaye to hym. Thou art a man all ſpyrytuall that hath no nede of mete nor drynke maternall. ¶ With this the brother yelde hym ſelfe all confuſe knowyng that he had done yll to haue repreued hym as aboue it is ſayd ¶ And thenne the holy fad ſayd agayne vnto hym. O brother thou knoweſt now that Marthe is neceſſarye vnto Marye and that by Marthe Marye is playſed. That is to ſaye that the lyfe contemplatyue hath nede of the lyfe actyue.

¶ There were ſometyme two brethern Religyouſes/euery of them had to name Johan. One of them whiche was abbot & leſſe than that other of ſtature tempted with booſt and vayne glorye/ſayde to the mooſt that he wolde lede an angelles lyfe/& ſerue to god contynuelly without ony other thyng to do. ¶ Soo lefte he his monaſterye and all that he had & wente to an hermytage where he kepte hym awhyle/& ſyn Returned to his brother/& knocked atte his dore/his brother aſked who was there that knocked ſo. Wherat he anſwered that it was his brother. That other kepyng his dore ſhette ſayd there ayenſt. My brother is now with the angels it maye not be that he ſholde haſte with the mey. So lefte he hym atte his dore all a hole nyght. ¶ And ty the mornyng gruyng to hym entrynge he ſayd to hym ty this maner. ¶ My brother yf ꝑ be a man/thou muſt labour/other wyle ꝑ canſt not lyue. ¶ Thenne this other brod knowe his grete booo

eryeng mercy to his brother/ and take hym to his perile agayne.

¶ The other brother was/ that was sore subget to the synne of blasphemye/ & ꝓ whiche ryght sory for this yere went vnto all the olde faders ꝓ he wyst ony wherfore to declare vnto them his mꝫ de therupon. ¶ But Incontynent ꝓ he come to them/ he was soo shamefast ꝓ he durst not shewe his synne to them. So wente he oftentymes for this cause towarde the abbot Pomey/ & neuer theles he came ayene without to telle hym ony thyng therof. ¶ But the sayd abbot seyng hym pensefull & maruey lyouse/ constrayned hym so ꝓ he opened to hym his corage/ in sayeng vnto hym that he was right sory ꝓ he was thus enclyned to the sayd synne of blasphemye. ¶ Thenne ꝓ sayd holy fader cō sey led him/ that at all tymes ꝓ he shold be tempted of it/ he sholde resyste sayeng vnto the deuyll. Sathanas/ thy blasphemye be it vpon the/ for I ought not to blame no body. ¶ And by this meane/ the sayd may resysted to the sayd temptacyon.

¶ The abbot Moyses sayd ꝓ by foure thynges ꝓ persone falleth in payne tra uayle temptacōn and grete syknesse. ¶ The fyrst by Inordynat takyng of mete & drynke. ¶ The seconde by ouer longe slepe. ¶ The thyrde by holdyng hym selfe ydle. ¶ And the fourth by o uer curyously to goo arayed.

¶ Also ꝓ abbot Pomey sayd/ ꝓ euery thus as they ꝓ assayle ony hym or pryn cē ought to be euer redy armed & gar nysshed with glayues for to kepe & de fende his body from oppressyon & vyo lence/ in lykewyse ꝓ knyght of euery ryght many wyll nyge to serue god/ ought al ways to be redy & garnysshed of ver tues for to withstande ayenst ꝓ deuyll.

¶ An other sayd ꝓ lyke as tempeste put teth away ꝓ vemyn/ so angwy with fas tyng casteth out & chaseth shake ꝓ fou le thoughtes & vayne thynkynges.

¶ The abbot Macharye alone dwel lyng in his celle/ had vnto hym many ri lygyouses whiche abode in dyuerse ha bytacōns one from another. Vpon a ty me as he went out of his monastery/ he mette with the deuyll ꝓ clothed was with a garmēt made of lynnen clothe whiche was all full of holes/ & at eue ry hole was hāgyng a lytyll potte full of water/ whan sayne Macharye sawe hym he asked hym where he was bolde for to go/ wherat he answered ꝓ he yede for to tempte his Religyouses. ¶ After he asked hym wherunto serued ꝓ sayd pott wherat he sayd ꝓ it was for to gyue & prisent temptacōns vnto ꝓ religyouses/ & ꝓ yt ꝓ calle of one of ꝓ vessilles pleased not to one he presented hym of an other & yt ꝓ seconde was not to hym agreable he presented hym yet a nother/ & this sayd ꝓ deuyll went his ware. ¶ Sayne Ma charye taryed there tyll ꝓ he came ayen whiche soone appered for hym. Thenne ꝓ sayd sayne greted hym sayeng/ ꝓ be la ued. The deuyll thēne answered to hym why flatarest ꝓ me where all ꝓ other be cōtrarye to me & wyll not falle vnto my wyll. ¶ Thenne hast ꝓ no frendes sayd sayne Macharye/ ꝓ sayd trouthe answered ꝓ deuyll/ but oonly one called Theopantus/ ꝓ whiche homed lyghtly to ꝓ temptacōns ꝓ I gaue hym. ¶ Anone after sayne Macharye departed & went vnto ꝓ hermytage of ꝓ sayd Theopā

And after that he had desyred hym to re
syste ayenst ꝑ temptacions of ꝑ deuyll/he
desyred hym for to fast vnto ꝑ euen were
come/& ꝑ whey suche decepuynges shol
de be presented vnto hym/he sholde heue
vp his hōdes towarde heuē/& without
hardnesse he sholde haue socours. Ano
ther after returned sayntt Macharye &
with ꝑ deuyll he mett ayen/to whome
he asked how the brothery fared/& he
answered ꝑ they dyde euyll for hym/for
there was not one ꝑ wolde obeye hym
any more. ¶ And namely he sayd/ꝑ he
whiche was wonte to tourne there as
he wolde haue hym/was full chaūged
& he myght nomore tourne hym from
his good purpose.

¶ An other Relygyouse ꝑ whiche was
dayly exercysed with diuerse tempta
cions whiche he myght not bere/came
vnto an other relygyouse/& asked hym
counseyll how he myght resyste. He an
swered hym ꝑ he had be neuer shamed or
sclaūdred/whey he had vnderstande his
answere he was euyll apayed with hir
& went vnto an other to whom he sayd
ꝑ in askyng counseyl of an other he had
be sclaūdred bycause he had answered
to hym presūptuously & aboue hynde.

¶ The seconde blamed hym gretly sayn
ge ꝑ the fyrst had not tolde hym onely ꝑ
he had be neuer sclaūdred of the temp
tacōns of the deuyll/wherfore he sente
hym ayen to ꝑ fyrst. ¶ And after he was
come to hym ayen/he cryed hym mercy
sayeng ꝑ he had done amys of that he
was departed from before hym without
reuerence / & with this he prayed hym
ꝑ he wolde expowne vnto his answere
¶ Thenne this fyrst Relygyouse sayd
vnto hym/that neuer syth ꝑ he was ma
de mōke he had not taken his fylle of
brede nor of water/wherfor he had not
obeyed ꝑ deuyll. And therfore it ought
to be noted ꝑ ay abstynent may/is not
so subget vnto the fende of helle/as is
a lycherouse glotoy.

¶ A broder questoned ꝑ abbot Poemen
of his thought for to wyt how he shol
de rule them/the whiche answerd vnto
hym ꝑ yf he kepte hym from fyllyng of
bely/& his tonge from spekyng / ꝑ he
sholde neuer be pore and that his hope
sholde alwayes be sette vpon god/cer
taynly he sholde be saued.

¶ Two brethery ꝑ often were tourned
with vayne thoughtes came vnto ꝑ ab
bot Helyas whiche whey he sawe them
so fat/as he wolde haue spoken to his
dysceple he began to lawhe sayeng/cer
tes brother I am ashamed that ꝑ arte
so fatte seeyng ꝑ ꝑ art a monke. A colour
pale & whyte with lennesse wrapped in
humblyte is the honour of a monke.

¶ A womay virgyn of ꝑ nacōn of Ro
me lore dredyng god departed out of ꝑ
sayd cyte & cam to alexādrye for to see
ꝑ abbot Arsenyey. She beynge within
the towne of Alexandrye/the archebys
shop Theophyle wellecomed her with
grete honour/to whom she prayed ꝑ he
wolde doo so moche of his grace ꝑ she
myght speke with ꝑ sayd abbot. The
sayd archebyshop made hymselfe her
supplycacōn vnto ꝑ sayd Arsenyē/to ꝑ
whiche Requeste he wolde not graunte.
And whey she wyste ꝑ he sholde not co
me to her / as a womay of grete stedy
fastnesse/hauyng her trust in god pur
posed in herselfe for to go vnto hym atte
his celle/& not ferre there from she fol
de hym walkynge/& Incōtynent kneled

before hym. ¶ Thenne Eufrayes sayd vnto her/woman yf ꝑ art come hether for to see my face onely/lowe & behold me al thy lyfe. Thou ought not to take herde vnto my bodye/but atte my vocacyon yf it be good. The good wyf gyue herde not lowe vp loo moche she was ashamed. The abbot after rebuked her of ꝑ she had come fro loo ferre ouer the see for to see onely a may mor tall. ¶ And she answerd to hym humbly I am not come onely for to see the/but bycause ꝑ ꝑ shal remembre me in thyn oracions. ¶ The abbot answerd. My frende I praye god ꝑ I maye neuer remembre the. Whan she had vnderstande the answere of the holy fader / she wente ayen to ꝑ cyte for to haue deyed for sorowe. ¶ The archebyshop cõforted her sayeng ꝑ she ought not to angre herself/bycause ꝑ many grete men haue be deceyued & begyled of women. ¶ The abbot Moyses sayd. Yf a kyng wyl take a towne for to be brought vn to his subgeccyon without slaughter of ony persone/late hym take awaye ꝑ brede & the water or the vytaylles wherof the enhabytaunces in hit do lyue by. In lyke wyse also the pallyons & pryckyngers of the fieldye are brought vnder to ye by fastyng & abstynences.

¶ A yong man that was ryche purposed hym for to forsake the worlde. And how well ꝑ for to do this/he was goon in to a monasterye/neuertheles his ẽ kynges & worldly thought wolde many tymes haue withdrawe hym therfro. ¶ On a tyme among other/he beyng out of the sayd monasterye/the deuyls came aboute hym & meeued ayenst hym a grete blast of wynde & of dust for to haue made hym afrayde. But he was therof more stedfast than afore/for in contynente to thende ꝑ he sholde haue none occasyon to thynke vpon temporall thynges / he forsoke not onely all his goodes/but also his propre delytes whiche he toke of and caste them awaye/& all naked wente redely ayen to the sayd monasterye. But to gyue ye thyderwarde/our lord that forgetteth not his true seruauntes. Inspyred one of the olde Reclygyouses of ꝑ same monasterye sayeng vnto hym/thou slouth full may aryse / and receyue Joyously my champyon. Whiche voyce y herde/ the good Reclygyouse rose vp and yede ayenst the other that was comyng all naked out of his closthes/and knowyng the cause of his barrenesse wolden hym moche & clothed hym ayen with ay habyte of a reclygyouse. And whey ony came to the olde Reclygyouse for sayd for to aske hym counceyll of theyr affayres / he counceylled them as well as he coude / & also he answerd them vpon the questyons that they asked of hym. But whey men touched hym of the nature of forsakyng of the worlde he sente them to the yong Reclygyouse and sayd to them / cõme not to me for to haue counceylle of this mater / but goo to that ponge Reclygyouse. For I neuer dyde Retche nor come not vnto his ryght large forsakynge.

¶ A may sountyme was ꝑ whiche forsakyng the worlde / hadde deuided one parte of his goodes to the poore folke and the other parte he kepte for hym/ And after he came to layne Anthonye for to haue of hym the habyte of a monke. Whey layne Anthonye hadde inno-

wed hym/or euer that he receyued hym to be a monke/he cõmaũded hym that he sholde goo vnto the next cyte / and ꝑ he sholde vnclothe hymselfe all naked & thẽne bye some strelhe stelhe atte bo therye/and that he sholde couere hym therwith/& he dyde so/wherby it happed that all the dogges & the byrdes sowed hym. And whey they wolde haue take the sayd stelhe/they bot in to the mannes stelhe. Fynably he came ayey to sayne Anthonye & sayd to hẽ Beholde sayre sader/how the dogges haue tered my skynne all about for to obeye to thy cõmaũdemente. Thenne sayd sayne Anthonye. Hy frende alle they that forsaken the worlde & wyll haue money/they shall be thus tered & bytten by the deuyls of helle.

¶ An other brother there was that for he cõseyll of an holy sader/yf he sholde kepe two shelynge that he had spared for to helpe hymselfe at his nede yf he were syke. ¶ The holy sader seeyng that he wolde haue sayne kept ꝑ sayd two shelyng/he answered to hym/ye/ ¶ After that he was gone agayne to his house/he was aferde that the holy sader had answered hym so for to fulfyll his wylle/wherfore he wente ayey to hym/& questyoned hym as he hadde done afore. ¶ Thenne the holy sader answerd hym / that he was not wyse for to sette his trust vpon two shelyng & that yf he were syke/god sholde pureye for his lebenelle/for his goodnelle is so grete that he leueth neuer his seruauntes in tyme of nede.

¶ A monke there was that no thynge had of the worlde but a boke of golpelles whiche he sholde for to gyue to the poore for goddes sake / sayeng to hym selfe. I haue solde that that counseylled me daye by daye/to selle all that men haue and gyue it vnto poore folke/bycause ꝑ the same wordes were wryten in the sayd booke of golpelles that he hadde sholde.

¶ A ryche may somtyme offred in pure gyfte all his moneye vnto the abbot Agathon/belechyng hym that he wolde take it/but he refused it. That other pursued hym styll prayeng / yf he wolde not take his syluer for hym selfe that he atte the leste sholde take it for to be dystrybued by hẽ vnto to the poore folke. ¶ Thenne answered he that he sholde do two cuylles/the fyrst sholde be/for he sholde receyue the money wherof he hadde nought to doo / seey that he gate his lyuynge by labour of his owne handes/and the seconde cuyl sholde be/that in dealyng of the same he myght happe to falle in the synne of vayne glorye.

¶ Saynte Powle the hermyte ryghte worshyppe amonge the holy saders of Egypte/sayd that a Relygyous whey he wylleth or desyreth to haue ony thynge ouermoche more thay hym nede is for to lyue vpon/he is constrayned for to goo out of his monasterye / and in goyeng therout he fyndeth hym lyghtly begyled of the deuyll. The whiche thynge conslyderynge the sayd Saynte Powle/duryng one lente he abstreyned hym from gooyng out of his celle / all be it that he had not for all prouysyon but a lytyll lentylle & taler of otemele and a lytyll vessell with water for to make some podage withall. ¶ And for to eschewe the cuyll thoughtes that

he myght haue had to delyteyng other thynges vnpossyble/also to the ende that he myght more stedfastly abyde within his layd celle serue hymselfe for to make matte. ¶ And whey they were wered / he brake them in peces / and so made them ayey/and badde neuer do so/that they to goo out of his lodgys / for to fette more mater to make other mattes withall / dredynge the temptacyons and decepcions of the deuyll that myght haue badde come to hym to goyeng out/wherby it is to be shewed euydently / that ther nys noo thyng more contrarye nor more hurtefull to the saluacyon of a Relygyouse/ than for to desyre more than to his poure lyste nedeth/and also to go out of his monastreye and haute among the worldly people.

¶ The abbot Macharye beynge in Egypt folde a theef that bare awaye his goodes that he badde in his chambre. ¶ And whey he sawe that he robbed hym/he as a straunger halpe hym for to bere them awaye/sayeng suche wordes or lyke. ¶ God hathe gyuen them vnto vs / he maye take them agayne as he wyll/his wyl be done with them/and his name be prayed & blessyd in all thynges.

¶ An other brother wente ofter for to vysyte and to se a holy fader a verray olde may of whome he stale his brede. ¶ The holy may supposyng that this other badde nede of it refreued hym not therfor/wherof it happed that this olde fader falle in soo greet necessyte/ that he badde noo brede atte all for to ete. Fynally tendynge to dethwarde/ and seeyng that his laste daye drewe nyghe/he sente for the theef that he ofter badde robbed hym afore that/and kyst his handes sayeng. ¶ Blessyd be thy handes/for by them I truste for to come to paradyse. ¶ After the same tyme the theef lyued a holy lyfe and was parfyte in vertuous werkes and in all his dedes.

¶ The abbot Zgathon proceded in al his dedes by soueraine prudence / and as well in werkynge and labourynge with his handes/as also in deuymentes / and in all other thynges he kepte the myddell assyse. ¶ His deuymentes were suche that they neuer appeared nother to good no to badde.

¶ Yet or many after that a holy fader sayth begynneth by four thynges. The fyrst by inordynat apetyte to gyue/and by bienuyng couetyse to take. The seconde whey one is obstynate in his opynyon. The thyrde whey men desyre to be honoured. And the fourthe whey one thynketh hymself more wyse than all other / wherby he wyll bere a rule amonge them. ¶ Yet also by four maners blyndeth the wytte of man. Fyrst whey one enuyeth yll wyll to his neyghbour. Secondely whey he hathe an enuye of the honours & goodes that his neyghbour hathe. Thyrdly whey men take debate for a thynge of nought. The fourth maner is whey men hate hym his euen cristen. ¶ And to the contrarye by four maners / men maye resyste to the passions that moeue a man to yre. Fyrst where as men can not resyste / but that yre shall entre in to the herte/whiche is the fyrst thynge where of men ought to beware / they muste eschewe it and kepe that it come not

vnto the face / & yf the vylage maketh ony shewe therof / thenne must the tonge be refrayned that she speke nother Iniurye nor blame / and yf the tonge by grete pallyon of yre prononceth ony rygorouse worde / men ought to be ware that after that they procede not to the waye of the dede. ¶ Thre degrees are amonge the men that touche to the pallyon named Yre. The fyrste is whey some man endureth pacyently all Iniuryes / he forgyueth lyghtly the persone that sayth euyll by hym. And this may folowyth the nature of Jhesu Cryste. The seconde whey a man wyll not Iniurye no bodye / & also he will not be Iniuryed. And this may is of the kynde of Adam. And the thyrde whey a man Iniuryeth & hyndreth ay other bodye / and the same is of the nature of the deuyll. ¶ A Relygyouse was some tyme Iniuryed of ay other / wherfore he wente vnto the abbot Syson for to complayne hym of the sayd Iniurye that had be done to hym. ¶ And how well that the sayde abbot shewed vnto hym that for the loue of god he ought to forbere lyghtly ꝑ sayd Iniurye / prayeng hym that he sholde do soo puttynge the vengaunce in the hande of god / neuertheles he wolde not therof / wherfore the abbot seeyng his obstynate mynde / desyred hym to praye god with hym that he wolde take away from hē this wycked obstynacyon. ¶ Syn after this abbot made suche ay oryson vnto our lord sayeng. O my god haue pyte of the Indygnacyon of this brother here. For it semeth to hē by his wordes / ꝑ we haue nought to do of thy helpe / for as moche that he sayth that of hymselfe & by his myght he cay be auenged. ¶ Thenne the brother herynge his prayer / kneled downe before the sayd abbot & cryed hym mercy. ¶ Ay other in lykewyse cōplayned hym to the sayd abbot of certayne Iniurye that was done to hym. ¶ And he tolde hym ꝑ he sholde take it pacyently & ꝑ a may is neuer Iniuryed / but onely for his synnes / & therfore we ought to answere to them ꝑ speke ony harme ayenst vs. My frende it is for my synnes that ꝑ spekest soo many Iniuryes towarde me & for to correcte me / wherfore I thanke the.

¶ The abbot Poemen sayd to his dysciples. ¶ My brethern I praye you for your synguler saluacōn ꝑ malyce ouercome neuer your wyll / but whey ony bodye shall do to you ony euyll / yelde hym good there ayenst / to thende that by doynge of good ye ouercome the euyll. ¶ To this purpose is reherced of a relygyouse the more that he was spoken vyle the gladder he was for it sayng. They that Iniurye vs are cause of our perfeccyon / alwayes prouyded that we haue good pacyence / but they that speke to vs fayre wordes and swete as done flatterers / they are vnto vs the cause of our losse. ¶ For it is wryten / who that shall blesse you / certaynly he shall deceyue you.

¶ Ay other aeged holy fader was some tyme the whiche whey ony of his neyghebours hadde done to hym ony Iniurye / he halted hym selfe as moche as he coude to rewarde theym with some good therfore. ¶ And yf the persone that soo hadde Iniuryed hym / was dwellyng ferre from hym / he sente vn-

to hym some gyftes.

¶ An other wente for to haue counseyll of the abbot Hylarion / yf ony theues cam in his house that wolde slee hym / & that he were of the stronger syde / to wyte yf he sholde put hymselfe ayenst them for to slee them or noo. Wherat ꝑ abbot answerd ꝑ he sholde kepe hym well therfro / but sholde late god doo. For what soeuer happeth to vs / it is for the punycyon of our synnes. ¶ So ought we to gyue all vnto the godly dyspolyng of Ihesu cryste. ¶ To this purpose it is founde / that certayne theues wente towarde a holy hermyte / & forced them for to doo hym harme by vyolence. ¶ The whiche hermyte for to eschewe theyr euyll entent began to crye ¶ And thenne the other hermytes his neyghbours ranne to his socours & token the sayd theues / & sente them to the officers of the Justyce / the whiche kepte them longe in pryson. ¶ The re lygnoures that were therof enformed were wonderfully wroth that they were not otherwyse punyssched. ¶ So wente they to the abbot Pocmey & shewed hym the caas. ¶ This abbot wrote vnto the hermyte in rebukyng hym that he had not with hym the vertue of sufferaunce. ¶ The hermyte for bycause of this was long tyme in his celle or lytyll house that he wente not out of it. And fynably beyng sory of the longe empryssonement of the sayd theues / he wente to the pryson / & openly delyuered them out of the same.

¶ The dyscyple of a philosopher / for certayne offense by hym made / moeued the same philosopher his mayster to grete wrathe ayenst hym / that he tolde hym / he sholde neuer pardonne hym / tyll that he had endured & borne by the space of thre yere alle the Iniuryes of his seruauntes / whiche thyng he dyde so. ¶ And at thende of the sayd thre yere this dyscyple cam to his mayster ayen & asked hym forgyuenes. And he tolde hym as to seruyng hym ꝑ he sholde neuer pardonne hym vnto ꝑ tyme ꝑ he yet by the space of other thre yere sholde haue gyuen certayn gyftes to thole ꝑ scorned & dyde hym euyll. The dyscyple suffred yet thre yere / & whey they were come at an ende / he cam ayen vnto his mayster as he had done before / whiche broughte hym vnto Athenes for to lerne philosophie. Thenne was there at ꝑ gate of ꝑ cyte an olde philosopher / ꝑ made grete Iniuryes to them ꝑ wolde haue gone within for to pryue theyr pacyence. This olde philosopher thenne seeyng ꝑ sayd dyscyple ꝑ wolde haue entred within ꝑ towne for to studye there in philosophye / caste at hym many proude mockes & shamefull wordes. And bycause ꝑ he suffred them pacyently without to trouble hymself withall / ꝑ entre of ꝑ cyte of Athenes forsayd was grauted vnto hym without ony grete labour. ¶ By this gate maye be vnderstande ꝑ gate of paradyse / through whiche men may not passe for to seke ꝑ glorye of heuen without ꝑ they endure many Iniuryes ¶ An hermyte asked an holy sayd how he sholde gete heuen / wherat he answered ꝑ more lyghtly he myght not come therat than for to haue pacyence in his troubles & Iniuryes / & ꝑ yf men doo to hym many / he sholde haue more merite in suffryng of them / than in doyngs of ony other penaunce.

¶The abbot Moyses was desyred by certayne Religyouses þ he wold shewe vnto them some good ensãples for to saue theyr soules. ¶And he cõmaũded his dyscyple Zacharye þ he sholde telle them som what. This dyscyple thenne dyde put of his habyt & tradde it with his fete/sayeng þ a man myght not be man ought not to be a monke but yf he were in lykewyse tradde & tormented with dyuerse aduersytees & troubles.

¶The abbot Macharye sayd þ he is a veray religyouse þ in ouercompynge hẽselfe bryngeth vnder his owne passyons. None also ought not to lese hẽ selfe for to saue an other/& therfor ony man ought not to ãgre his neyghbour for to preue his pacience/for it happeth sometymes þ a body in moeuẽg of ony other/he failleth in to þ synne of ire.

¶Where certayn religyouses in þ presence of sayne Anthony/dyd prayse an other broõ & his vertues/sayne Anthony after his prayẽg made vnto hẽ some Iniuryes for to preue his pacyence/the whiche Iniuryes he myght not endure Thẽne sayd sayne Anthony/þ he was lyke þ houses þ haue fayr entre & strong but þ theues may come in lyghtly atte the backe syde.

¶Some brethery asked of the abbot Isaac wherfor was þ þ deuyls fered hẽ so moche/& he ãswered þ syth þ he was made religiõ he was neuer ãgry in hẽ selfe/wherby þ deuyls had hẽ in a drede ¶A Religyouse cam ones to þ abbot Achyles whiche caste blood out of his mouth. The religyouse seeyng þ same asked hym wherof procedeth this syckenesse/wherat the abbot answered þ for he hadde reported some wordes to hym wherof he was angry/but notwithstãdyng he wolde not shewe it. So had he prayed our lord þ he wolde take away þ wrath from hym/& for this cause by meane of þ same prayer he caste blode out of his mouth whiche was cause of the seeryng of his wrath.

¶Dyuerse brethery cam to a holy hermyte/& as they where come nyghe his hermytage/they fonde shepardes that sang dyshonest songes And whey they were within the celle of the sayd hermyte/they asked him why he corrected not the sayd shepardes. And he answered to them þ he had be in wyl full oft for to do so / but he consydered þ yf he coude not resyste to þ tẽptacions þ shulde hap to come to hẽ by meane of suche songes/he sholde with grete payne mowe withstande to other tẽptacyons more grete. To this purpose he sayd/þ he þ shal not conne refrayne his tonge ayenst his wrath. In lykewyse w^t grete hardnesse he shall bere the moeuynges & prycknynges of the flesshe.

¶The abbot Johan beynge with all his Religyouses/they shewed vnto hẽ one after an other theyr thoughtes/saue one that sayd by enuye. O Johan my brethery do as the cõmon wẽmen that vtter swetly theyr wordes for to gete loue of theyr louers. To whom the sayd abbot answered þ his worde was true. The sayd brother more moeued with enuye than afore/sayd ayen to the sayd abbot/þ his bodye was all full of venym / wherat he answered. Yf þ knowe that þ is within my body as well as þ doest that that is without þ sholdest se therin moche more deuyls than thou spekest of.

¶ In Egypte was a Relygyouse lorde renōmed / the whiche for his grete renō mee / almoost all they of the Regyon were wonte for to vysyte hym. Duryn ge his sayd renōmee / the abbot Poe mey came out of Sythye for to dwelle within the sayd londe of Egypte. So many one lefte the vysytyng of ꝑ sayd Relygyouse for to go towarde the sayd Poemey / wherof the sayd Relygyouse becam moche envyouse. ¶ The abbot Poemey knowynge this brother to be full contente of ꝑ mey dyde more of re uerence to this Poemey / than to hym whiche so long tyme had be so famous se within the sayd londe / was full sory & heuy of ꝑ he was cause of his angre. ¶ Soo gadred he all his Relygyouses togydre with hym / & wente for to vysy te & see the sayd brother ꝑ whiche wol de not opey his dore to them at ꝑ fyrst but bycause he sawe ꝑ the sayd Poemey was in his oppynyon prayeng ꝑ he wol de make hym openyng / he made hym with his felawes to come in. And af ter lyfted eche other / & were at the sa me houre veray frendes togydre / soo ꝑ the sayd Relygyouse sayde vnto saynt Poemey ꝑ he was of moche more per fectyon than he had herde telle.

¶ Ay abbot named Mutues made a celle some tyme in a place called Era cleona where so grete envye was vpon hym of many one ꝑ he was constrayn ned for to departe out of it. ¶ So wen te he to a nother place where in lyke wyse he made a nother dwellyng place for hym selfe to dwelle in / & as a fore / he was there sore envyed of a Relyge ouse / wherof he was constrayned to go there out as he was fro the other. Soo went he ayen to the place from whens he was departed fyrst & shette hymself within his celle. ¶ After this the her mytes neyghbours to the same place of whens he was departed fro gadred them selfe togydre and tolde the sayde brother envyer of the sayd abbot Mu tues for to bringe hym towarde hym. And whey they were come nyghe his hermytage / they lefte the sayd brother in a place nyghe ynoughe to the same with ꝑ sygnes wherwith they were do ched / & this done they wente for to spe ke with ꝑ sayd abbot. And whey they were come at hym / he opened his wyndo we for to speke to them & asked of them where theyr meloes were / ꝑ is to saye theyr habytes made of sygnes ꝑ they were wont to be clothed withall / wher at they sayd / ꝑ they had lefte them not ferre fro thens with the brother ꝑ had be envyouse ouer hym. ¶ He hadde thes seye his dore with ay are & ranne to warde the sayd brother ꝑ whiche colled & kyssed in sygne of peas. ¶ And after he brought them to his celle & ete with them / notwithstandyng ꝑ he was not wonte for to ete nor drynke atte suche ay houre as that was. And fynally he retourned ayen with them.

¶ The abbot Agathon sayd that he never hadde slepe whyle that he hadde ony querelyng with some fyll that he was reconsylyed with hym. ¶ In lyke wyse he suffred never no Relygyouses to slepe in theyr obstynacyon that had noyse or debate one ayenst the other / tyll that they were pesed.

¶ Two brethern were in an hermyta ge whiche hadde never debate togydre It happed soo that the one sayde to

that other. My broder I praye the that we may haue some questyon togydre as other haue. That other sayd that he wyst not what noyse was. Ha syre sayd his felawe I shall lerne the how we shall chyde and falle out togydre. I shall sette a tyle betwene vs bothe / and thenne I shall saye that it is myn owne / and thou shalte saye that it is thyne owne / and by this meane we shall haue stryfles togydre. ¶ They dyde putte this tyle betwix them bothe/and that done/one of them sayd/ this tyle is to me belongynge / that other answered I hope it is myne. The fyrst sayd nay / it sholde be for hym. The other answered / yf it be thyne thenne take it and bere it with the. And thus they coude not haue no stryfe togydre.

¶ Saynte Macharye beynge in his prayers he herde a voyce that sayde. ¶ Macharye thou recheest not yet vnto the holynesse of two wymen that are in the next cyte. ¶ This holy man after this voyce y herde/went forthwith to the sayd cyte/and soo longe he soughte after them that he founde them. ¶ He was receyued of them gladly ynoughe. ¶ After he questyoned them of theyr astate and conuersacyon where of they were sore abasshed because they hadde layen euery nyght with theyr husbondes. ¶ Notwithstandynge the holy fader questyoned them more desyryngly/and soo that they were constrayned to telle hym theyr conuersacyon. ¶ They fyrst of all sayd to hym that they hadde noo sybbe or kyndrede togydre / but oonly of that theyr husbondes were brethern germayn / with the whiche and by the space of .xv. yere they hadde togydre bothe of them vsed theyr lyue without to speke ony foule worde the one to the other / and without neuer to haue had ony debate or stryfe / but durynge the sayd tyme they had lyued in peas togydre / with this they hadde purposed syn longe ere me agoo to entre in Relygyon/and so they sholde haue do yf theyr husbondes wolde haue graunted therto. And seeynge that they wolde not be content that they sholde do so/they had lyued with theyr husbondes the best and mooste honest lyfe that they coude in dysplyng all temporall thynges/& delytyng one in the spyrytuall thynges. ¶ The holy hermyte seeyng theyr honest lyfe/he began to saye thus. ¶ Certaynly god accepteth not more the virgynes nor the wedded wyues than the monkes secular/but oonly he alweth the good purpose to be stedfast in hym and in his cõmaundementes. For of his goodnesse to al astates he gyueth inspiracõn to lede a lyfe/wherby euery persone maye purchace paradyse.

¶ A broder there was þ coude neuer haue peas with the other relygyous/so purposed he for to go dwell alone in ay hermytage / to thende he myght be in rest/& þ no bodye myght angre no moeue hym for to laugh/tynably he went in to a grete caue where he dwelled alone Jt happed one daye þ he fylled a vessel with wat& sette it ou þ groũde/þ whi che vessell forthwith tourned the botom vpsodõne not ones oonly but thre tymes/and atte euery tyme he fylled it ayen. And seyng that he coude not make hym stande ou the erthe he brake it

ſus dyſpyte to peres. ¶ And thenne he knewe that as well where he ſholde be alone/the deuyll that angred hym in Relygyon/myght alſo trouble hym in ſolytary place. So retourned he to his monaſtrye/ſayeng that it was neceſſarye for to werke & haue pacyence/& to aſke the helpe of god without whiche ony vertue we cay not come to.

¶ Hayne Macharye tolde of hymſelfe that he beyng yong & dwellyng in ay hermytage/he was compelled by force to ſerue to the cyte as clerke/neuerthe/leſſe he wolde not dwelle there/but al/wayes went ayen to his hermytage. It happed the ſame tyme þ the doughter of a ſeruier was grete with childe. Her parentes þ ſawe this aſked her of who me it was/the anſwered that þ hermy te Macharye hadde done the dede. Her fayde hymſelfe thenne went to the hermytage of the ſayd Macharye & to he and bete hym & henge pottes atte his herte ſayeng/here is þ worthy her myte that hathe defyled our doughter/ with that came there ay aged holy fa der whiche repreued them ſharpely be cauſe that they had ſoo ſore beten hym that he was all moolt dede. And they that had the deuyll with them anſwe/ red to hym ayen. ¶ Thou ſeeſt the ſha me that he hath done to vs/thou haſt wytneſſe of his trouthe / but it is now well knowen þ he is a verray ypocryte. Wyte it that we ſhall neuer leue hym in peas/tyll that ſome bodye ſhall ha/ ue gyuen vs hȳ to our doughter lawe/ full prouyſyon for her lyuyng. ¶ The ſayd Macharye had a ſeruaũt at that tyme that bare to the towne his mañ/ des & baſkettes for to be ſolde wherup ay he lyued / to whome for to eſchewe the handes of þ ſayd tyraunter/he co/ maunded that he ſholde ſelle all ſuch ſo/ nourylhe þ ſayd doughter. And from that tyme forthon / the pore hermyte was conſtrayned to watche dayly and nyghtely for to gete the ſayd womans lyuyng/and ſayd vnto hymſelfe. Now Macharye werke well/for thou haſt a wyfe & a childe whiche thou muſt fyn de/wherfore thou ſhalte now labour more thay thou dydeſt afore. ¶ But the holy hermyte awayted euer þ god ſholde helpe hym. ¶ The tyme came that the ſayd doughter ſholde be deli/ uerred of her fruyte where ſhe was lon/ ge in grete martyrdom with thraues without comparyſon. The matrones or myddewyfes þ were come to her for to receyue the childe/queſtyoned her & aſked her wherof it came þ ſhe myght not be delyuered of her childe. Thenne þ poore ſynner cõfeſſed her ſẽne & ſayd that it was becauſe þ falſly ſhe had ac cuſed þ poore hermyte/for ſhe was w' childe by a neyghbour of hers a yong may. And when this thyng was come vnto þ eeres of hym þ brough the folke al well to þ ſayd Macharye as to þ ſayd doughter/he ranne apas towarde hȳ & telled hȳ theſe tydynges/wherof ſayne Macharye gaaf praiſynges & graces vnto our lord/& fro thens he departed for to go vp to Sychye/where he lyued long tyme in doynge grete penaũces.

¶ A brother aſked of the abbot Pos/ mey/what thyng he myght doo for to eſchewe yre & ſadneſſe / wherat he an/ ſwerd/that he ſholde not dyſpuyſe/ nor Jugr / nor alſo backbyte ony per/ ſone / and yf he kepte hem therfro /

our lorde ſholde gyue hym reſt.

¶ The abbot Poemey ſayd of ſaynte Pydore abbot / he oonly more thay ony other truely knewe his one ſelfe/for whey he had ony thoughtes or Illuſyons / he was ay holy may/ he anſwered to hym ſelfe. Alas I am not luche as Anthonye was or / abbot Pando or the other ſaos / haue be louers of god By this meane he loſt his ſtatalye whi the preſumed hym ouer hyghe/whey the deuyls ſayd to hym. ¶ Abbot / haſt good to do penaūce/for after that / ſhalt haue lyued well ly grete ſharpneſſe/thou ſhalt deſcende ly to helle. ¶ He anſwered vnto them. Yet no force pf I deſcende there. I hope I ſhall not be brought ly to the deppeſt parte therof. for ye ſhall be vnder me. ¶ The deuyls ſayd ofter to the abbot Moyſes / they coude neuer make hym to falle. for whey they trowed for to haue brought hym donne by delpyracōy/he was ayded to godwarde. And whey they wende to haue enhaunſed hym by pryde he brought hym ſelfe donne by humylyte/and by this meane he brought the deuyls vndre fote.

¶ A brother queſtyoned ones / abbot Syloniy alkynge of hym coūſeyll what he ſholde doo of / he was falley ly to ſynne. ¶ The abbot anſwered to hym / he ſholde put payne for to aryſe ayey. And he ſayd there ayenſt / he had arayed hym ſelfe ones/but he was falley agayne. ¶ The ſayd abbot anſwerd as had done afore. And ayey by many tymes the ſayd brother tolde hym / ofter tymes he was fall & as many tyme he had aryſey ayey by penaūce. ¶ So anſwered vnto hym / ſayd abbot / he ſholde not ceſſe to aryſe hymſelfe ayey incōtynent / he were by ſgne ouerthrawey And where / ſayd brother aſked of hym vnto how many tymes he ſholde ryſe ayey/ / abbot anſwered vnto / tyme / ly good or euyll werke / ſhall deceſſe/ for ly / eſtate as / may ſhalbe caught by deth/ly / eſtate ſhall he be Juged.

¶ Ay other was tēpted of certayn ſyn ne by / ſpace of .x. yere/& bycauſe he coude nomore withſtonde/as dyſperate he wolde go out of his hermytage to the worlde ayey. ¶ Thēne cam vnto hym a voyce / ſayd. O may for to recōpenſe / of / .x. yere ly whiche / haſt myghtily fought/wyte ly / ſhall haue / crowne of victorye. By this it appyreth to vs/ / we ought to cōtynue vnto thende/for the more euylles / we haue/the gretter glorye ſhal we receyue. ¶ After this he went ayey to his hermytage & had no more the ſayd temptacyons.

¶ The abbot Anthonye beyng ly his hermytage was tempted long of ſlouthe and of ydelneſſe/ſo ſayd he to god. My god I deſyre to be ſaued / but the dyuerſe thoughtes that come vpon me wyll not conſent therūto/wherfor my lorde teche me what I ought to do for my ſaluacōy. ¶ And ſoone after this he ſawe a may lyke hym as hym ſemed/ that weued a rope/& after aroſe from his werke and made deuoute prayers. Suche a vyſyon happed to ſaynt Anthonye. ¶ Now may we beſyue/that it was ay angell that ſhewed how a bodye maye withſtande to his paſſyons. for whey ſaynt Anthonye ſawe this vyſyon/the angell ſayd vnto hym Anthonye do as I do/& / ſhalbe ſaued the ſayd abbot whey he had ſeen / ſayd

trchyng he was cõforted/& ye tyme aft he dyde as he had ꝓmyssed her doo.

¶ Ay other asked counseyll to ay aegrd fader what he sholde make because he coude no maner of craft/but oonly ete and drynke & slepe/and from houre to houre/& from one thought to a nother passyng awaye the tyme. ¶ The olde fader counseylled hym that he sholde be pe hym in his chambre for the loue of god & that he sholde do that hym possyble was after his vnderstandynge without to trouble ne lette his fantasye with curyouse thoughtes/and that without faute he sholde haue Joye lyke to sayne Anthonye.

¶ Ay other asked to the abbot Achylles wherof came that he brynge in his celle/he had no wyll for to do ony good werke for his soule. ¶ Achylles answered to hym/that it was because he had not seen the Joyes of paradyse nor also the tourmentes of helle/& that yf his chambre had be soo full of wormes & of felthe that he were there sowced vn to the necke/so that his affeccyon were sette for to thynke vpon the tourmentes of helle/yet sholde he abyde therin & werke there by grete dylygence.

¶ Ay other Relygyouse demaũded of sayne Anthonye what thyng he sholde kepe for to please god withall/wherat he answered/that what someuer thynge that he sholde do/were it goynge or cõmynge/he sholde euer haue god in his thought with the exemples & doctrynes of holy scrypture/& with this where so euer that he sholde caste hym to abyde he sholde not departe therfrom lodeynly/but what someuer trouble ꝓ he had there/he sholde stedfastly kepe hymselfe atte it / sayeng that in keppynge theise thre thynges/he sholde be saued.

¶ Ay other Relygyouse desyred the abbot Moyses that he wolde gyue hym some good lore / the whiche answered to him/that he sholde go to his celle or lytyll houle/for he sholde lerne yͤ all that he muste do so ꝓ he wolde cõtynue therin his dwellyng place. And he sayd also/that lyke as the fyssche seyeth incõtynent that men take out of the water also perysheth the relygyouse whey he is out of his cloystre.

¶ A brother asked to ꝓ abbot Poemen yf he sholde do better his saluacyon in keppyng hym selfe all alone in his hermytage or some other solytary place/ thay to dwell among cõpanye. ¶ The whiche abbot answered vnto hym/ꝓ a man whiche of himselfe wyll be contented maye well dwelle euery where/but he ꝓ by pryde wyll enhaunse hymselfe cay not abyde in no place/for it is wey trey/he ꝓ thynketh hymselfe to be worth ony thyng where he is nought/he dysceyueth yͤselfe. ¶ Ay lyterayre who ꝓ booketh hym of some good dede/yf he dooeth it / he leseth his mede.

¶ A broder of Egypt came ones to the abbot Zenon in Syrye/ꝓ whiche accused yͤselfe of many synnes. The sayd abbot herꝭg his wordes was sore merueyled sayeng/ꝓ egyptyens hydde theyr vertues & shewe ꝓ vyces whiche they haue not/but ꝓ tyrrés & grefes auaũce themselfe of vertues ꝓ are not in them & hyde theyr owne synnes.

¶ Ay olde holy fad sayd/ꝓ he ꝓ is sore praysed & worshyped of ꝓ wolde leseth ꝓ merytes of his soule/& by suche praysynges he falleth in vayne glory. And he ꝓ

is lawnes of the worlde shall haue gre
te rewarde of god. ¶Yet sayd he more
that lyke as it is impossyble that the
herbe & the sede sholde come kyndely
bothe attones/also it is impossyble to
haue the glorye of this worlde and the
ioye of heuen togydr. ¶Item al thus
as a creature whiche is knowen mynu
sheth & wexeth lytyll/so dothe ꝑ vertu
whey it is knowen by hym ꝑ dothe it.
¶Item as the water fleeteth afore the
fyre/so the soule in this worlde ꝑ prai
ses taketh therat her reioycyng leseth
her fayrenesse. ¶Whan the thynkynge
of pryde or vayne glorye befyghteth vs
by demyng that we be good/we ought
to serue in oure conscyences yt we haue
kepte all the cõmaundementes of god
and loued our enemyes. ¶Yf we haue
not be gladde whey oure aduersaryes
haue hadde lolle of goodes/& whether
we haue ben wroth of theyr getynges.
Thenne shall we see that we dyde ne
ver noo good. ¶And by the same we
shall eschewe this folysshe presumpcy
on to trowe to be good.

¶A holy fader after he was come for
to see his felowe he sayd vnto hym. Bro
ther I am all redy deed in the worlde.
¶His felawe answerd vnto hym. My
frende trust on thy selfe tyll that tyme
that thy soule shall departe out of thy
bodye/for yt ꝑ art deed/the deuyll ther
fore is not so/the whiche hath without
nõbre craftes & subtyl for to deceyue vs
¶An other holy fader was that had ly
ued fyfty yere without brede & ete noo
thyng but rotys & dranke a lytyll wa
ter. ¶He sayd ones to his felawes. My
brethern I thanke god of ꝑ he graunteth
my grace that I may eschewe sompty
cyon/vayne glorye/and auaryce. The
abbot Abraham herynge theie wordes
came vnto hym/& asked hym yf by a
uenture he foũde a woman in his celle
whether he myght well kepe hym to
thynke ꝑ she were there. He answerd
nay/but he sholde neuer consent to ha
ue hyr cõpanye. ¶Thenne sayd Abra
ham/fornycacõn is not deed yet in the
but oonly it is boũde by ꝑ wyll of god
for it is possyble that ꝑ myght synne in
it. ¶In lykewyse he questyoned hym of
couetyse/askynge to hym yf he seeyng
some golde among some stones sholde
nowe kepe hym frome thynkyng ꝑ it we
re golde/to answerd he nay/but he shol
de not haue apetyt to take it. Thyrdly
he asked hym yt two men/of whiche the
one hated hym/& ꝑ other loued hym/came
to his houle/whether he sholde receyue
them ꝑ lyke. He answered nay/but he
sholde cõstrayne his wyll for to do as
good chere to the one as to the other.
¶And what by these questyons/as by
his answeres/the holy fader Abraham
shewed hym clerely/that our passyons
be neuer deed/but oonly are bounden.
For vnto the laste artycle of the dethe
we all are in puyssaunce to do synne/
wherfore we ought not to praysle oure
selfe.

¶An olde hermyte dwelled in a desert
wounderfull lowe/& with hym haũted
full ofte a seculer man for to serue him
ꝑ had a childe whiche in certayn tyme
fell syk/ꝑ whiche thyng seeyng his fad
he prayed ꝑ sayd holy man ꝑ he wolde
go vnto his houle for to see his childe to
chende ꝑ by his prayers he might be ma
de hole. This holy hermyte graunted
hym his requeste & wente with hym/whey

they came nyghe the layd houle/the fa
der of the childe commaunded that non
sholde come ayenst the holy man with
lampes & torches. The hermyte seyng
the grete honour that men dyde vnto
hym/he vnclothed hymselfe all naked
& began for to washe his clothes in a
water. ¶ Thenne the fader of the chil
de layd to them that came ayenst hym
Tourne ayen home tourne ayen I see
well that oure holy man hath lefte his
entendement. After he asked hym the
cause why vp the patience of so many
folke he had done so grete a folye/sayn
ge that they sholde wene that he were
fromy his wytte and full of the deuyll.
¶ Thenne answered the hermyte that
none other thyng he wolde not here.
¶ A grete lorde that was Juge of the
prouynce where dwelled ꝑ abbot Moy
ses wolde goo see hym. Whey Moyses
knewe it/he fledde awaye/& as by hap
he mette with the layd lord by ꝑ waye
whiche asked hym where dwelled the
abbot Moyses. He answered him/why
he sought about for to see a foie and a
wycked heretyke. ¶ The Juge thenne
wente ayen to the chirche & layd to the
clerkes how he had mette ay hermyte
that had layd vnto hym that ꝑ abbot
Moyses was but ay heretyke. Thenne
the clerkes asked hym what maner a
may it was that he had seen. He layd
it was a may grete & blacke & lore ol
de and clothed with foule habytes.
¶ Thenne they knewe that it was he
wherof the Juge was lore ay angred
& wente his waye for dyspyte.
¶ The abbot Hyperus dwellynge in
the mountayne where layne Anthonye
was buryed/a good may accompanyed
with a childe of his wente there for to
see hym & for to receyue his blessynge.
¶ It happed by the wyll of god that
the childe loyes by the waye / where
vnto perchaunce the fader angred not hym
selfe/but taryed his Infortune pacy
ently/he bare his childe deed to ꝑ cell
es lyeyll houle of the layd abbot. And
as he came to the fadir hym to his pray
ers. So oyd he sporde afore his fete the
layd childe/& he hym selfe knelyd beh
re hym ay his knees/cadyng hym selfe
to the erthe / as they that alwey to the
holy faders theyr bydyng were wont
for to do. ¶ And after that he had ma
de his oryson/he wente out of the cell
of the layd holy fader leuyng his chil
de there. ¶ And so it happed that the
holy fader Hesayd tendyng styll to his
prayers & contemplacions/had not seen
the layd good may/in aere left had not
spoken to hym/in tournyng hym selfe
abacke he sawe the childe thus caste a
four hym as afore is layd / & wenyng
that he had be thus prayeng vnto god
He saye vnto hym suche wordes/aryse
my sone & go after thy fader. And in
contynent after these wordes/the chil
de meruayllously aryse & went towar
de his fader/whiche seeyng hym alyue
agayne was sourmayly meruayllid/&
knowynge ꝑ grace that god had done
to hym/he gaaf to hym graces & thas
kynges. And also came & thanked the
layd abbot that wyst no thyng there
wherof he reseyued not vnto hym the
worshyp nor the glorye/but he was ful
sory to here telle of suche thynges/doub
tyng that the noyse that myght aryse
therby sholde be cause to make hym
fulle vp to the synne of vayne glorye/

wherfore expresly he defended vnto the
sayd good man ꝑ he sholde neuer telle
nothyng of it at lest tyll after his deth.
¶ A seculer man talked of the deuyll
was brought somtyme in to a churche
where were many monkes/the whiche
made togydre theyr prayers for hym/
but neuertheselle the deuyll wolde not
leue hym. Soo were they purposed for
to delyure theyr abbot Helaryon that
he sholde praye for hym/but they were
yet in a dyffyculte/sayeng that yf they
sholde go telle hym this in his cham-
bre/he sholde not come to the churche/
wherfor beryng this may towarde hȳ
they dyde lette hym downe by the waye
where theyr sayde abbot sholde come/
& begay agayne togydre for to praye
god for the sayd man. ¶ And whey the
sayd abbot sholde haue passed by eche
of them beganne for to calle and crye.
O fader abbot awake this may. In-
contynent the holy man makyng ouer
hym the sygne of the crosse cōmaūded
hym ꝑ he sholde aryse & go out of the
waye/& he dyde soo.

¶ Ay other was in Egypte that had
a childe whiche had the palsey/the whi
che as the pleasyr of god was/he toke
& bare hym vnto the celle of sayne He
laryon/& lore wepyng lefte hym at the
dore. ¶ This done the childe began to
wepe & weyle. And the holy man that
lohed out atte the wyndowe sawe hym
& sayd. Wy childe who hath brought
the there/wherat the childe answered.
Syre it was my fader that hath lefte
me here. ¶ Thenne sayne Helaryon
sayd to hym/stande vp my sone & goo
after hym/and anone with good heith
he departed & went after his fader.

¶ The abbot Mutues sayd/that the
more that a man demeth hym selfe a
grete synner/he is without comparacy
on moche more parfyt and more nexte
god thay the other be that do not soo.
¶ And to this purpose Ysaye sayeng/
god called hym selfe wretchyd & abho
mynable synner/we haue in this worl
de but care/and contynuelly in daūger
to falle. ¶ Also it is wryten he that is
vp/lat hym beware of a fall/we rowe
in the see/euer in daunger to be perys-
shed. Moreouer he sayd that they that
are in solytarye places rowe in sauete
as lyghened with the sonne of ryght-
wysnesse. ¶ And they that are in the
worlde rowe in daūger/that is to wyte
for doubte of the nyght/that betoke-
neth vnknowyng/but not withstādyn
ge it happeth often to them that be se-
culers/how be it that they rowe in the
derkenesse of the nyght/that is to wyte
amonge the wretchydnesse and worldo-
ly troubles/that theyr shyppe cometh
to port salue. ¶ And they that be in re
lygyon bycause that they be assured as
them semeth/yf they become negligent
and proude/they leue theyr good stye
and ruler/that is to wyte mekenesse/
wherof it happeth somtyme that theyr
shyppe is drowned in the see. ¶ And
right soo as it is Impossyble a shyp to
be sure without nayles/also it is Im-
possyble to be saued without mekenes-
se whiche is neuer angry/nor wyll ne-
uer consente that ay other shall be an-
gry. Mekenesse is to forgyue hym that
hath trespassed agaynst vs afore that
he repenteth/that is to saye as soone
as he hath done to vs ony shame In-
iurye or wronge.

¶ The abbot Macharye ones well early dyde fette leues of a lawrer tree for to make mattes withall. And as he came homewarde ayen he mette ꝑ deuyll ꝑ bare a sharpe sickle wherwith he wende to haue stryke atte hym/but he coude not. ¶ And after as for grete dyspyte he cryed lowde & sayd. O Macharye thou gyuest me moche tourment/whey I wene for to trouble & hurte the I can not/and yet alwayes I go beyonde the in all werkes/for thou etest & drynkest whiche I do neuer soo. Thou spekest somtyme/& I haue neuer lust to do so Neuertheles thou settest me vnder fo to ly one thyng/that is ly mekenesse. Thenne the holy fader dyde sette hym selfe to ayslow/& the dampned spyryte dyde vanysshe awaye.

¶ A nay that takey was of the deuyl smotte ones one of the holy faders of Egypte ly the face vpon his ow cheke. And Incontynente the holy fader profered hym his other cheke for to receyue ay other stroke of hym. ¶ The deuyll seeyng his mekenesse myght not endure the same & wente out of the sayd symbe mannes bodye.

¶ Ay other holy fader sayde that alle the vertues that a Relygyouse myght perfourme/without humilyte they can not prouffyte hym nothyng. For humylyte is the messager of charyte. Ju hauyng the whiche mey be with god whiche is the same charyte.

¶ The abbot Macharye as he was clymyng vpon the montayn of Nitrye he badde a dyscyple of his that he shulde goo afore hym. And ly his waye he mette with a preest of the payenemyes lawe/beryng a grete logge at his neck to whome the dyscyple callynge vpon hym began to saye. ¶ O thou deuyll where doest ꝑ renne now. The preest that was angry of his wrong dyde bete so sore the dyscyple that he lefte hym for dede. Anone after this preest mette with sayne Macharye that greted hym sayeng. O thou may that delyuered the other saued mayst thou be. ¶ And thenne the preest demaunded of hym/what good haste ꝑ see ly me that thou hast so curtoully greted me. The holy may answered vnto hym/that he had see hym renne and labour ly his waye full fast/and he wyst not where. And this sayd he to the sayd preest because that he was a payneny and wyste not what he dyde as touchyng our fayth. The preest sayd to hym. Certes I am touched with compunccyon chrugh thy salutacyon/by the whiche I haue knowey that thou arte goddes may/but I haue mette with one I wote not what a wretched monke that hath wronged me ouer moche. And also rewardynge ye of his scornefull wordes I haue gyue vnto hym grenous woūdes. Incontynent he was tourned and swore that he sholde not lat hym go/tyll that he made hym a monke. ¶ After they two wente togydre to the place where the dyscyple was hurte/and bare hym to the chirche. ¶ Alle the monkes were glad of the conuersyon of the preest/for by hym many were tourned. ¶ So sayde the abbot sayne Macharye to this purpose/that oftentymes proude and scornefull wordes tourne and tyse the good folke for to doo euyll. Also humble langage moeueth the euyll folke vnto goodnesse.

¶ Saynt Anthonye sayd ofte / that none can be good how well he delyreth to be so/yf god be not with hym for no man is good but he oonly/what soeuer vertue is in vs thenne/we muste euer accuse our selfe and holde vs for euyll folke. And thus meknyng our selfe we shall gette mede.

¶ One tyme the good saynt Anthony sawe all the grennes & snares of the deuyll spredde ouer the erth. Thenne began he to wepe & to wexle alkynge to god. Alas & who shall mowe eschewe the subtyll snares of the deuyll. Incontynente he herde a voyce that sayde to hym. Anthonye humblyte all oonly maye preserue folke fro þ wyckednesse of the deuyll/to the whiche the proude can not come by no wyle.

¶ Ao other tyme as he was in his oratoire/he herde a voyce þ sayd. Anthony þ hast not yet knowen the vertues of a man that dwelleth leder in Alexandrye. And in the mornyng nexte after/after this voyce y herde/saynt Anthonye toke his staffe/departed & trauailled not his pas tyll he came atte Alexãdrye þ eyte Whan saynt Anthonye had foũde hȳ he questyoned hȳ of his vertues. They þ sayd holy man sayd to hym þ he dyd no good att all/but þ euery mornynge when he rose fyrst he sayd in hym selfe that all they of þ eyte sholde be saued by theyr Justyce. And to the contrarye for the synnes þ he made / he demed þ he was worthy of euerlastynge dampnacyon. And in lykewyse when they yede to bedde att nyght/he remembred this thyng as for trouthe. ¶ This seynge saynt Anthonye answered to hym/certaynly my sone I haue be longe in the desertes with grete belynesse & care/but I had neuer so vtuoule a cõsyderacõn.

¶ A broõ axed ones of the abbot Poemey what betokened a propolycyon of the poste whiche is suche/þ is to wyte that to those þ be clene without spot of synne/all thyng semeth clene. The abbot answered vnto hym/þ he þ myght come therto in maner þ he coude vnderstande it well/he sholde holde hymselfe the lowest of all other creatures. The broõ sayd there ayenst / how can it be/ shall I holde my selfe for a gretter synner than is a manslear. ¶ The abbot sayd/whan we see a mánsleer we ought to consyder/þ by aduenture he dyde neuer none other synne/& we haue done Infynyte offenses/& haue be murdred of ourselfe sleeyng ourselfe through synne. ¶ And where the sayd broõ áxed hym how this coude be do/he answerd to hym. The Justyfycacyon oonly of man is to repreue & correcte hymselfe/& they is the man Juste/whey of hȳselfe he accuseth & condẽpneth his sȳnes.

¶ Many Relygyouses were ones with the abbot Poemey/wherof one began to prayse a nother sayeng. Yonde is a good man/for he hath horrour of synnes. The abbot they axed hym/what horrour of sȳnes was to saye. To whiche axkyng þ relygyouse not knowyng what answer he shold saye/requyred þ abbot þ he wolde expowne what it mente. So þ sayd abbot expowned it sayng that he þ hath horrour of þ is done amys/& þ blessyth & loueth his broõ/he hath horrour of his synnes.

¶ A broder axed of the abbot Poemes how he myght kepe hȳ þ he sholde not saye yll of his euey cristey / wherat he

and wered that he & his euencristen were two ymages/& whan he sholde slepe his/he sholde Juge the other þ is to wete his neyghbour to be good & fayre And to the contrarye in prayeng his owne/he sholde sclaundre that other his euencristen/& whan one reprenethe his owne selfe belyue he habyteth none other persone. And he that consydereth his frayltee / he doeth lyke as he that dyspyseth a vertuous bodye.

¶ The abbot Apicius sayd þ lyke as a lyon is fersull to the wylde asses/the whiche he enforceth hym to deuoure/all thus a Relygyouse þ is proued & knowen for a stedfast man/is fersull & corageoule to withstande ayenst fleshly delytes. ¶ Moreouer he he sayd that lyke as a proude house is sodeynly taken by þ bydell/lykewyse by fastynge is a Relygyouse refrayned from þ synne of cõcupyscence. ¶ He sayd also þ the bodye of a monke drye & lene by fastyng prayseth his soule from the lowe thynges vnto the soueraynne/& all the delectacõns sensuall & carnall he dryet and sleeth. ¶ Item þ monke that in chaste shall be honoured in erthe/& crowned in paradyse. ¶ Item he that can not kepe his tonge belyue ayenst wrathe/with grete payne he shall cõq̃ he may ster of his passyons or temptacyons. ¶ Item men ought not to speke of no thynge but it be vertuouse or longyng to vertue/for after the comon prouerbe of þ habondaũce of herte/speketh the mouth. ¶ He sayd yet/þ þ vyne berreth neuer no thornes/& that it were better to a relygyouse for to ete flesshe & drynke wyne/than for to ete his euencristen by backbytyng. ¶ And he tolde þ somtyme to Sychye was made a grete feest where men wolde haue gyuen wyne to ony holy fader for to drynke / whiche makyng refuse of it/sayd þ they sholde haue it awaye/& that the drynkyng of it sholde be his deth.

¶ Ony other tyme men brought vnto certayne brethern some wyne of þ fyrst makyng out of the cuppe/or happly as for theyr tydes wherof many of this brethern dranke. ¶ Ony olde man that sawe his brethern drynke of it / stode anone to his caue/the whiche Incõuenyente cãme therat & founde hym halfe dede. Thenne sayd some of them / þ by his sygne & vayn glorye he was gone in to his sayd caue. But theyr abbot sayd to them/let hym alone it is my sawe/þ cause shall not be made ayen whyles I lyue/to thende þ þ worlde shall knowe þ it is fall dõne for a cuppe of wyne.

¶ The abbot Johan sayd þ we þ take hede to our synnes we be not ouer ladde with penaũce/but whan we redempne some other forsakyng our owne bodye for them/we take them grete charge vp our selfe. And to this purpose recõted þ sayd abbot Johan/þ somtyme in Sychye were many holy fadres togyd̃ whiche spake of a relygyouse þ was a grete synner. ¶ The abbot pyoet herkenyng after thoos þ accused þ sayd relygyouse stode vp & went & toke a sacke whiche he fylled with sonde/& laded it vpon his backe. And after he toke an other lytyll one þ he bare afore hym/& thus lad he began to go. He was axed why he dyde so/wherat he answerd/þ the multytude of the sandes þ was be-

hynde betokened his synnes / the whi-
che he wolde not putte in his Remem-
braūce nor wepe for them / & the lytyll
quantyte of lande ꝑ was afore hym be
cōuerted the synnes of his neyghbours
whiche he sayd he had afore his eyen/
more than his owne ꝑ he wolde forges
te/the whiche thyng men ought not to
do. But to the cōtrarye a bodye ought
to put his owne synnes before hym &
ꝑ other behynde. ¶ The other abbotis
were moche meruyylled therof/& aske
med and sayd that it was the waye of
saluacyon.

¶ The abbot Isaac beynge in The-
bayde foūde hym selfe amonge many
Reygnoules where he condempned a
broder as gylty of certayne synne that
he had done. After this he wente ayen
to his celle where he founde an angell
after the dore ꝑ wolde not suffre hym to
come in/but ꝑt he sholde telle him fyrst
what thyng he sholde do of his broder
ꝑ he had condempned. ¶ Thenne he
knewe ꝑ he had synned & cast hymself
doūe to the grouūde. But the angell to-
ke hym vp & sayd/that he sholde neuer
Juge ony body afore that he were Ju-
ged of god.

¶ In a monasterye of Reygnoules
was a monke ꝑ cōmytted a palyng gre
te cause of whiche he was accused by his
brethern/but this notwithstandyng he
sayd there ayenst with all his mygh̄t/
& wente vnto sayne Anchonye. His bre
thern folowed hym for to bringe hym
ayen to the monasterye. ¶ And when
they were come togyd afore sayne An
chonye/they foūde there the abbot Pa
phnoce otherwyse called Cephalus/the
whiche in presence of them all sayd su-
che wordes. I haue seen a man vpō the
shorys of a ryuere/the whiche was in
the myre vnto ꝑ knees/some for to bryn
ge hym there out are come to hym/they
be entred therin to the nekke. Thenne
these wordes ꝑ herde/the fader Sara-
cens were all abasshed/& vnderstode
that this wordes were put vnto them/
wherfore in humylyte they retourned
with the sayd brod to theyr abbaye.

¶ One of the sayd holy faders sayd ꝑ
whan we see ony bodye ꝑ dooth synne/
we ought not to put it vpon hym/but
vpon hym that maketh hym for to do
it/conyderyng ꝑ the deuyll also may
bringe vs to haue a falle. Moreouer he
sayd ꝑ none was in the worlde ꝑ wyll
synne/but we be all deceyued.

¶ An hermyte named Thymothee dil
pyssyng a brod of his Reygnoule/cōfe-
ssyed his abbot ꝑ he sholde put hym out
of his abbaye. After ꝑ whiche puttyng
out/ꝑ sayd hermyte fell in to a gryuou
se synne/of whiche he made many cō-
playntes. And as he was oftey cryeng
for mercy vnto our lord/he herde a voy
ce ꝑ sayd to hym. Tymothee this shame
is happed to ꝑ bycause of ꝑ that ꝑ hast
dyspyssed thy brod fallyng in synne.

¶ An other brod was whiche reherced
ꝑ he had seen a vysyon foure ordres in
heuen. The fyrst ordre was of folke fe
ble in ꝑ fayth/but neuertheles they ga
ue thankes vnto god. The seconde of
the hostelers whiche were ordeyned to
receyue ꝑ other as almeners. The thyr
de was of solytarye folke whiche forsa
ke ꝑ worlde as hermytes. And ꝑ fourth
was of thole ꝑ haue withstonde to theyr
owne wyll & were submytted vnto the
subgeccyon of theyr faders spyrytuall/

as reiygyoules that make four vowes And he sayd that the last had more noble astate than the other/& for this cause they bare atte theyr neckes coleres of golde. ¶ Moreouer sayd the same Reiygyoule that in seruyng the sayd vysyon he demaūded of hym þ shewed it vnto hym why the last where more worshypped than the other. He answered vnto hym that the holyptalers almeners & hermytes that be in deserters be not subget but to theyr wyll/but the other gaue them leste all togydre to god vnder the subgeccyon of other/wherby theyr merryte is more greter in honour. Obedyence is the saluacyon of euerychone & the moder of all vertues/she openeth the heuens/she lyfteth þ may vnto heuen/she is felawe to angels & the mete & consolacōn of all the sayntes whiche by obedyence are come to euerlastynge glorye.

¶ Ay holy fader sayd þ whey a bro cōmaūdeth ay other for to do some good werke with drede of god & with holy meknesse/suche a cōmaundemente shalbe done/but whey men cōmaūdeth ony thyng without to haue regarde to godwarde/but oonly to his owne auctoryte. It happeth often þ he whyche is so cōmaūded dooth noo thyng therof/wherfor it is to be vsed/that all þ procedeth of god begynneth by humylyte. And to þ contrary þ þ cometh of the deuyll it is begōne by pryde or by yre & by trouble of other oonly.

¶ The abbot Syluayn had a dyscyple named Mark moche necessarye & obedyent þ whiche was welbeloued of his mayster. This abbot had .xx. other dyscyples þ whiche were righteous & vertuous of that thabbot loued more the sayde Mark thay he dyde ony other of the. It happed þ the olde faders þ were lusty of this vysyon/came & shewed it vnto the abbot. But afore þ they retorned ony thyng of the caas/they went to all the chambres of the .xx. with the sayd abbot and knocked atte euery dore/but there answered no body. Fynably they came to þ dore of þ sayd dyscyples chābre/the whiche incontynent þ he herde his mayster he lefte ay Ø þ he had be goy to make wherof he made but halfe for grete desyre & hast þ he had to obey vnto his mayster. Thenne þ olde faders þ were with hym dyde prayse this dyscyple & loued hym more they þ abbot dyde. ¶ Two brethery of fadres & of modres were in a monastreye/wherof thone was moche obedyent/& the other contynent & chaste. The obedyent dyde all that to hym was cōmaūded. Ye þ was chaste had enuye vpon the other/& wolde preue yf he was veraye obedyent. And to this entent he prayed the abbot that he myght haue leue to goo oute with his broder. The abbot gaaf them leue for to preue his obedyence/whan they were come nyghe a water where were many beestes called Locodryles & of whiche many men ben perysshed/þ chaste sayd to the obedyent. Go fyrst ouer I praye the. Incontynent þ obedyent passed ouer the flood/& all the sayd beestes came to hym as they sholde haue deuoured hym/neuertheles they made him worshyp lyeynge his clothes about hym. After the chaste cōmaunded hym that he sholde come agayne & he dyde soo. Thenne they wente forth & founde a corpo dead. The chaste sayd/yf we had

some olde thyng we sholde couer this dede bodye. The obedyent answerd. Let vs rather praye god for hym / for haply god shall reyse hym. So began they for to praye. And anone by the grace of god he was reysed fro deth to lyfe of whiche thyng the chaste boosted hȳ self and prayed / sayeng it was for his cōtynence that god had done this myracle. All whiche thynges were shewed vnto theyr abbot / ꝑ whiche after theyr comyng agayn blamed them / and the chaste he reprened sharply because that he had tempted his brother And to the ende he sholde not be proude or folysshe glaryouse / he sayd to hym / that for the obedyens of his brother the dede corps had be reysed from deth to lyfe.

¶ One of the holy faders of Scythe sente his dyscyple in Egypt for to fetche a Camell for to bere in to the sayd Egypte the basshettes & the maundes that he made. ¶ The whiche dyscyple obeyng to obeye wente redyly thyder & brought one from thens. But as he was cōmyng ayen / he founde an other hermyte by the waye that sayd to hym My childe yf I had knowen that thou had gone for to fette a Camell. I sholde haue prayed the for to haue brought me one. ¶ The whiche thyng the dyscyple reported & tolde vnto his mayster ꝑsente hym to the sayd holy man ayen for to ledde vnto hym the Camell that he had brought for his sayd mayster. ¶ And with that he bad hym that he sholde goo with hym in Egypte for to helpe hym to bryng there his basshettes The dyscyple wente ayen to the sayd holy fader & sayd to hym. Fayre fader my fader sendeth the this Camell for thyn owne vse after thy necessyte. For he is not redy for to goo in to Egypte ¶ Thenne all his maundes and basshettes were ladey and had in to Egypte. ¶ Whey they were come thyder / the dyscyple holped hym to vnlade. And whey he wolde haue come ayen he sayde to the holy man. My fader I beseche the ꝑ it wyll please the for to praye god for me. ¶ Thenne the holy fader asked hym where he wolde go / wherat he answerd that he wolde retourne homeward for to fette the basshettes of his fader abbot. ¶ The other holy fader was thenne moche wrothe and angry / and besought the dyscyple that he and his fader sholde haue pyte of him for theyr grete charyte made hym lese his meryte that sayd he.

¶ An other hermyte hadde many basshettes and maundes redy made for to goo to the markette withall. ¶ Soo it happed as by aduenture / that he herde his neyghbour that sayd. I wote not what I shall do / the markette cometh in hande / and I haue no couerynges redy for my basshettes. ¶ He that had his basshettes and theyr couerynges redy all redy made / he toke of the couerynges / and sayd to his sayd neyghbour / holde here my frende some couerynges / for I haue more than I nede / they shall be good for to couer thy basshettes withall. ¶ The whiche charyte was well in herte in soo moche that he lefte his owne werke for to fulfyll the werke of his neyghboure.

¶ The abbot Johan was so charytable / that his grete charyte suffred hym not to knowe ony malyce. This abbot

for to haue occupacyon to his vyslons
borowed a peny of one of his brethern
wherof he bought some flaxe for to oc-
cupye hym withall / whan he hadde
bought it/one of his brethern came to
hym for to borowe some of hym to ma
ke a sacke with/and he tolde hym lowe
with a good wyll. There came to hē
an other ayen that also had some ther
of. And lynably he lened soo moche of
his flaxe aswell to the one as to the o-
ther/that there abode nothyng for hym
selfe. He that had lened hym the peny
desyred him to paye it hē ayen. Then
had he nother peny nor no flaxe. And
here it is to be noted that a peny was
thenne worthe a scute or more. ¶ And
because he wyste not wherof he sholde
take hym ayen his peny that he hadde
lende hym. He purposed that he sholde
go to the abbot James/hym to praye
that he wolde paye a peny for hym to
hym that had lened it vnto hym / be-
cause he was not of power for to paye
it hymself. ¶ It happed ꝑ as he went
thyder he fonde one peny in his waye/
but he durst not take it vp. Soo came
he agayn to his celle for to praye god.
Thenne came there agayn the credy-
tour for to aske his peny of the symple
man/that promysed hē he sholde fette
it for hym anone/wherfor he departed
ayen for to goo toward the sayd abbot
James/but because that he fonde yet
ayen ꝑ sayd peny in his waye/he durst
passe no ferther/but retourned ayen to
his lytyll house. Thyrdly came there
the sayd credytour for to han his peny.
Thenne the holy man answered vnto
hym/that without ony faute he wolde
go fetche it. And at the thyrde tyme he
fonde yet his peny/the whiche he tolde
vp thenne/& bare it vnto the sayd ab-
bot James/sayeng that he had fonde
it by the waye/but neuertheles he be-
sought the sayd abbot ꝑ he wolde ma-
ke to wyte thrugh out the cyte/ ꝑ yf ony
body had lost one peny ꝑ he sholde co
me towarde hē & ꝑ he had fonde hym
the whiche thyng was shewed durynge
thre dayes/but no body came ꝑ sayd it
was his. Thenne ꝑ sayd Johan sayd
to James/that he sholde take it to hē
ꝑ had lened hym one/for as he was co-
mynge to hym for to haue borowed it /
he hadde founde it.

¶ The abbot Pocmey sayd / that we
ought not to fulfylle our wylles / but
theym of our neyghbours. And whey
men prayed hym for to ete more than
his wylle was / he wepte/because ꝑ he
constrayned hymselfe ouer his wyll/to
thende ꝑ he shold not dysobeye his ney-
ghebour. And in many other manere/
he strayned his wylle to the wylle of
other.

¶ An hermyte somtyme nyghe a mo-
nasterye of Reclygyouses made many
myracles. ¶ Ones amonge other/the
Reclygyouses wente towarde hym/and
made him to ete ayenst his wylle. And
after they sayd to hym ꝑ he was sorye
and dysplesaunt because that he had
ete ayenst his wylle. ¶ He answerd
that the contrarye was trouth/that is
to saye/that he had tribulacion whan
he dyde his owne wylle.

¶ The abbot Paphonce had of custo-
me that he dranke neuer no wyne. It
happed one daye as he trauayled by ꝑ
waye that he was mette with theues/
of whiche the pryncypall knewe hym.

ſhud becauſe he knewe well his cuſtome to drynke no wyne/ſeeyng that he was verey of the waye/he tooke a cruſe full of wyne & a glaupe in his hande/ and ſayd vnto hym/that yf he dranke not/he ſholde ſlee him. ¶ Thenne the holy man knowyng that this thynge came of the wyll of god/& that it ſholde be the cauſe of the conuerſyon of the ſayd theef & of his felawes / he toke þ wyne & dranke it. ¶ Thenne the ſayd theef prayed hym þ he wolde pardõne hym that he had ſo conſtrayned hym. To whome he anſwerrd. J haue my truſt in god/that becauſe thou haſt gyuen me drynke/thou ſhalt haue forgyuenelle of thy ſynnes & paradyſe atte thyn endyng. And thẽne the theef ſayd to him. And fro this houre forthon my ſelfe truſtynge in the mercy of god. J promyſe the that J ſhall neuer do noo harme vnto no bodye/and by this meanes was the ſayd theef and his felawes courned vnto godward and lyued after honeſtly.

¶ Two hermytes were ſomtyme where of one was older than the other. So requeryng the olde to the yong/that he wolde be content þ they ſholde do both togydre theyr reſydence/þ whiche thynge the yonge wolde not graunt/but excuſyng hym ſelfe ſayd/that it was not his caas for to dwell with hym/becauſe he was to grete a ſynner. The olde whiche was a man of right holy lyfe/ herynge this anſwere / he had it not agreable. For how well that the other reſydence was yong/neuertheleſſe this olde hermyte coude not beleue after þ he ledde a lyfe ſolytarye / but that he was of good lyfe / & without ſpotte of ſynne/fynably after many wordis/they were contente for to dwell togydre one weke/& whey the ſeuẽnyght was paſt/ the olde Requyred & aſked of the yonge/how he hadde gouerned hym ſelfe that weke. He anſwerrd to hym that becauſe that he was compelled by neceſſyte to yſſue out of his owne celle / he was falle in grete temptacõy of ſynne ¶ Thenne ſayd there ayenſt the olde hermyte/aſkyng yf he wolde do therof penaunce/wherat the yonge anſwerd ye. Thenne þ olde moeued with a feruente charyte and knowyng his ferme ſtedfaſtneſſe/ſayd to hym/that he was content to make & bere vpon hym ſelfe þ halfe of his penaũce. And for ſo moche ſholde they haue nede for to dwell the one with þ other/whiche they dyde ſo vnto the houre of theyr deceſſe.

¶ Ay ancyente holy fader ſayd / that whoſoeuer deſyreth for to be ſaued/he ought curyouſly to ſee that he doo not to ay other/that whiche he wolde not be dooy vnto. And how well that ony doo to hym ony harme ſhame or Iniurye/he ought not therfore to do the ſame to ay other. ¶ And this maner of lyuynge is ſuffyſaunt ynough to euerychone for to haue his ſoule therby ſaued.

¶ Two holy faas brethern germayn/ one called Poemen & the other Nub to his name & dwelled in þ deſertes/& lyued there a moche ſolytary lyfe & reſygnouſe. Theyr mod affectuelly deſyrꝯ to ſee them / becauſe þ after þ they were departed fro the worlde/ſhe had not ſeen them/ſhe wente herſelfe towarde them for to ſee and viſyte them. And how well that ſhe made all dylygence

for to speke with them/nenertheles she
coude not fynde the maner to haue ley
ser therunto/fynally she dyd so moche
þ she called persones vnto the en
tree of theyr chappell/& to grete lamē
tacōns & teeres she prayed to haue ma
de them speke with her/but they wolde
not/doubtyng þ they sholde haply ha
ue renne to some synne by þ meane.
And as they had open þ dore of theyr
celle or habytacyon for to goo to theyr
sayd chappell/whan they apperceyued
theyr moder they shett theyr dore ayen
vpon them. Theyr moder this seeyng
þ they wolde not speke to her / began
for to wepe atte theyr dore with grete
habondaūce of terres. And thus as they
deuyded them talkyng coūseyll & theyr
aduyse togydre/what thyng they ough
te to do for to contente her/she tolde her
selfe for to crye & wepe more than she
dyde afore. So came to her thenne the
holy fader Poemey/& without to open
the dore he asked her/why she þ all re
dy was olde/made suche complayntes
whiche myght be to her moche greuas
ble. She herynge & vnderstandyng þ it
was one of her childern þ to her spake
she answered/as she had spoken vnto
bothe of them. Alas my childern I be
weyle & wepe for to speke with you/be
cause þ synguleryly I desyre to see you.
Alas why do ye refuse me your presen
ce/what daūger is ther yf I see you/am
I not youe moder/haue not I nourys
shed you with this pappes myn. I ha
ue wayted so longe for to see you that
vnder this hope I am come vnto so ol
de age/that I am all dysabled of my
membres/& for grete desyre þ I haue to
see you myn entreylles are all troubled
& sore moeued. Thenne the holy fader
Poemey asked her whiche of both she
had leuer other to see them in this wor
lde/or elys synably in the glorye of he
uen/wherat she answered that she shol
de be well contente not to see them in
this worlde/so that she myght be sure
that she sholde see them after theyr dey
the in heuen. ¶ After this answere/the
sayd Poemey sayd vnto her / that yf
she myghte withstande her affectyon
and not see them in this worlde. For
certayne she sholde see them shortly in
the other worlde. ¶ Thenne she herynge
the wordes of her sone/sayd to hym
Syth that thou promysest me for certa
yne/that I shall see you in paradyse
I wole nomore for to see you here. And
thenne she went her waye well appay
de and gladde.

¶ A ponge Reygroule named Johan
the lefte of the nacion of þ Thebayens
was in seruyce with an holy fader by
the space of .xij. yere / whiche olde fa
der was called Amon duryng the sayd
tyme grened with a contynuall sykenes
se/whiche caused hym that he was soo
wayward/that he neuer gaaf fayr lan
gage nor good to his sayd seruaūt Jo
han/wherby he sholde be vyaunt and
gladde to serue hym. ¶ But this not
withstandynge he serued hym moche
swetely & tyndely. So it happed that
whan the sayd holy fader Amon came
to þ last houre of his lyfe that his sou
le must departe/where many holy fa
ders were present / he tolde afore them
all the sayd Johan his seruaūt by þ hon
de & thre tymes he sayd vnto hym. Johan
laued mote þ be. And thenne he sayd
to the holy faders that were with hym

My brethern I betake you this good re
ligyouse/he is no may/but ay angell.
Certaynly duryng my sykenes/he ne
uer had of me a fayr worde/& neuerthe
lesse in grete humylyte & pacyence he
hath done to me Infynyte seruyces/so
recomēde I hym to you almoche as I can
¶ The holy fader Agathon where he
ones came to ꝑ cyte ꝑ was moost nygh
his hermytage for to selle some hande
werke ꝑ he had made for to lyue vpon
he foūde at the gate of the sayd cyte a
may ꝑ was lore syke whiche was for
sake & lefte of all men. The whiche
thyng seeyng ꝑ sayd holy fad Agathon
he hyred a lytyll chambre where in he
brought hym & cherysshed hym & kept him
ꝑ space of four monethes vnto tyme ꝑ
he was recouered and was hole. And
after retorned this holy fader in to his
hermytage.
¶ Ay other holy fad for to moeue to ꝑ
vertue of pacyence a dysceple of his ꝑ
was lore assayled & tourmented of a
grieuous maladye/sayd vnto hym in this
wyse. My sone ꝑ muste here pacyently
thy sorouefull afflyccions without to be
wroche with them. It is a souerayne
vertue to a may for to prayse & thanke
god in his tribulacōns & aduersytees.
Yf ꝑ be harde as is the prou ꝑ shalt se
le thy Rustynes by fyre/& yf ꝑ be gol
de/ꝑ shalte also be preued by fyre/and
from grete thynges thou shalt come to
thynges more grete. Yf god wyll sende
vs sarne sykenesses we ought not to
grutche there ayenst/& yf we here them
not with pacyence we shall haue noo
mede for it towarde him. So must we
be vsed to be pacyent/prayeng hym hū
bly that he wyll sende vs all that plea
seth hym/to thende that by the meryte
that we shall gete in enduryng pacyen
cy the afflyccōns & tourmentes of this
worlde/we mowe haue the glorye euer
lastynge.
¶ Ay other holy fad ꝑ was often takē
w' sykenesses/was ones a hole yere with
out/wherfore he began to wepe strong
ly beryng his helth noyously/& sayeng
to our lorde suche wordes. Syre ꝑ hast
lefte me/& thou woldest not vysyte nor
see me this yere. As he wolde haue say
de/ꝑ god vysytyng his frendes sendeth
to them powerte & sykenes for to make
them to be rewarded for it in heuen.
¶ Some holy fads reherced of one of
them ꝑ dyed in Sychye/ꝑ they beyng a
bout hym/they clothed him as they were
wont to clothe ꝑ one of thordre at theyr
decesse. And doyeng this they began to
wepe lore for pyte ꝑ they had to see hym
dey. He herynge theyr wepynges & lorowes
opened his eyen/& in beholdyng them
he lough thre tymes vpon them. The
whiche thyng seyng ꝑ sayd brethern/a
none after they asked hym why he lough
when they wept/& he answerd to them
I haue laughed twyes to mocke you w'
all/ꝑ fyrst tyme ꝑ I lough was bycause
ꝑ ye fere deth/& ꝑ seconde tyme was by
cause ꝑ ye knowe well & can not Juge
otherwyse but ye must ones dey & ye wo
te not when/& yet ye dyspose not your
selfe therto/& thyrdly I haue laughed
reioysshynge my selfe/because ꝑ in leuyng
ꝑ labours of this worlde. I goo vnto ꝑ
place of rest/& these wordes th' sayd he
closed his eyen & sweetely he yelded his
goost to our sauyour Jhesu cryste.
¶ Thabbot Pāmon at ꝑ houre of his
deth sayd to ꝑ brethern ꝑ acompanyed

hym. My brethery because that lyo the tyme ꝑ I came to this solytarye place where I haue buylded for myo vlage this lytyll house wherin I do dwelle. I am not remembred ꝑ euer I ete other bre de/but of ꝑ same whiche I haue gotey with labour of myo hondes/nor to ha ue layd nor tolde vnto this houre ony dayne worde wherof I ought to repen te me in this maner I go now to oure blessyd lord Jhesu cryst/wherof I ought well to thanke hym. And I mervayle gretely how he vouchesauste take the laste of me/seey that I fyrst was occu pyed to gete my lyuyng/& haue not as yet begone to hym ony sufficyaute scruple.

¶ The abbot Agathon goynge out of this worlde/thre dayes before his decesse hylde his eyen contynuelly opey & by no maner he moeued them not. The whi che thyng seeyng his brethery ꝑ were a bout hym sore cõplaynyng & weppynge asked hym. O our fad telle vs yf it plea se the wherat ꝑ thynkest now/& where ꝑ art atte this houre. To whom he an swered. I am called tofore the presence of god whiche is in his seete for to Juge me. ¶ Alas sayd they to hym apey/& fe rest ꝑ hym. To whom he sayd apey. I haue euer with all my strength enfor ced my selfe for to do ꝑ cõmaũdement of god. But neuertheselle I consyder ꝑ I am a synner/wherfore I dey not sayy yf my werkes haue be vnto hym agreas ble. And how sayd the holy fadr/haste not ꝑ byleue in thy werkes whiche ha ue euer be vertuoles & after his lawe. Thenne he answered I not dare trust therupon in his presence/for there is to moche drfference betwix his Jugemen te & the Jugement of mey.

¶ The abbot Sylonyo beyng atte the house of deth/many aged faders that togyder were come there for to see hym apperceyued sodaynly his face whiche shynyng bryght wonderfully. And in that selfe cause he sayd vnto them. My brethery see to it/the holy fader Anthe nye cometh to vs here. ¶ Anone after he sayd ayey. My brethery/here is the companye of the poltes. And sayeng the same his vysage wered more bryght te. ¶ So began he to saye ones agayy ne that he sawe the poltes that came there/and it semed that he sholde spey he vnto them. And whether these holy faders or some of them dyde Requyre hym that he sholde telle them to whos me he spake. ¶ He answered that he spake with the angell that came for to fette his soule/and besought them that they sholde forbere a lytyll or they shal de haue hym awaye tyll that he shold haue done some lytyll penaūce. Thes sayd there ayenst ꝑ holy fadr to hym/ꝑ hadt no nede sayer fader to do ony pe naunce. ¶ The whiche answered to them. Surely my brethery. I cay not Remembre me that euer I began yet to do ony sufficyaunt penaunce. Wy the whiche answere they knewe that he was veray partyer in the ordre of god ¶ And they beynge in this ymagyna cyon they sawe his face wonderfully and more bryght than it was a fore. ¶ Thenne sayd he to them/see see my brethery our lorde cometh. And sayyng these wordes he gaaf up his goostle in the handes of god.

¶ The holy fad Arsenyey was in his tyme so vertuous & so moche enflāmed with ꝑ loue of Jhesu cryst/ꝑ the most

parte of the tyme contemplyeng his worthy deth & passyon/he wepte & bewayled/so þ by cõtynuaũce of weppyng away þ habondaũce of terres from his eyen all the herys of þ lyddes of the eyen fell of & neuer grewe ayen/when he sholde dye he ordeyned to his dyscyples þ they sholde not do none almose nor ony charytable dede for hym/sayeng that yf he had hymselfe done some he sholde fynde it & bycause þ these his dyscyples were troubled of þ they sawe þ houre of his deth drawe nygh/he sayd vnto them. My childery þ houre of my deth is not yet come / when it shall be nyghe I shall not be styll/but alwayes I praye you/that yf ye dele to ony parte of my body/ye shall therof gyue acompte afore god in his Jugemente/where I shal accuse you therof yf ye do so. ¶ Thenne they asked hym what they sholde do with his bodye/for they wyst nothyng of wyndyng of dede folke. ¶ So answered he thenne to them. Ye shall bynde my feet togydre with a corde & thẽne ye shall drawe me vnto the top of the montayn where men haue of custome to bury þ other. ¶ After he tooke hymselfe to wepe as he was wonte to do all the tyme of his lyf. ¶ And when the holy faders beyng about hym sawe hym wepe so sore/they asked hym/what moeued hym for to do so/& yf he had ony drede or fere. To whome he answerd/þ truly he doubted moche our lorde as he alwayes had done/namely syth þ he was made Reygnoule. The holy abbot Poemen seeyng hym after his deth layd suche wordes of hym. O holy fader Arsenyen/þ art well happy that þ hast wept so moche in thys worlde/for certaynly he that not haue wepe here/shalbe cõstrayned to wepe in þ other worlde. And it is Impossyble þ a man maye be forborn other for to wepe here with his wyll for to deserue the Joye euerlastyng/or to wepe by cõstraynte in þ tormentes of helle for þ punycyon of his synnes. ¶ Of this holy fad Arsenyen tolde þ holy fad abbot Danyell þ how be it þ he was gretly lettred & experte in þ knowloge of holy scrypture/neuertheles ferym to renne in to vayn glorye/he wolde neuer argue therof/nor also wryte no maner of pystles/but yf he was cõstrayned by grete necessite for to do so/& when he foũde hymselfe in þ couent of þ cõpany of holy fads he stode alwayes behynde a pyler yf ony was there/to thende þ he sholde not haue occasiõ to lyke nor speke vnto ony plone/& also because no bodye sholde see nor speke to hym. His beholdyng was al lyke to an angell/he had his herys whyte as Jacob had/& also arayed as he was/longe & beerdful of bodye/& how be it alwayes þ he was sore lene & drye/yet came his berde dõne to þ bely of hym/& so was he bowyng forward bycause of his grete age/& he deyed when he was come to his four score & .xv. yere. ¶ He hadde dwelled .xl. yere in þ palays of the noble Theodolyen whiche was fad to Honorius & Archadius. ¶ After þ he dwelled in a place called Troyn vpon Babylony towarde þ cyte of Nemphis/& there yere in Alexandrye. ¶ After he retourned ayen to Troyn forlayd where he dwelled other two yeres/& there he yelded his goost to god as he that was fulfylled with veray fayth & with the grace of the holy goost.

¶ Saynt Athanasy bysshop of Alexā
dre sent worde ones to ꝑ abbot pam
boy that he sholde come see hym. The
whiche obeyng to his requeste went the
re with some of his Religyouses. And
in cōmyng toward the sayd Athanasy
whiche seeyng some seculers ꝑ were in
theyr waye & putte not them selfe in
purpose for to doo not shewe to them
due Reuerence/he sayd to them. Aryse
vp my frendes & salue these good Re
ligyouses to the ende ꝑ they shall gyue
you theyr blessynges / certaynely they
spake ofter with god/& theyr worde is
holy. And in sayeng these wordes / he
sawe in ꝑ strete a poore sympel a comon
woman whiche was curyously arayed
¶ So begay he to wepe whey he sawe
her / wherfore it was asked of hym by
theym presente what thynge moeued
hȳ for to wepe. To the whiche beynge
present he answered/two thynges whi
che I see cause me to do so. One is the
folle of ꝑ poore woman/& the other is
ꝑ I take not so grete thought nor care
to please god/as she dothe to please the
synners & dyshonest men.

¶ It is founde wryten of ay olde holy
fader/ꝑ whey he had Intencyon to do
penaūce of some synne wherof he was
deceyued/& his sensualyte sayd to hȳ
ꝑ he sholde deferre it to ay other daye
& ꝑ he sholde alwayes come tyme ynou
ghe for to repente hym of it/he ans
wered ꝑ he sholde not leue for to do redely
his penaūce/for it ought for to be done
hastily/because ꝑ we be not ay sure that
we shall lyue oo daye more. And after
whey he sholde haue done his purpose
god sholde do them vnto ye next daye
his pleasure of hym.

¶ Ay other of the holy faders shewed
of a bysshop ꝑ whiche whenne he had
herde telle ꝑ two of his subgettes were
aduoutrers/he prayed our lord ꝑ he wol
de gyuen certayn knowlege yt they we
re as fowle bespotted as folke sayd / &
vpon a daye they after ꝑ he had longe
masse/his subgetts comyng to ꝑ auter
for to receyue there the precyous bodye
of our lorde/he knewe by dyuyne inspy
racyon whether theyr thoughtes were
good or badde/& namely he knewe the
synners by theyr faces ꝑ were black as
coles/& theyr eyen reed as blood. And
the other ꝑ were clene purifyed of theyr
synnes he knewe also by theyr vysages
& vestymentes that shewed to be whyte
te / to all the whiche Indyfferently he
admynystred the holy sacramente of
the auter. And this done the faces of
some of them semed hym as bryght as
the sonne gruyng a lyght soueraynly.
And the faces of the other semed as
they had be espryed with a dredefull
flame. But in gyuyng the sayd sacra
mente to the two aduoutrers of whi
che is touched aboue / he apperceyued
that one of them had ꝑ face full bryght
and clere and was honorably clothed
with vesture full fayre & whyte. And
the contrarye the other had a blacke &
ay horryble vysage and after that they
had receyued that selfe holy sacrament
of the auter/he with the whyte face/
shewed hym selfe to haue a strengthe
of corage whiche made hym apperer to
be clene and purged from all wycked
nesse. That other shewed to haue his
face taked with fyre Ryghte horryble
& doubtable. This seeyng the holy by
shop/besought our lorde that he wolde

eche hym what betokened this vysyon To whome by the wyll of god ay angell ayde appyere whiche sayde vnto hym / that all that he hadde seen was true/but as to hym that had the vysage blache/because he was obstynate in his synne/hauyng a wylle purposyng euer more to synne/for that cause had he seen his vysage blache & horryble tokey with dredefull fyre. But that other his felawe / that was lyghtened with a bryght vysage/bryngynge vnto mynde through bytter sorowe/the synnes þ he had done & forsakynge them with grete teeres & sobbynges/he had gotey and axed the mercy of god/promyttyng yf it pleased hym to forgyue quyete and pardõne vnto hym his synnes by hym done in tyme passed / that he sholde neuer retorne for to do them ayen. And for this cause he was come to that grace whiche this holy bysshop sawe. And where this forsayd bysshop merualled hym selfe of the soueraygne grace of god / because that not oonly he hadde preserued this synner repentaunt from the tourmentes whiche are due to them that ledde a foule & wycked lyf/but also with þ same/he wolde make hym fayre with so grete honour the angell sayd to hym that not without a cause he merualled/seen that he was a man that can not comprehende the bounte of our lorde / the whiche is Infynytly good & kynde to them that forsaken theyr synnes/to whome also when they do penaunce after deuoute confessyon/he not oonly forgyueth theyr synnes/but with this he maketh them worthy to be worshypped. And in trouth the angell sayd/god hath so derely loued the synners/that he hath sente his oonly sone / and ordeyned hym for to suffre dethe in this worlde for to redeme them from the paynes of helle.

¶ Syth thenne he wolde deye for them how be it that they were his enemyes/ how moche shall he be wyllyng to loue them when they shall be by veray penaunce his owne childern. And therfore wyte it sayd the angell / that noo synne of man can not ouercome the goodnes of god/namely when he that shall haue done ony synne/shalbe wyllyng to putte hym selfe in payne for to put out & slee by penaũce his wyckednesses & synnes. ¶ For our lord whiche is Infynytly mercyfull knoweth well the feblenesse & wekenesse of the kynde of man/the strength of the passyons/& the myght & malyce of the deuyll. And there as he knoweth þ synner to be ouerthrawen in synne/them pardõnyng as to his childern he taryeth & abydeth euery day after theyr amendemẽt & wyll full correccõn & he hath pyte & cõpassyon of them þ be repentaũt as of those þ sore y vexed with sykenesse awaytẽ after the physycyen. And sodeynly vnbyndeth & castynge theyr synnes out of them/he graũteth to them Juste rewardes of theyr penaũces. ¶ Thẽne þ bysshop forsayd herynge these thẽges merueyled more than he had done afore/& hertily he praysed þ name of god.

¶ The abbot Powle surnamed the symple / purchaced of god this grace/ þ in lokyng vpon them þ entred in to þ chirche/he wyst to say by theyr vysages yf theyr thoughtꝭ were good or bad so it happed on a day þ he sawe many folke come to þ chirch & had theyr faces

bryght and clere & were mery to theyr herters/& with them were theyr good an gels that gladly ladde them and bare them fayrly hyp. ¶ Soone after he sawe one come that was wonderfull blacke & all his body was couered with an horryble clothe/& with hym were ma ny deuyls/the whiche by a trayne that was made fast atte his nose threlys/ they drewe hym here & there so that he wyst not what he sholde do/and after ferre from hym came his good angell whiche was full heuy and ao angred. ¶ The whiche thyng seeyng the good fader sayne powle / he began to wepe full bytterly & smote his brest/& wolde not entre within ꝑ chirche/but he satte hym selfe downe there by for to see the ende of that may ꝑ he sawe in soo pyteoule astate. ¶ The other that were entred within the sayd chirche & sawe hym wepe thus/delyred & prayed him herely yf he had seen in them ony vyscyoule thyng/that for theyr correccyon he wolde telle it them/or elles that he wolde come in to the chirche with them the whiche thyng he wolde not do/but euer contynued in weppynge & sorowes consyderyng the daũgerouse astate of hym that he had seen thus withholden & bounde by the dãpned fendes of helle ¶ Anone after the sayde holy abbot/ seeyng all the companye that he hadde seen go within the chirche come out of it after the absolucyon to them gyuen/ lette hym selfe for to beholde theyr fa ces/for to knowe yf they were suche as theyr comyng out of ꝑ chirche/as they were when they wente ynne. And pryn cypally he caste his sygte vpon ꝑ wrete chyld sayner whiche he had seen go with so grete hardnesse within the sayd chir che / & he sawe that his face fearfull & blacke was wexed full fayre & bryght & all his bodye whyte/& that the deuyls folowed hym fro ferre & his good an gell by hym that made vnto hym a ma che glad cheere. ¶ Thenne sayne Pow le fulfylled with a synguler gladnesse/ rose vp & began for to crye with a hye ghe voyce & sayd. O how grete is the mercy & mekenesse of our lord. And co mynge to a nother place a lytell nere he sayd yet with a lowder voyce. Come hether deuoute cristen & see the werkes of god/come & see how he wyll that al folke shall be saued & that they come to ꝑ knowloge of trouthe/come hether & worshyp hym with me sayeng. Lord god/ꝑ art that selfe alone ꝑ may cura le & putte out our synnes. And whey they were alle come togyder with the good Powle/he shewed vnto them all that he had seen afore that they entred in to the chirche/& also atte theyr co mynge out of the same. ¶ And after he asked after hym that he had seen trou bled as it is sayd / for to declare vnto hym his thoughtes & his dedes/& how god had done vnto hym so grete a gra ce & chaũgyng from euyll in to good. ¶ And thenne ꝑ same man in patience of all the assystens began to telle open ly/how he was a grete synner & hadde holy gyuen hym selfe to synne passed vnto many a grete synne foule & abho mynable. And how entryng in the chir che he had herde the wordes of our lor de/sayeng by the mouthe of Ysaye the prophete. ¶ Wasshe your selfe & be cle ne/& put awaye the malyces & synnes from your soules/for to be parfect pu

mly & clemely before my presence/lerne to do good/& seke Justyce & tryghtwysnesse. ¶ And yf your synnes be reed & enflamed by the bronde of cōcupyscence/to dooyng this þ sayd is/they shall become whyte as snowe. ¶ And also yf ye wyll here me & do þ I saye/ye shall eet of the goodes of the erthe. ¶ And moreouer sayd the sayd repentaūt synner. I am a wretched forfycatour whi che is touched with cōpunccōn through the sayd wordes of þ prophete/entryng within the chirche I haue sayd vnto god in my corage. Syre I knowe that thou art he that is come for to saue the synners/wherfore humbly I praye the that now it wyll please the to accomplysshe in me vnworthy synner þ that þ hast promysed by the mouthe of the holy prophete. And fro this tyme I promyse the with all myn herte / that I shall nomore retourne in to my synne. And in withstondyng to all wyckednes and Iniustyce I thynke me to serue the with cōscyence pure & clene. From this daye thenne & from this houre wyll þ vouchesauf to receyue me as veray penytent/worshyppyng thy louerayn god hede & forsakyng all my synnes / the whiche thyng þ ought not to refuse me seen that I haue in my self stablysshed & sworen to kepe all thy Justyfycacyons. ¶ And vnder this promesse þ forsayd penytent sayd þ he was come out of the sayd chirche ordeynyng in hym selfe neuer to do synne. ¶ The whiche thynges heryng þ sayd good olde men beyng there/they began to crye to god warde sayeng in this wyse. O lord god how grete & prayseyngly ben thy werkes/þ hast done all thynges in wysdom

¶ The abbot Josephell goynge with some other good olde fadȝs toward the abbot Poemey/one of þ frendes of the sayd Poemey brought afore his monasterye a childe of his/þ Incōuenyentes & veracōns of the deuyll had þ face all dysfygured/the whiche frende syttyng with his sayd childe without the sayd monasterye wept with grete habondaūce of terres. And one of þ sayd good olde fadȝs heryng þ weplynge & sorowes of the fad of the sayd childe/was gone out of the sayd monasterye for to wyte who moeued hȳ for to wepe so/he axed hym of þ cause. Wherat he answered/ that he was kynneman vnto the sayd abbot Poemey/& was come there to þ ende he myght haue through his meane the helth to þ sayd childe/whiche neuer theleelle he feered to haue brought with in the chirche doubtyng þ the sayd abbot Poemey whiche had feere to haue hurt & renōmee þ he sholde make myracles/wolde haue put hym out agayn Hayeng moreouer þ he seeyng the sayd holy faders come there/he had purposed vnder theyr confydence þ he sholde bryng there his sayd childe. And after castyng his wordes towarde the abbot Josephell forsayd/he sayd thus to hȳ ¶ Holy fader haue mercy vpon me & my childe & make hym to be brought therin with the/to thende þ þ holy fad Poemey seeyng hȳ he wyll praye god for hym. ¶ The whiche abbot Josephell beryng the same childe to þ celle of the sayd Poemey & dyng with yse counseyll presented hym not at fyrst metyng vnto the abbot Poemey. For he wolde not haue be well contente yf he hadde seen that the sayd Josephell

ſholde haue had ſo grete truſt of hym/ as for to haue heled hym by myracle/ but he preſented hym vnto ꝑ lower be thero & ſayd to them. ¶ My brethero bleſſe thy childe & praye god for hym/ & after he requyred the other brethero to do ſo lykewyſe/& ſolowyngly he came to ꝑ ſayd abbot Poemey to whom he made lyke Requeſte. But neuertheleſs he wolde not entromytte hym therof And where all theym beyng preſent requyred hym to praye with theym as they dyde/he was content to do ſo. So ſtode he vp & wepyng prayed with ꝑ other in this maner. O my god thy wyll be for to helpe this childe whiche is thy creature/& ſuffre no lenger ꝑ the fende haue ony domynacoy ouer hym. The whiche oryſon fynyſhed & ꝑ ſayd childe bleſſyd hym with the ſygne of the croſſe/he was anone gyuen hole & ſonde vnto his fader.

¶ Somtyme one of the holy fadȝ was ared/yf poureté was a parfytte good/ the whiche anſwered ꝑ it was a grete affliccoy/but who ꝑ ſuffreyneth it wylfully/all be it he be tormented with it in his fleſſhe/neuertheleſſe in beryng ꝑ ſame he fyndeth the reſte of his owne ſoule.

¶ A ponge Religyouſe made ſuche a queſtioy to an olde religyouſe/that is to wyte/yf a brother of his ought hym a lyttyll ſomme of monoye/& yf he ſholde are it hym or no. To the whiche ſolde anſwered ꝑ he myght well are it with humylyte ones oonly. ¶ And the pong ſayd to hym. Yf he wyll not paye me therme/what ought I to do. ¶ Thou ſhalt ſayd the other ſpeke nomore of it Ye but ſayd the pong monke. I ſhall not haue power to bothe my corage but that I ſhall be to hym hatly or callyng therupoy. Wherat ꝑ olde anſwered / ꝑ muſte be mayſter of thy ſelfe/& chyde with thyn owne ſelfe oonly/to thende that ꝑ angre not thy brother/for thou ought to kepe the there from as beſely as ꝑ canſt/ſeyng namely that thou art a Religyouſe.

¶ An other pong broo requyred one ꝑ was olde/ꝑ he wolde telle hym how & by what maner he myght gete parfytte meknecſſe. Wherat he anſwered ꝑ he ſholde come to it lyghtly / yf he wolde conſyder his owne wyckednecſſe / & not they of other/ſayng with this/ꝑ the perfeccioy of may is humylyte & of almoſthe as ꝑ may abateth hymſelfe lowe by humylyte/ſo moche more is he enhaunſed by his humylyte/for lyke as the curſed ſynne of pryde yf hit wyll be areyſed vnto heuey/is confounded & ouerthrawen vnto ꝑ betoym of helle. All thy humilyte yf it deſcendeth vnto ꝑ loweſt degre/it is they exalted vnto heuey.

¶ The holy abbot Macharye walkyng ony a tyme by the deſertes/fonde in his waye vpoy the erthe ꝑ hede of a dede may/whiche hede he tourned with his ſtaffe ouer all ſydes/& thus doyng he herde the hede that ſoroued & weyled. And bycauſe it ſowned no worde that he coude vnderſtande / he aſked what made it ſo to complayne. Wherat the hede anſwered / that it was the hede of a preeſt of the payneemyes lawe whiche had be a prynce of the ſynagoge of Pooles that in the ſame place were reuerenced and worſhypped/and by cauſe I knowe the fulfylled with the holy gooſt. I ary maruell for to ſe

quere thy grace/knowyng that atte o/ ny tyme that it wyll pleale the for to praye for them ꝑ be in payne/they ſhall fele ſome conſolacyon. ¶ Thenne the ſayd holy abbot Macharye ſayd to hȳ Now anſwer me/what is your comfor te/& what is your payne. Wherat the ſame hede more ſtrōgely weylyng thay tolde begay to ſaye. ¶ Ha holy fader our payne is ſo grete/that we be from the fete to the hede thrawen withiu a terrible fyre/whiche is more hyghe thay there is ſpace betwene the heuen & the erthe/& that more encreaceth our ſoro we. It is not vnto vs poſſyble for to ſee eche other/but the faces of euery o/ ne of vs bey Joyned ouerthward vnto our backes. ¶ And whey ꝑ prayeſt for vs/thenne ſee we the one ꝑ other open ly / whiche is vnto vs ſome comforte. ¶ Theſe wordes ſayd / the holy man Macharye begay to wepe & ſayd. Cur ſed be the daye in whiche ꝑ man hath preſumed to deſpyſe or breke the com/ maūdementes of god. ¶ And after he enquered agayne of the ſayd hede / ꝑ in the place where they were tourmen/ ted/were ony grete paynes. To whom it anſwered that in ꝑ wretched place were many one that were moche more lowe therin thay the paynemes were. ¶ And where ꝑ holy fader aſked what they were / the hede anſwered & ſayd/ we that haue had no knowlege of the ſouerayne god haue ſome what of mer cy / but as to them that haue knowen hym & forſaken/they be vnderneth vs traueyled & tourmented with dyuerſe tourmentes. ¶ The whiche wordes ꝑ herde by the good abbot forſayd/& af/ ter that he hadde ſhoued the ſayd hede in to the erthe / he wente forthon his waye.

¶ Ay other brother ared of ay aged holy fader/why men of Relygyon we re oftentymes tempted and bekought of the deuyll of helle/wherat he anſwe red. It is bycauſe that we caſte awaye from vs our armour & defenſes that are pacyence/humylyte/debonarete/& wyllefull obedyence.

¶ Ay other broder requyred the abbot Syloryns that he ſholde telle hym/ꝑ the deuyll dyde perſyewe ſoo ſtrongely the Relygyouſes that thenne were / as they dyde ꝑ other in tyme paſſed. The whiche Syloryns anſwered vnto hiry that they more pryched and purſyewed them/thay they hadde done the older becauſe that the deuyll knoweth the en dynge of the worlde whiche draweth nyghe/where his tourmentes ſhall en/ creace & multyplye in dyuerſe maners wherin he deſyreth to acōpanyed with Infynyte legyons of ſynners for to be brenned and tourmented with hym in fyre and in ſulphure where he wayteth to brenne perpetuelly. And for this cau ſe he purſyeweth the folke/& not oonly ſoo beſely the wycked folke whiche he knoweth to be lyghtly torned to obeye his curſed & mooſt gretteſt wyles / but alſo more curyouſly & with more grete dylygence he purſyeweth the good fol/ ke where he knoweth them to be of mo re ſtable & ſtedfaſt corage.

¶ Some other brethern knowyng ay other aged fader to be wounderfull prudente and wyſe/aſked hȳ by what meanes he had gotey ſo grete wyſdom Wherat he anſwered/that he had ne/ uer retayned nor ſuffre to ſoyourne in

his herte ony euyll thoughtes / by the whiche he doubted to haue prouoked our lord god to be wroth ayenst hym.

¶ Hayne Anthonye sayd ꝑ a Reygyouse yt to hym were possyble ought to gyue acomptes vnto his elders/not onely of all the palles ꝑ he maketh in his celle or in his monastrye/but also of all the water ꝑ he drynketh & of euery tyme that he taketh of it for to drynke/to thende he sholde make hym contente & certayne of his lyuyng & gouernemente for to kepe hym selfe that he shall not trespasse nor take awaye contrarye to them.

¶ The abbot Poemey sayd ꝑ the fende in no thyng taketh so grete a gladnesse as he dothe whan he maye ouercome a synner so that he wyll not veter nor shewe his synnes by confessyon.

¶ A yong reygyouse sayd to an aged fader / that oftentymes he questyoned ꝑ olde faders/to thende they sholde tell hym/& also ꝑ he sholde lerne of them some good lore & Instruccyons for his soule to be saued/but what soeuer they tolde hym/he coude not withholde no thyng. Now had this olde fad to whome he spake two vesselles ꝑ were empty. So cõmaunded he to the yong Reygyouse ꝑ he sholde take one of them & wasshe it clene with fayre water & sette it ayen in his place/whiche thyng he made hym do ones & ones agayne. ¶ Thenne sayd to hym the olde fader that he sholde brynge hym bothe the vessellles/& he dyde so. ¶ And thenne he asked hym whiche of them two was clener. Wherat the yong answered that it was that selfe wherin he had putte water with the whiche he had wasshed it. The olde sayd there ayenst. Hy sone it is thus of our soule whan it herkenneth ofter the wordes of god / for how be it that it kepeth noo thynge of thoo wordes that it herreth or of thole that it requyreth to be tolde vnto it for to saue the soule by/neuertheselle it is more clene therby / than yf it herde not nor asked noo thyng of it / by this namely / that thus doyeng she escheweth euyll thoughtes and ouercometh the temptacyons of the deuyll.

¶ An other sayd also to an olde fader that whan a Reygyouse haunted and occuppeth hym selfe to good werkes/ the deuyll cõmyng to hym for to tourne hym can not haue no power ouer hym bycause that he fyndeth noo place for hym. ¶ And by this cause he departeth and gooth awaye anone & leueth the same Reygyouse ly peas. ¶ To the contrarye yf he suffreth and applyeth hym selfe to euyll werkes / the deuyll fyndeth anone a place for to kepe hym companye. ¶ And all be it that the techynge of god wyll offeu shewe hym for to doo good/neuertheselle wythstandynge his obstynate and frowardnesse she departeth from hym lyghtely and leueth hym/wherfore it is of nede/but yf he wyll be lost / that with alle his herte he tourne his affeccyon vnto almyghty god. ¶ And thus doyeng the sayd shewyng shall soone come to hym agayne.

¶ To an other yonge reygyouse that asked of an auncyent holy fader/how longe a monke ought to labour / was answered by the sayd holy fader/vnto the tyme that he shall possesse Jhesu Cryste/bycause that he that hath hym

to poſſeſſyon/nedeth not to labour ony
further. Alwayes he ſuffreth his choleri
for to trauayle and labour / to thende
that they ſhall haue remembraunce of
the labours of tribulacyon / and that
they by this meane kepe them fro ſyn-
ne ferrying leſt they ſholde leſe ſo grete
labourers. We fynde alſo wrytyn / that
our lorde made the ſones of Iſraell for
to trauayle and goo duryng the ſpace
of .xl. yere thrugh the deſerte/to then-
de that hauyng mynde of the tribula
cyons that they had there / they ſholde
haue no wyll for to retourne therat.

¶ An other brother queſtyoned an aū-
cyent fader & aſked hym the cauſe why
the Relygyouſes at this tyme preſente
labouryng gete not therby ſome grace
as dyde the aeged Relygyouſes. ¶ To
whome the olde fader anſwered / that
charyte was thenne ſo grete/that eue-
rychone by vertuouſe werkes drewe his
neyghbour ou hyghe/but now all the
worlde applyeth theym to vile/and eue
ry one ledeth his neyghbour ty to helle
And for this cauſe there nys none that
geteth ony grace.

¶ By an other yong Relygyouſe was
requyred vnto an aeged fader/that he
ſholde tell hym yf he wyſt not that the
holy mey had knowloge of the grace
of god whey it cometh to them. Where
at he anſwered/that they knowe it not
alwayes. ¶ And for an opey exemple
of this thyng he leyde vnto hym/that
ones a dyſcyple of an olde holy fader/
had done oo ſynne/for the whiche the
ſayd holy fad̄ moeued with yre ayenſt
hym/cryngē ſharply had ſayd vnto hē
Goo that ꝑ mayſt deye. ¶ And anone
this dyſcyple felle deed to ꝑ erthe. And
whey the ſayd holy fader ſee hym deed
he was touched with a meruayllouſe
drede. Soo ſette he hym ſelfe to praye
god by grete humplyte ſayeng. O Ihe
ſu cryſte my lord and my god. I beſe-
che the that it wyll pleaſe the to reyſe
this poore Relygyouſe. And I promy-
ſe the ꝑ I ſhall neuer ſpeke ſuche wor-
des without grete conſyderacyon. And
Incontynente after his prayer y made
his dyſcyple wered a lyue agayne alle
ſoūde and hole.

¶ The abbot Poemey ſayde that the
may whiche techeth other/and dooth
not as he techeth / he is lyke vnto the
hyghe welle whiche fylleth with dryn-
ke theym that be a thurſt/or that waſ-
ſheth the fylth awaye of euery one/but
it cay not waſſhe hym ſelfe nor purge
the fylthes that are ty it ſelfe. ¶ And
moreuer he ſayde that a may whiche
deſyreth to be vertuouſe ought to ſtyre
and teche his ſoule to kepe and obſerue
thoſe thynges whiche his tonge leueth
vnto other. For it is a thyng moche to
be blamed and worthy of grete Repre-
uyng to a may whom he preſumeth to
correcte other folke of ſome ſynne or e-
uyll dede/wherof he is hym ſelfe wor-
thy to be Rebuked for it. Wherfore it
behoueth of neceſſyte vnto hym that
well wyll teche or edyfye ſome other/
that fyrſt he correcte his owne ſelf/en-
ſyewyng the doctryne of our ſouerayne
mayſter and techer Ihesu Cryſte/the
whiche lyuyng vertuouſly as mey fyn
de it wrytey ty the trouthe and holy
ſcryptures/ſhewed fyrſt exemple of go-
od lyfe / and thenne after he began to

preche. And for this cause his predycacyons were soo agreable to thole that after the holy faythe desyred to lyue / that they forsake all worldly thynges for to enspewe hym and lyue after his holy exortacyons whiche were of a grete and wonderfull efficacye / principally bycause of the fayre and ryght honest lyue that he ledde.

¶ Ao holy hermyte some tyme yede to warde the holy fader Poemen whiche receyued hym with grete gladnesse. ¶ And after that they hadde embraced eche other / the hermyte began to speke and to comyn with hym of holy scryptures / and namely of thoo thynges that be heuenly. ¶ And thenne the holy fader Poemen beryng his propositycyons / and how be it that he was well lettred and soie experte he tourned his face towarde ay other brother as thoughe he wolde not here the sayd hermyte nor gyue to hym ony answere ¶ The hermyte thenne seeyng that he wolde not herken atte hym by noo wyse / wente out of the celle of the sayd Poemen all ou angred / and sayd to his dyscyple. I am wel sory to haue for nought and without cause entrepryse the labour of so grete a wayc whey he for whome I am come and that I desyred soo feruently for to see / wyl nyeh not speke to me. ¶ The dyscyple heryng this / came to the holy fader Poemen and sayd to hym. ¶ han fayre fader / that worshypfull hermyte that now departe from afore the / is come hyther for to see the / and he hath soo good Renomee and soo grete Joye to his countree / and thou wylte not speke to hym. ¶ Thenne answered the holy fader Poemen. ¶ he of whom me thou spekest wyll dysputc of the scrapure and heuenly thynges. ¶ And I that am ay erthely may I ony wise grete payne speke of the thynges that be erthely. ¶ yf he hadde spoken vnto me of the passyons of Relygyouses happely I wolde haue answered hym therupon / but yf he wyll speke of the heuenly thynges I ony nought answere hym therof / for I confesse my self not sufficyaunt therunto. ¶ Thenne the dyscyple Retournyng the hermyte sayd to hym. ¶ O may of god / our fader Poemen wyll not speke to the of these hyghe questyons / but whey mey speke vnto hym of the werthynesse and passyons that muste be suffred and endured in this worlde / and how passyently they muste be borne / he speketh therof gladly. ¶ The hermyte thenne taken with gladnesse by the wordes of the sayd holy fader / came to hym ayeyne sayeng. ¶ O holy may / counsayle me what I ought to doo for to withstonde ayenst my passyons / whyche Reygne ouer me and kepe me soo wonderfully subgette. ¶ The holy fader heryngc his wordes and beholdyng vpon hym Joyously sayd vnto hym ¶ Now thou art welcome vnto me / I shall atte this houre opey my mouth and shall fylle it with thy vertuous goodes. ¶ The good hermyte takyng a corage to his wordes sayde vnto hym. ¶ In good sothe fayre fader Poemen / good and true is the ware that thou takest. And after that they hadde a longe tyme dcuysed togyder

of many thynges profytable & necessa
rye to the edyfycacyon & helthe of theyr
soules/the hermyte yeldyng vnto hym
graces and thankes/retournyng vnto
his owne Regyon agen.

¶ When hynde that ony other aged ho
ly fadr sayd to his dyscyple. yf ony bo
dye speketh to the of holy scryptures or
of ony other thyng/be not therfore wyl
lynge to chyde nor stryue agenst hym.
And yf he sayeth well / be ꝑ of his opp
nyon/& yf he speketh euyll/ꝑ shalt reste
hym in this maner. ¶ Myn frende lokr
well what ꝑ sayst. ¶ And to this purpo
se sayd the poete / be not wyllyng for
to stryue by wordes. And in kepynge
thyself fro the same ꝑ shall be veraply
mekr / & also ꝑ shalt eschewe the hatr
of other. ¶ And by the contrarye / yf
stryuyng and chydyng ꝑ suffre in thyn
oppynyon & wyll abyde by thy worde/a
sclaunder & grete inconuenyence shall
folowe therby. ¶ Also whan men pray
se ouer moche a bodye hym Justyfyeng
there cometh ofttey of it questyon and
debate. And therfore my lone ꝑ ought
to be certayne / that of what someuer
thyng that ꝑ takest noyse for/ꝑ shalte
euer haue some noyouse lettyng for it/
and neuer shalte ꝑ be in peas. ¶ Soo
ought ꝑ thenne aboue alle thynges to
sette thyn affeccyon & vnderstandynge
to kepe sylence and to be styll. And by
this meane ꝑ shalte haue cale of some
thynge. ¶ And also ꝑ muste thynke
bothe erly & late to that ꝑ hast to doo/
& ꝑ shalt not drede the assawte or en
cheynge of thyn ennmyes. ¶ For as sayn
t Jerome sayth/a man that is occu
pyed in good werke/is oonly tempted
of one deuyll/& a man that is ydle ha
the about hym more than a thousande
deuyls for to begyle & deceyue hym/to
thende ꝑ he maye be brought to damp
nacyon. ¶ And therfore it is nedefull to
a man that wyll lyue vertuously to oc
cuppe the tyme holyly/other to rede or
to doo other thynge/& whan he is noyou
se to redyng/he ought to lette hym self
to oryson/& from oryson to retorne for
to rede agayne or to wede & plucke the
euyll herbes out of his gardyn. And in
this doyng he shall ouercome his en
myes & shall withstande all deceptes &
temptacyons of the deuyll.

¶ An other brother questyned ones an
olde fadr askyng hym how long muste o
ne kepe hym styll. And the holy fadr an
swered to hym/tyll the tyme ꝑ he be quel
tyoned or apoled/& in all place where ꝑ
shall be/yf ꝑ kepe sylence/ꝑ shalt be in
tranquylyte and pesyble reste.



The abbot parmeno techyng his religyouse sayd that all thus no / ber wherisoeuer she syeth she is occupyed about makyng of honey. In lykewyse a good religyouse where soeuer that he goeth yt it is for to doo some good werke / he shall lyghtely fulsoo the swetenesse of good and vertuous werkes / where he shall applye hym selfe for to knowe the good deedes and graces of the creatour as well the spyrytuall as tho that bey temporall.



The holy fader Mutues and a religyouse of his owne cõmyn ge from a place called Ragy: thau / went ones to the partyes of Gebolon. ¶ The bysshop of that lond de seeyng the abbot Mutues and knowyng his grete vertues made hym for to come vnto hym ayenst his wyll ordeyned hym to the holy orders of preest hode. ¶ And after takyng with hym his reuerence corporall / to hym sayde the sayd bysshop. ¶ Holy fader I praye the pardonne me that I haue compelled the for to take the orders of preesthode. Certaynely I knowe well that thou hadde not appetyte nor noo deyre to suche a worshyp / but I desyrynge to receyue thy blessynge. I haue presumed by my selfe for to constrayne the to the same orders. ¶ To whome this holy fader with grete humylyte answered / that his corage desyred it not / but he was somwhat carefull of that he muste be departed from his brother that was with hym whiche was noo preest / and hym selfe alone coude not acomplysshe his sayons. ¶ Thenne answerred the bysshop and sayd / that yf he wyst his seruaunt worthy to be made a preest / he sholde ordeyne hym to the holy orders of preesthode. ¶ The sayd holy fader answered. Yf he be worthy that can I not telle certaynly / but this I wote well / that he is better and more sufficyaunt than I am. To effecte the bysshop consecrated hym to be a preest. ¶ And to this astate they dwelled togyders all theyr lyfe / but nevertheless they presumed neuer for to applye theyr selfe to the auter for to consecrate nor synge masse. ¶ And the sayd holy fader sayd. I trust in my god my maker / and of this I calle hym to a wytnesse / that I byleue me not worthy to be a preest nor to cõsecrate hym. For this thyng appertayneth to be done me onely by them that be Juste / pure /

and dient without greyf or Infyrmyte of lynne. ¶And I knowe and perceyue well that I am not suche/wherfore yf it pleaseth his dyuyne bonte/he shall haue me for excused.

¶A Religyouse Requyred humbly dayne Macharye that he wolde gyue and graunte hym some good Instruccyon/by whiche he myghte gete his saluacyon. ¶To whome he answered. It is necessarye to the Religyouse whiche desyreth to be saued to flee the companye of men and to kepe hym selfe within his celle there for to wepe ouer his synnes contynually/ and with this he muste be garnysshed with a vertue whiche is aboue all other that is to wyte/to Refrayne his tongue and his bely.



The abbot Arsenyen dwellyng in ꝑ paleys of themperour/he beyng yet a seculer/prayed our lord god sayeng. Syre god creatour & redemer of ꝑ worlde please ꝑ to shewe to me a waye by the whiche I maye be saued. And he herde a voyce ꝑ sayd to hym in this maner. Arseny flee the cõpanye of men/& ꝑ shall come to ꝑ ꝑ ꝑ desyrest & requyrest. ¶So forlore he all worldly thynges/& wente to dwelle in a solytary place/where dayly he made to god a lyke prayer. And he herde agayn a voyce ꝑ sayd to hym. Arsenye flee/speke not/rest thy selfe/& in this doynge ꝑ shall haue the pryncyples & begynnynges for to come to the waye of saluacyon. ¶Within a certayne tyme after cam vnto hym a bysshop named Theophyle desyryng to see hym/& to here of hym some good worde edyfycatyue to whome & to all theym ꝑ were with hym/the holy fader sayd. Yf I telle or teche you ony thynge that be to youre profyte/shall you kepe it. Certaynly ye sayd they togydre. ¶Thenne sayd he spekyng of hym selfe. I Requyre you humbly that in what soeuer place where ye shall knowe or here saye that Arsenyeus is/ye shall not come nor fynde your selfe there in no wyse. ¶After this the sayd bysshop wolde come there agayn/soo sente he fyrste towarde hym for to wyte yf he wolde opey to hym his dore and he sente hym worde apey/yf he came alone he sholde gyue vnto hym openyng/but & he cam accompanyed with many folke/he sholde not fynde hym in his celle. For certaynly he sholde departe and sholde dwelle there noo more.

¶ The whiche thyng y herde and vn-
derstonde by the sayd brethery / he sydy
turned his pastynge/seruynge that yf he
shulde haue gone there/he shulde haue
be cause to make hym forsake the pla-
ce of his hermytage. ¶ At other tyme he
founde hym selfe with some of his bre
thern in a place where grewe moche
rede / whiche by force of wynde mor-
ued sore here and there betyng eche o-
ther soo that they made grete noyse.
¶ Soo demaunded he to his brethern
wherof grewe that noyse that he her-
de in that place. The whiche answe-
red and sayd / that it was the wynde
that made thus the rede to bete the one
ayenst the other. ¶ Thenne he sayde
vnto them. Now my brethern consy-
dere how moche harde athynge it is to
lyue in peas and tranquylyte in this
worlde. Yf ye were in a place where
ye shulde here all oonly a lytle lynge/
ye shulde not haue your courages nor en
tendementes with rest/how shulde you
haue them thenne pesyble among the
noyse and tempest of this rede lere the
grete and wonderfull noyse that they
make bycause of the wynde that ma-
keth them this to smyte eche other.
And some sayd that the selle or dwel-
lynge of this foulayd holy fader Anto-
nyeu stode .iii. myle fro the place whe
re the sayd rede were. ¶ From whiche
dwellynge he wente but lytyll out/but
by some Relygyouses were admynys-
tred vnto hym his nedes and necessy-
tees. ¶ Moreouer it is founde wretyn
of hym that whan the place in Sychye
where to the holy faders dyde dwelle
was thenne lefte / and he hym selfe co-
myng out of the same he began to be
ye lasynge that he wolde haue lefte
Rome / and the Relygyouse hermytes
Sychye.

¶ Some brethern goynge out of Alex
andrye in to the partyes of Thebay
de for to bye there some thynge / bycau-
se that the holy fader Antonyeu dwel-
led that tyme in the sayde partyes of
Thebayde / concluded togydre / lych
that they hadde occasyon to goo vp-
ghe the place where he dwelled / that
they shulde goo see and vysyte hym.
And they dyde soo. ¶ And after that
his dysciple hadde tolde hym that they
were come towarde hym / he charged
hym that he shulde aske them the cau
se and occasyon wherfore they came
there. ¶ Soo broughte he vnto hym
worde agayne that the cause and occa
syon of theyr cōmynge was suche as
above is sayd. ¶ The good holy fa-
der Antonyeu herynge this answere /
sayd in this maner. ¶ Certaynly lych
that they be not come here for me / but
oonly for theyr owne affayres. I wyll
not that they see me. ¶ And therfore
thou shalt goo to Receyue them and
shalt serue them as well as thou mayst
¶ And this done and accomplyshed /
thou shalte take leue of them sayngt
thus vnto them / þ I shulde not go to
them for bycause of my grete weknes
se and febleneſſe.

¶ At other brother desyrynge for to see
the sayd holy faō Antonyeu transported
hymselfe vnto his celle & knocked atte
the doore for to haue gone in. ¶ The
holy fader made hym̄ openyng wenyng
to hym that it had be his dysciple/but

all incontynente that he sawe it was not he/he caused hymselfe downe to the erthe/the whiche thyng seeyng the Re hygyouse he was sore abasshed/& prayde hym humbly that he wolde aryse/ whiche he wolde not/but sayd/that he sholde not aryse tyll that the sayd Rehygyouse were gone agayne fro thens/ the whiche neuertheiesse prayed and requyred hym many tymes that he wolde aryse / but he wolde neuer graunte nor consente therto vnto the tyme that he were departed and gone. ¶ Some tyme the deuyls of helle came to hym and made hym endure many trybulacyons and aduersytees within his celle ¶ And vpon a tyme among other the brethery that were wont to bryng hym suche thynges as he hadde nede of came there and herde this holy fad̃ that cryed and sayd to our lorde. Alas my god my fader creatour and Redemer leue me not. And where it is so that I haue not yet done ony good ꝑ be worthy to be presented afore the. I beseche the humbly as moche as I can/that after thy grete mercy and benygnyte / it wyll please the atte the leste to graũte vnto me that I maye vndertake the begynnynges of good lyuyng. ¶ The sayd holy fader Arsenyen questyoned and asked ones a symple brother of the londe of Egypte/askynge of hym how he seied hym selfe in his cogytacyons and thoughtes. The whiche thynge seeyng a brother that was of vnderstandyng more redy than was ꝑ other sayd thus to hym. Fayre fader I merueylle me of thy selfe that art so expert not oonly in grehe tonge / but also in latyn tongue/how thou apposest & questyoned this brother Rustyke in askynge of his thoughtes & cogytacyons/wher at he answered. I knowe well that I haue studyed and lerned suffysauntely as to the worlde bothe the latyn tonge and the grehe/but yet haue I not conne take nor lerne the A B C of this Rustyke.

¶ Some olde holy faders tolde that ones some persones gaue and sente vnto the brothery hermytes of Sythye a quantyte of dates. And bycause there was but a fewe / they dyde not sende none of them to the fader Arsenyen / doubtyng ꝑ he sholde take it ay wronge or a mocke to haue sente hym so lytyll a gyfte. ¶ And whey he was shewed herof/he wolde not goo out of his celle for to goo to the dole with the other brethery as it was acustomed to be doo/but sayd to them. Ye haue excommunycated me my brothery/to thende that ye sholde not gyue me the charyte that god hath sent vnto you/of the whiche I haue not be worthy to haue had my parte. ¶ They all thenne vnderstandynge these wordes were wonderfully edyfyed of his humylyte. So sente they vnto hym̃ by one of them whiche was a preest his parte of the sayde dates/& brought hym with hym̃ Joyfull in the cõpanye of the other for to take vp the sayd dole. ¶ And some sayd ꝑ he was so secrete in his dedes and operacyons/that men coude neuer perceyue ne knowe the maner of the conuersacyon of his lyfe. ¶ He dwellynge in the partyes of Egypte bycause he suffred & bare there greuously the ne-

des of the folke that towarde hym ca-
me for to vysyte & see hym/he purposed
for to gyue vp & leue his celle as lytyll
house without to bere awaye with hym
ony thyng that was vp it. ¶ And thus
came he to his dyscyples wherof one
was named Paramytas/ & other Alexá
der & the thyrde Zoyle. Soo sayd this
holy fader Arsenyey to Alexander. Ary
se Alexander & dyspoile thy selfe for to
rowe. ¶ To Zoyle he sayd/come with
me vnto the flode & seke a bote for me
to go vp to Alexandrye & take also ay
one with thy brother to rowe ouer. Zoy
le was wrothe of these wordes & held
his peas. And thus were they departed
one from the other. Alwayes he wente
all alone vnto about ye partyes of Alex
andrye where he ley syke of a gryuous
sykenesse. And his dyscyples ye he had
thus lefte complayned togydre & sayd
the one to ye other. ¶ Hathe not one of
vs made our olde fad Arseny angry/ ye
whiche for this cause sholde be vs de-
parted & separed from vs. And vp spe-
kyng & deuysynge togydre they coude
not knowe nor ymagyne the cause of
his angre nor of his heuynesse/nother
also ye euer they had be to hym dysobeys
saunt vp ony thyng. ¶ After ye the holy
fader Arsenyey was heled of his syke-
nesse/he thought vp hym selfe ye he shol
de go vysyte & see his brethern the whi
che he had lefte. ¶ And after rowynge
to & fro he came to a place ye called was
the stone where were ye sayd mynysters
And as he walked a longe ye sayd stre
me there came vnethe to hym a mayde
of Egypt ye pluched out her small pap
pes/wherof the holy fader as yll apay
de for it began to rebuke her sharpely.
Wherat she answered vnto hym ye yf
he were a monke that he sholde go to
the mountayne. ¶ The holy fader see
yng hym selfe stongyd and prycked vp
his corage of the wordes of the sayde
doughter/dyde more and tolde good he
de to the same wordes sayeng vp hym
selfe. Yf thou be a monke/goo to the
mountayne. ¶ And he beyngt vp this ad
uertysyng/his two dyscyples Alexander
& Zoyle came towarde hym/whiche vp
contynente caste them selfe tofore his
fete/& he vp lykewyse before them dyde
put hym selfe downe to the erthe/& be-
gan to wepe all thre togydre. ¶ The
holy fader sayd vnto them/haue not
ye herde telle that I was sykc/the whi
che answered ye. ¶ And why sayd he
are you not come to see me. ¶ Wherat
Alexander answered/bycause ye thy de-
partynge from vs had not be vnto vs
agreable. For many one by reason of ye
same haue be euyll pleased with vs/
sayng ye yf we had not be dysobeyssaūt
vnto the/ ye sholdest neuer haue depar-
ted thy selfe from with vs. ¶ Thenne
sayd the holy fader Arsenyey to them.
I haue well knowen ye this sholde be
sayd. But yet agayne mery shall saye
truely ye the doue whiche coude not fyn
de where vpon to rest her fete/returned
ayen towarde Noe beynge within his
arche. The whiche wordes herde of his
dyscyples/they were well content with
it & pesed theyr corages. And dwelled
euer after with hym vnto the laste sy-
me of theyr lyues.

¶ The holy fad Belaryon & a dyscy-
ple of his walkyng in the deserte/cam

of aventure vpon a depe pytte in whi/ che they entred & they founde there a brother syttyng & werkyng about the makyng of a corde. The whiche lyke as he had be bothe dõme & blynde nor ther spake nor loked not vpon them. ¶ This consyderynge the holy fader Helarion/sayd to his dyscyple/lete vs go hens / for this olde fader wyll not speke with vs. Soo wente they theyr waye & wente towarde the abbot Iohan. And soone after retournynge to the sayd pytte/the sayd holy fader Helarion sayd. Lete vs goo there in on agayne for to speke with that brother so shall we now wyte yf god had kept hym that he spake not to vs. ¶ And incontynent þ they were entred within the sayd place / they founde nothynge therin but oonly a deed bodye. Then/ ne callyng vpon his dyscyple/he sayd in this maner. ¶ Come hether my bro ther / lete vs dresse this corps / for god hath sente vs here therfore. And where they beyed them for to haue putte a wyndyng shete about hym/they fõude þ it was a woman / wherof they mer/ veylled gretly & sayd. ¶ Here is a thyn ge merueylloule to see how the women fought ayenste the deuyls & ouercome them. ¶ And after þ they had buryed her they wente awaye & prayse the na me of god protectour and defender of all thynges.

¶ Saynt Macharye tolde ones to his Relygyouses/that towarde hym were come two brethern the one was olde & the other veray yong / the whiche ha/ vyng of hẽ no knowlege/but oonly by renõme/they had questyoned hym/as/ kynge of hym where was the celle of the abbot Macharye. ¶ And he enquy ryng of them why they asked after it/ they answered þ they hauyng knowle ge of his vertuoule werkes & holy lyfe desyred soueraynly to see hym. ¶ And where the sayd sayncte Macharye con/ fessed þ he was the man þ they sought they incontynent fallyng afore his fe/ te requyryng & beseught him þ he wol de suffre them to enhabyte with hym/ but he seeyng & Jugyng by consyderyn ge of theyr gyftes & habylymentes / þ by habondaũce of rychelles/they were wanton & delycate/he answered þ they myght not abyde with hym. The whi che answere y herde/they sayd to hym þ yf they myght not dwelle with hym alwayes they had purposed to seke for theyr residence some other solytary pla ce ¶ The holy fader heryng theyr wor des/thought in hym selfe/that yf he de parted or shoued them backe agayne from him/he myght haue be sclaũdred therby. And consyderyng the grete la/ bour that they had take for to come to hym/he thought þ he sholde gyue them no cause in this behalue to moyle ayen ste hym. So sayd he to them. ¶ Come on my childern/& yf ye maye/make & buylde here your celles & habytacions. ¶ They moche Joyoule of this answe re/requyred hym / þ he wolde assygne them þ place where his pleasure was þ they sholde make theyr lodgyng/& he toke vnto them a tubbe an are & a sack full of brede w' a lytyll salt/& this done he brought thẽ vpõ a roche of harde sto ne sayng to thẽ þ they sholde dygge ther in for to make there theyr habytacõy & lytyll houses/whiche they sholde couer with clape/alwayes þ intencõy of sayẽ

Macharye was suche/that they sholde be wery for to be besy about that werke & þ they for grete werynes sholde leue it & go awaye. But they þ had purposed to abyde there/asked of hym what occupacyon the other brethery had of custome to do there. And he answerd that they made cordes. And shyd parted to them bothe palmes & leues & of the pylles therof/he shewed and taught to them þ maner for to make & werke cordes/& also for to make basshettes and maundes/the whiche maūdes he warned them to gyue vnto the seruaunte for to receyue brede therin. And thus he lefte them & wente his waye. And they after this with a grete pacyence dyde that the sayd sayne Macharye cōmaūded them/and kepte them selfe within theyr celles & habytacyons/and wente not towarde hym duryng the tyme of thre yere. But bycause that many Religyouses of ferre Regyons came towarde sayne Macharye forsayd/he mervayled hē how these two brethery kepte them so longe togyder þ they came not towarde hym/seeyng namely that after þ he had lefte them in that place he was not gone to them/& hadde not seen them but in þ chirche perceyuyng with syence the holy sacrament of the auter as the other dyde. Desyrynge thenne to knowe the trouth of theyr cōuersacyon/he sette hym selfe for to fast an hole weke/prayeng our lorde þ his pleasure were to shewe vnto hym theyr dedes. And after he went toward them & incontynent that they had made hē openyng they cast themselfe dōne atte his feete & worshypped hym in syence full hertely. After they sette them alle thre to oryson as it was of custome/& after theyr prayers þ made/sayne Macharye sette hym donne. Thenne the olde made a tokyn to the ponge þ had sette hym donne theyr & without ony spekynge made cordes/þ he sholde goo out/& he dyde so/and about the houre of none he came agayn. And the eldest made to hym ay other tokyn as before the whiche þ perceyued departed and wente out yet agayne and made redye suche vytayle as they hadde for theyr refeccyon the whiche was of thre smal loues that were bakyn betwene asshes whiche he brought vpon the table and sette hymselfe donne agayne there makynge with the other brother his werke euer stylle without ony spekynge. ¶ Soo called them sayne Macharye vnto hym sayeng to them. Aryse and come ete. And they dyde soo. And this sayne Macharye dranke water out of a lytyll vessell where out they were accustomed to drynke out. The table þ voyded and the euen cōmyng to hande/they asked hym yf he wolde goo his waye. Wherat he answerd/that he wolde rest there/wherfore in a corner of theyr celle or habytacyon they made lyghtly redy a matte. And they as wyllynge for to take theyr nyghte reste in ay other corner/they dyde caste there theyr gyrdels and vestymentes. And as þ two brethery dysposed them selfe for to slepe/the holy man Macharye put hym selfe agayne to praye god that he wolde shewe hē theyr werkes/& sodeynly the couerture of theyr celle opened and apperyd therin a lyght full bryght that lyghtned all the place as it hadde be fayr none dayes/the whiche

lyghe neuertheleſſe they perceyued not
Dut anone after wenynge ꝓ the holy
fader had be a ſlepe/they roſe & bleſſyd
them ſelfe & after ſette hymſelfe to ory
ſon heuyng theyr handes towarde he-
uen. And in this dooyng the ſayd holy
fader Macharye beheldе well theyr cō
tenāces / ſo couertly ꝓ they coude not
perceyue it. Whenne beholdyng them
ſtrut Incontynent come a multytude
of deuyls in lyknelle of flyes ꝓ wolde
taſte & ſette them ſelfe vpon the eyen
& vpon the face of the ponge brother/
but they durſt not goo nyghe the olde.
¶ And anone came there the angell of
god armed with a glaiue brēnyng as
a brounde of fyre/the whiche come a-
bout this yong relygyouſe/made them
ſo wonderfully afrayde that he threwe
them all out. And whey the morwyng
came toward/they leyde themſelfe dō-
ne ayen vpon the erthe for to reſt them
¶ And thenne ſaynt Macharye as ſo-
denly awaked roſe vp/& in lyknewyſe
dyde ꝓ two other brethern. ¶ And the
olde aſked hym yf he wolde that they
ſholde ſyng twelue plalmes/to ꝓ whi-
che thyng conſentyng ꝓ holy fader/the
yong brother ſange fyue plalmes with
ſix verſes & one Alleluya. And atte eue
ry verſe came out of his mouth a bron
de of fyre that aſcended vnto heuen.
And in lyknewyſe out of the mouthe of
the olde/euyn as he moeued his lyppes
for to ſynge plalmes there came as a
lyttyll code enflāmed ꝓ Retched vnto
heuen. ¶ Moreuer after that the holy
fader had longed a lyttyll tarynge his
leue of them/he Requyred them inſtan
tly that they wolde praye god for hym
but without in ony wyſe to ſpeke they
eaſted themſelfe tofore his fete. ¶ Alle
the whiche thynges reherced this holy
ſaynt Macharye/the whiche alſo ſayd
that he had knowen/ꝓ the oldeſt was
parfyte in the drede of god/& the yong
to be yet tempted & beſought of the de
uyls. And with this ſayd he/this oldeſt
brod within a lyttyll tyme after to ha-
ue be deceaſſed & taken from this wor-
de in to paradyſe/& that other in lyke
wyſe to haue folowed hym therunto
thre dayes after.

¶ The abbot Moyſes ſayd to his bre-
thern admōneſtyng them ꝓ a relygyou
ſe ought prīcypally & ſouereynly to ke
pe & obſerue four thynges. The fyrſt is
ꝓ he muſt kepe his tonge. The ſeconde
he muſt kepe ꝓ cōmaūdemētes of god
The .iij. he muſt make hȳſelf. And the
iiij. he muſt ſtedfaſtly & perſeueraūtly
ꝓ ſharpnes of pouerte. And with this
it is of neceſſyte to a monke that euer
he muſt wepe/hauyng contynuall Re-
membraunce of his ſynnes and that
atte all houres he haue deth before his
eyen.

¶ Many holy fadѳs gadred togyѳ pro-
phecyed ones of the laſte generacyon/
amonge the whiche one named Iſqui-
rion that was prycypall & the fyrſt a-
monge them ſayd. We fulfylle yet the
cōmaundementes of god. The other
herynge his wordes aſked hym. They ꝓ
ſhall come after vs/what ſhall they do
wherat he anſwered/they ſhall fulfyll
haply ꝓ halfe therof/& ſo ſhall they re
quyre ꝓ god euerlaſtȳg/ſoone aft they
ared hē/& after ꝓ ſame/ꝓ other ꝓ ſhall
come after them what ſhal they do. He
anſwerd yet agayn. The mey of ꝓ laſt
generacyon ſhall not doo noo werkes

of the chastisements of god/but shal forgete them. And therfore shall ouer flowe all wyckednesse/& charyte shall be colde/& vpon them shall come grey uous temptacions. ¶ But they þ shall be approued in the same & foūden stedfast & constaūt shalbe taken for better men thay we and our faders haue be/ and also more approued in alle theyr werkes.

¶ A Religyouse desyryng for to dwell in the company of other Religyouses Requyryng vnto the holy fader Egathon that he wolde teche hym how he sholde behaue hym self amonge them To whiche the holy fader answered/ that he sholde kepe aboue all thynges that euery suche as he sholde shewe hym self at his entryng with them/he sholde euer shewe hym that self may/abydynge in alle humylyte vnto his laste dayes.

¶ Some tyme the Mazinienes made warre ayenst them of Sythye/& they cōmyng in that londe/slewe many of the faders þ were there. Soo departed them for this cause the abbot Poemen the abbot Nub & fyue other aged the whiche came to a place called Therenetude/where they foūde a temple olde & brokey wherin they dwelled by seuen dayes & tyll þ they knewe where eyther of them sholde dwelle in Egypt. The abbot Nub þ was moost olde of them all sayd to them/that hym semed to be good/that they sholde dwelle so nehe euery man by hymself alone without to speke the one to the other/& they dyde soo. And it happed this hangyng þ the abbot Nub same within þ sayd temple þ stature of an Ydole/& euery mo ryng the sayd abbot Nub wyst & enbra ced them self/& soy nste euery he Requyred her pardon/the whiche thynge he contynued all the same weke. And whan the laste daye came that made an ende of that weke/these holy faders ry mying agayne togyder/the abbot Poemen demaūded of the abbot Nub why he had all that weke beten thus þ self Ydole/sayng to hym/that he merueyl led moche/how he that was a dyscreet man & full of veray fayth had done so & namely of that he asked her pardon after that he had beten her/wherat the holy fader Nub answered that he had done that for the edyfycacyon of hym self & of them all/sayeng thus. Haue ye not seen how this Ydole whan I haue beten her she hath not grutched me sayd nothyng there ayenst/& in no wyse she hath not angred her self. And agayne whan I haue besought her pardon/ she hath not craued or prayed her self for it. Certaynly it is trouthe sayd the abbot Poemen. ¶ Now my brethern sayd þ abbot Nub I shall tell you/it semeth me that we seuen yf we dwelled togyder/we sholde doo moche more fruyte/than yf we were parted þ one fro þ other/but it is nedefull that this Ydole be sette tofore our eyen for ay ensample/in suche wyse/that yf the one of vs is in ony wyse wronged/he myght not be angry for it/& also yf men aske hym pardon þ he sholde not prayse hymself therof. And yf ye wyll not do so. I say after myn aduyse that it is best that euery of vs goo dwell by hymself alone where he shall seme best moost good. ¶ The other herynge his wordes layed them self doune to the

ouer aboue hym & promyſed that they ſholde do ſo. And by this meanes they dwelled togydre by many yeres in gre te humylyte & pacyence. ¶ They toke theyr reſte duryng four houres oonly. Dy other four houres they ſonge plal mes/& duryng other four houres they laboured/& after vnto none tyme they gadred & pared palmes & leues/& this done they gadred ſome herbes and ma de them redy for theyr mete to lyue the re vpon.

¶ Whey fynde alſo that euery other her mytes right aprouyd men dwelled lō tyme in ay hermytage nyghe the mar ches of ỹ ſarralyns/& had theyr celles & habytacōns y lette not one ferre fro the other/but alſo they were wōderful ly Joyned & knytte togydre by the bōū de of charyte. The one of them was called Peter that other Stephey/the.iij. Johay/& the.iiij. George / the fyfthe Theodore/the.vi. Felix/& the.vij. Lau rence. This hermytes thēne dwellyng in a place wylde & barayne/& as inha bytable to men/had of cuſtome ỹ they cōmoned togydre ones in a wyke for to ler eche other. And for to do this vpon the ſaterdaye euer aboute the houre of none eyther of them departed oute of his owne place for to come vnto ỹ pla ce comon where they ſholde fynde eche other/& euery man brought there with hȳ of ſuche as he had/the one brought ſome nutte/ỹ other ſome letues/ay o= ther ſome fygges / & the other brought other fruytes and herbes conenable for theyr lyuyng/& cōmonly & pryncypally they eche none other thyng. And as for drede ayle & drynke yf they had at ſom ſuloy any / ỹ was ouer & aboue theyr cuſtomable pytaūce/for they ſuſteyned theyr owne bodyes oonly of the fruytes & herbes aboue ſayd. And in that pla ce where they were was foūde no wat & they dranke none other thyng but of the dew ỹ fell donne from the heuens whiche in grete habondaūce fell vpon the herbes. The whiche dewe the holy hermytes goyng in the mornyng thru ghe the wood toke it vp & dranke it. ¶ And as to the regarde of theyr veſtu re/theyr clothes were made of leuys & palmes togydre wened. And whey they dyde fynde them ſelfe atte place where they ſholde cōmone togydre euery ſa tyrdaye as before is ſayd/they all toke ther theyr repaſt wherof they gaue gra ces & thankes vnto our lord god. This done/vnto the houre of cuynſonge ty me they talked & deuyſed togydre of holy ſcryptures without to ſpeke of o ny fables or vayne wordes nother of ỹ cure of welynelle of the worlde / nor of the ſhewynges or dedes of the erthely thynges/but beſely they ſpake & talked of the right delyrable royalme of pa radyſe/of the blyſſe that is to come/& of the vnſpekable glorye of the Juſte/ of the horryble paynes whiche is ordey ned for ſynners/& of the reſt of the glo ryouſe layntes whiche all redy reioyce them ſelfe in the bleſſyd ſetes of heuen ¶ And remembryng theſe thynges in theyr myndes/they gaaf grete ſobbyn ges out of theyr herter/& wept with gre te plenteuouſneſſe of teeres. And after this ỹ duryng all ỹ nyght they had ſon ge deuoute ſonges vnto our lorde / the ſondaye folowyng about the houre of none they ſette theyr deuyſes & talkyn ges at ay ende for all that wyke ỹ was

nept comyng/& entryche of them were ayen ly to his owne cells or lytyll house where they beyng alone were occupyed both daye & nyght to the seruyce of god. ¶ They thenne ly this maner of lyuyng lettyng theyr courages & affeccions/the sarralyns ly grete multytude came ouer ꝑ desert & soughte them there & hunted them out/& yet not contente with this they hanged them by the fete doynge to them grete wronges & shamefull dyspytes. ¶ And fynably they beyng thus hanged/the sarralyns made a fyre of herbes grene & bytter vnto them/wherof they were so cruelly tourmented / that of the bytternesse of the smoke/they lost the lyght of theyr eyen And after that ly this maner & other more cruell / they had thus scorged & tourmented them/they forsoke & lefte them as halfe dede.

¶ The abbot Pormey was questyoned by a Relygyouse askyng hym what he tokened the wordes that our lord sayth ly the golpell whiche are suche. ¶ Noo greter loue can haue noo man/than he alone that lyeth his soule for his frende. ¶ How sayd the brother maye this thyng be done. ¶ To the whiche askyng the sayd holy fader Pormey answered. Yf ony man is wrongyd of his neyghbour to whome he maye answere ly lykewyse vile agayne/and yet he dothe not soo/but where he is moeued of courage to do soo/he fyghteth ayenst hym selfe refraynyng his anger ly suche wyse ꝑ he dothe to hym nother gryefe nor harme/he that soo dothe leyth his soule for his frende.

¶ The abbot Moyses sayd. Yf the werkes of a man be not accordynge to his wylsome / he trauayllyth hym selfe for nought & ly vayne. ¶ And whey some man prayeth for hym selfe to chentent that his synnes be pardouned vnto hym he ought to kepe hym well ꝑ he falle not to them agayne. ¶ Moreuer whey ony man purposeth ly hym selfe neuer to falle ly to synne ayen/& that ly this will & purpose he abydeth/that same may receyueth god Redely with grete Joye.

¶ A brother requyred an olde fader alkynge hym/what a man ought for to do that he maye withstonde the temptacions ꝑ shall come to hym/& wycked thoughtes that the deuyll his foo doth presente vnto hym. ¶ Wherat the holy fader answered to hym/that he ꝑ will withstande stedfastly the sayd temptacyons and wycked thoughtes/ought to complayne hymselfe vnto the goodnes of god/to thende ꝑ ly socourynge hym it will helpe hym to preserue hym from the daungers of the fende. For it is verayth ꝑ my god is my helper. I shall dyspayse myn ennmyes.

¶ An other olde fader sayd that lyke as the flyes feere to come nyghe to the potte whan it is chaffed & sethyng/but & it be but lube warme they sette them selfe thereupon & bede wonnes therin. Ly lykewyse the deuylles flee the Relygyouse whey he is beclypped & taken of the loue of god/but & he be slowe/that is to saye/yf he loue not god with all his herte & hole affeccion/they pursewe & deceyue him by theyr dampnable & subtyll temptacyons.

¶ The abbot Syluayn syttyng ones with his brethern ly a caue where he selde hymselfe was sodeynly rauysshed

from his hypocrysie/& in this rauyshement he was constrayned to falle doune to the erthe. ¶ And after long space of tyme retornyng hym selfe out of the same rauyshyng / he full sore began to wepe. ¶ His brethern questyoned hym & asked what hym eyled/but euer he wepte styll without to answere them ony thyng/ wherfore the sayd brethern prayed hym so besely that he wolde speke/soo that by contynuyng of prayers he was constrayned to do soo. And sayd vnto them/that he beyng thus rauyshed & his bodye a grolde his goost was brought to the Jugement of almyghty god/where he had seen many Relygyoules beryngе theyr habyte/to haue be condempned & cast in to dyuerse tourmentes. And a grete nombre of secular men to haue be sette & stablysshed in to the Royalme of paradyse. ¶ And this wordes sayd/he tokе hymselfe to wepe ayen / thynkyng þ from þ houre forth no he sholde not go out of his celle/the whiche purpole he enforced hymselfe a longe whyle to kepe & obserue / for he went neuer out/but yf he were cõpelled by nyeckynge of necessyte therunto & yet whan he went out of it/he couered his face with a hode sayngе / that it was noo nede to a Relygyoule for to see the lyght temporall/in whiche was nothyng veyle or profytable.

¶ An other Relygyoule exhortyng his brother/sayd vnto hym. Thy brother þ ought to thynke euery daye that dethe is nyghe/& lyke as þ were all redy enclosed within thy graue / þ ought not to haue ony cure or besynesse of þ thyngs temporall/but þ ought in thy selfe to be besy & carefoule to kepe the drede of god/that it departed not out of thy herte. ¶ Moreouer þ ought to byleue þ in vertues or werkes vertuoule þ arte the lest of all the other men & þ ought not to backbyte / nor blame ony man / for our lorde knoweth all thynges / & be pesyble in all thy dedes & our lorde shall gyue the rest.

¶ Some Relygyoules requyred sayntt Macharye that it wolde please hym for to teche them how they sholde praye god. To whom meekely he answered. Thy brethern wyt it that ouermoche of wordes is not necessarye for this to do. But ye ought by feruente deuocyon to haue your handes toward heuen & saye Lorde god almyghty/as þ wyll/& as it pleaseth to thy godhede so be it. And yf ony temptacõn or dysceyte assayleth you/ye ought to saye. Lorde god ryght pytefull & meke/please the to helpe vs for þ knowest this that to vs is nedefull/dyspose with vs to thy pleasure after thy grete mercy.

¶ The abbot Johan sayd þ the monke or Relygyoule ought to be lyke vnto a man sytteyng vnder a grete tree/ þ whiche lokynge vpon horyble serpentes & other dyuerse bestes cruell cõmynge fersully to hym for to greue & hurte hym/and where he can not withstande ayenst them he gooth anone vpon the tree/& thus doynge he is preserued & saued from them. Lykewyse the Relygyoule ought to sette hym within his celle And yf he seeth that he can not withstande ayenst his temptacyons/dysceytes and wycked thoughtes/that the deuyll his grete aduersary bryngeth for the tofore hym/he ought Incontynent by deuoute oryson to tourne hym selfe

and rende ayen vnto our lorde/to whose me all thynges bey possyble/& he shall be saued. ¶ The sayd monoure/that the good Relygyouse ought to be lyke a man hauyng the fyre at the lyfte syde of hym/& the water atte his right syde The whiche whey the fyre taketh hym with a flame / he taketh anone of the water that is nyghe & puttyth out the fyre therwith. ¶ By lykewyle it is necessarye that the Relygyouse do the same atte all tymes/that is to wyt whey ony cuyll thoughtes shall be kyndled within hym by the deuyll/he must sprynge & caste water ouer them for to put out them withall. By whiche water be vnderstande deuoute & contynuell orysons that he ought to make vnto our lorde. The whiche shall slee & putte out this wycked thoughtes.

¶ The abbot Zenoy beynge in the desertes of Hychye/yede oy a nyght out of his celle & tolde hymselfe for to walke thrugh the wood soo contynuynge thre dayes & thre nyghtes in suche wyse þ he felle downe to the erthe as halfe deed for grete werynesse. And thenne aperyd vnto hym a childe whiche had some brede in his hande / & sayd to hym Zenoy aryse & ete. Anone he rose vpon his fete ayen/& neuertheleesse he wolde not ete/but lette hymselfe to praye god for he doubted lest this apperyng had be some wycked fantasye. ¶ So sayd to hym ayen the childe/thou hast done well to praye god/now aryse & ete / to whom the holy fad wolde not consente tyll that he sholde haue prayed god the seconde tyme & the thyrde also. And where the childe prayed of þ he prayed god so contynuelly/he thenne made an ende of his orysen/and sode vp & ete. And this done the childe sayd vnto hym Thou hast walked so longe that þ art gone all redy ferre from thy celle / but come & folowe me. And the holy fader dyde so/& soderenly he founde hymself before his lytell house where he was parted fro. ¶ Thenne sayd the childe to the holy man þ he sholde entre his celle for to praye god therin. And after these wordes sayd / the good hermyte entred in to his celle / & the childe vanysshed awaye.

¶ The abbot Dampell sayd of sayne Arsenye that euery saterdaye / he was so contynuall in his orysons that he ceased not to praye tyll that he sawe the sonne tourned behynde his backe/& yet abode therat/heuyng vp his handes to heuen tyll that the morwyng was come ayen and that the sonne ryseng smote his eyghe with his beames. And yet he passed the other nyght walkyng/but towarde the mornyng/whey for to taryghe the freelter of his kynde/he was constrayned for to slepe a lytell/he called vpon slepe & sayd/combreher cuyll seruaunt. And thus shettyng his eyen/ he tolde all lyttyng a lytell rest/& anone after he rose ayen.

¶ The abbot Lucius beynge within a grete pytte & depe/where he helde hym selfe contemplatyuely/came there ones vnto hym certayne hermytes as Relygyouses that made themselfe to be called the bredemans. To whome by the sayd holy fader Lucius was axed to what hande werkes they vsed were wonte for to occupye them selfe. Whereat they answered/that they dyde no maner of temporall werke. But folowynge the

doctryne of sayntt Paule without In/termyssyon or lettyng they prayed god Thenne he asked them ayen yf they ete not. And they answerd yes. Yet he asked them/yf they slept not/& lykewy se they sayd ye. And I aske you thenne sayd the holy fader abbot/whey ye ete/ or slepe/who prayeth god for you. To ỹ whiche questyon they wyst not what they sholde answere. Thenne he sayd to them. My brethery pardonne me. I see well by your answeres/that ye doo not as ye tell me/saynge that ye praye god without lettynge / but I wyll shew vnto you/that in labouryng & wer kynge with myn handes. I praye god contynuelly/whey by the ayde of god I wyll take me to werke. I do sette me donne/& by me I do ley a quantyte of small palmes of the whiche I pare of the pyles & therof I make mattes / & whyle I am bely about ỹ same I praye saynge to god in this wyse. Syre haue mercy of me after thy grete mercy and after the multytude of thy grete mer/cyes forgyue myn wyckednesse. I aske you/yf this to be sayd/is prayer or no. And they answerd that it was a true prayer. And syth ayen the holy fader Iacius sayd vnto them/whey I labour thus theughe out the daye/& in labou/ryng I praye god. I gete with my la/bour .xij. or .xv. small penys/somtyme more/& another tyme lesse / wherof I putte atte dore of my celle two penys for some poore bodye that happeth to come forby fyrst/& with the remenaũt I do bye this that is vnto me nedefull for my lyuyng. And my trust is/that he that taketh my sayd almose prayeth god for me whey I ete or also whey I slepe/or atte lesse by so moche space of tyme as I putte in my repast takynge or in slepyng/& by all thus the grace of god helpyng. I trust god I do ỹ whiche holy scrypture exhorteth saynge. Praye without ceassynge.

¶ The abbot Macharye vpon a tyme among other beryng maundes of his makyng to a mart for to be solde/koũ de hym selfe so sore wery because of the longe waye / that he was constrayned to sytte donne vpon the erthe for to rest hym selfe saynge/my god ỹ knowesse that I maye no more go. And incontyn nent he foũde hymselfe by a ryuer whi che he must passe ouer/whiche was yet sore ferre from that place where he had sette hym selfe donne afore whey he ma de his complaynte.

¶ The abbot Ammon departynge from his celle for to go fette water att a welle/he founde in his waye a grete serpente basylyque/& seeyng ỹ he cou/de not eschewe/but that ỹ saye serpent sholde bryng hym to dethe/yf he were not keped there from of the grace of god / dyde sette hym selfe donne afore the serpente forsayd saynge to our lord in this wyse. My god I knowe that I must deye or ellys this beste. And these wordes sayd/this basylyke by ỹ myght of god deyed sodeynly all tered in pe/ces.

¶ The abbot Besaryon and a dyscy/ple of his owne walkynge togydre a/longe the shores of the see/the sayd dys cyple was sore greued with grete thur/ste bycause of the grete hete that was that daye there. Soo was he constray/ned to telle vnto his fader in god Be/saryon that his grete thurst tormented

hym right sore. The whiche thyng he seyng the holy fader / his sayde vnto god Redely y made / cōmaunded hym to take of the water of the see for his drynke. And where he had dronkery of it / he founde it veray swete and good so fylled he with it a botryll that he bare with hym. ¶ The holy fader Besaryon seeyng this sayd vnto hē / why hastē thou fylled thy botryll with the same water. The dysciple seeyng the holy fader answered helas fader I requyre the of pardon. I haue be soo sore payned with thurst / that I feere me to falle therat yet agayne. ¶ To whom the sayd holy fader sayd. My sone god pardonne the the same / thou ought to wyte that god is euery where / and he maye gyue & graunte the water good and swete in what soeuer place that he wyll / soo that thou haue a veray loue and affeccyon towarde hym & toward thyn euencrysten with veray fayth and good hope in kepynge his cōmaundements.

¶ My olde fadr rehersed of a yong may the whiche hauyng a wille for to be a may of Relygyon / was of his moder sore letted therfrom / but neuertheles she coude not do somoche therat ayenste that she myght tourne hym from his good purpos / sayng that he wolde saue his soule / wherby finably she cōsented therunto. ¶ And after that he was receyued in Relygyon / he passed therin a parte of his yongthe in grete negligence of his soule. It happed thenne that his moder deyed / and anone after her decease he fell sycke with a grymouse sykenesse / durynge ye whiche his goost was rauysshed and borne out of his body for to be presented afore the Jugymente of god / there to receyue the punysshemente of his myssedes / but in this rauysshyng / he sawe his moder that was in grete sorowe and tourmentes with those that were there condempned. She seeyng there hyr sone was wonderfully abasshed / and sayd vnto hym. Ha my sone and what is this / art thou here condempned for to suffre euerlastyng tourmentes. Alas where bey the fayre wordes / that thou saydest / whan thou woldest ayenst my good wyll entre in to Relygyon / sayngē that in this maner thou wolde do the saluacōy of thy soule. Herynge the whiche wordes and seeyng the grymouse tourmentes that his moder suffred / he founde hymselfe so ouercome & so abasshed that he wyst not what he sholde answere. ¶ And after this by hym seruēt & deuoute his goost came in to his bodye ayen / and as by the wyll of god it was suffred / he returned from his sykenesse vnto good helth ayen. So thought he in hym selfe that this vysyon was to hym by god & his mercy done / and for this cause he shette hym selfe within his celle / thynkynge to enforce hym selfe there to his soules saluacōy / whiche for to gete / he made there grete & sharpe penaunces for his synnes and negligences passed. And in effect he was somoche bowed to weyte and trauayle his bodye there by payenes and afflyccyons / that many one requyred hym that he sholde not take so moche vpon hym. And namely because that euer without ceassyng he wepte & sighed / prayed hym that he sholde somtyme abstayne hymselfe from weepyng / to thende that he sholde not lese

his syghe by it/or that he sholde renne in to some other Inconuenyences. But neuertheleſſe he wolde not be cõforted/ sayynge that yeh he myght not suffeyse ne non endure the Rebukes of his mõ that he had seen in theſe wretched and horyble tourmentes/with more grete hardemelle & payne he sholde abyde or endure the wrathe of god & of his sayn tes atte the daye of his grete Juge mente.

¶ A Reygroule was in Egypte mo the solytarye/& that amonge the other bycause of his grete humylyte/was so re famed. He had a syster þ lyued wan tonly among men/the whiche was cau se of the dampnacyon & lolle of many one. So was this Reygroule oftency mes Requyred & purlyewed of dyuerſe good men/that he sholde goo towarde her in the eyre where she kepte herſelfe to thende þ by meanes of his admony cyons he myght do so moche þ she wol de forbere & withdrawe her from ſuche dampnable wantonnelle. And where he came to the place openly where she held herſelfe/a mayd of her knowloge wente hastily towarde her & sayd. Here is thy brother that cometh towarde the She þ moued with grete gladnelle/le uyng her louers whiche she wolde fay ne haue pleased/with her hede all bare wente out of her lodgys for to renne a yenſt her brother/where thenne she en forced herſelfe for to haue taken hym in her armes & kylle hym/he sayde vn to her. Alas my syſter & my right dere frende. I praye the that þ wyll haue pyte vpon thy soule to conſyderynge the grete paryll in whiche þ lyuelt where so many a wretchyd may through the oc caſyon of the is perylled/wherof atte the laſt þ shalt & muſt ſuffre Infynyte paynes for it and tourmentes Intolle rable. ¶ She heryng the wordes of her brother/and shakynge horyblp/thyn kynge vpon the same/beganne for to saye vnto hym. Alas my brother/thou beſt thou that after soo many cupilles whiche I haue done. I myght yet co me for to grete my soules saluacyon/ Wherat he anſwered. I enſure the my frende/yf thou wyll doo thy deuoyre/ that lyghtely thou shalte be saued. ¶ Thenne she caſtynge her ſelfe atte her brothers fete Requyred hym right belyly that he wolde led her with hym there as she myght do penaunce. And thenne he anſwered vnto her. My ſyſ ter I wyll well / but goo fyrſt and co uere thy hede / and thenne come after and folowe me. To whome she sayd agayne. Goo we my brother goo we. Je is better for me to walke and goo amonge the men bare hede and all dyſ formate / thay for to Retourne to the synnes abhomynable wherat I haue cyled them / ¶ And as they ſette them ſelfe for to walke togydre/her brother excyted and warned her for to doo pe naunce. And seeyng that some folke mette them by the waye/he sayd to her My frende. bycauſe that euery man knoweth not that thou art my ſyſter / and to thende that we gyue none occa ſyon to folke that goo by to thynke or saye yll / me semeth to be neceſſarye that thou sette thy ſelfe a lyttyll out of the waye tyll that they be paſſed / and thenne I shall calle the agayne to me. The whiche thynge she graunted him with a good wyll. And anone after

wher hym thought that they sholde not mete nomore ony folke / he called her to hym ayen sayng. My sister lete vs go our waye. And after that he had called her two or thre tymes & she answerd hym not / he wente there as she was behynde ay hedge & fonde her dede / & founde also the trayne of her paas ses where she had tredde all full of blode bycause that she had putte of bothe her hosys & shone. And where as her brother hadde shewed this thyng vnto some of his brethern Religyouses / they had amonge them grete doubte of her saluacyon / but our lorde shewed vnto one of them / that bycause that in walkyng she had forsaken ꝑ fleshly desyres & worldly pleasurs / & by meruaylous contrycyon had sette herselfe for to wepe & to complayne vpon the gryefes of her synnes. For this cause he had receyued agreably her deuoute penaūce.

¶ Saynt Athanasye obteynynge the archebyshoprych of Alexandrye and dwellyng there / many heretykes enforced themself for to helpotte with theyr errours the holy fayth of crystendom. And after this cause for to haue destroyde the sayd errours / he made sayne Anthonye to come in ꝑ cyte / whiche beynge there / an olde blynde man named Dydymus came towarde him whiche was well lettred & wonderfully taught in holy wryte. In spekyng and disputyng of whiche sayne Anthonye meruayled moche of the grete engyne & vnderstandyng that this blynde man had therto. And gruyng a laude to the bryghtnesse of his corage / askyng hym yf he was not heuy & sory that he had lost his bodely eyen. ¶ And where the same Dydymus shamefast & dyspleased with it dyde not ansuere nothyng to his askyng. ¶ Sayne Anthonye the seconde tyme and also the thyrde tyme questyoned hym as afore / but he answered hym nomore than he had done at the fyrst tyme / wherby he gaue to knowe vnto sayne Anthonye the heuynes that he bare in his corage to haue lost the bodely lyght. ¶ Thenne sayne Anthonye this knowyng sayd in this maner. I meruayll me how a man prudente & sage maye be sory of the domage & losse of that thyng whiche the pyllemyers the bees & the flyes haue where as they sholde be gladde of that thyng whiche the pollyes & other sayntes haue deserued to haue. Verily it is a better thyng & more grete to see with the spyrytuell eyen / than with the bodely eyen / & to possesse rather suche eyen / by the whiche a synne as lytyll as for to take vp a strawe cay not be done / than the eyen that by one oonly lokyng of concupyscence maye make a way to falle in to ꝑ grēnes of deth with tormente euerlastyng.

¶ A Religyouse dwellyng in the deserts of Nytrye whiche was more sparyng than a couetouse man / not takyng hede that our lorde was solde for .xxx. penys / left behynde hym whyle he was dede a hondred shelyng whiche he had spared with weuyng of clothes. The religyouses his neyghbours that dwelled in the same deserttes as two or thre myle one from ay other / hadde togyder counseyll / what they ought for to doo with this hondred shelyng. Some of them sayd that men ought to deale it to the poore folke for goddes sake /

some sayde that it sholde be gyuen to the chyrche / and some sayd that they ought to sende it to the patentes of the forsayd relygyouse þ was deed. ¶ But sayut Macharye/the holy fader Pambo/sayut Yisodore and some other holy faders beynge atte the same counseyll and spekyng out of the mouthe of the holy goost determed & concluded that it sholde be buryed with theyr mayster that hadde spared them/saynge. Thy money be with the to thy sosse and destruccyon. And to thende that this thynge be not thought cruelly done. It is to be noted / that by this was moeued suche a ferre and soo grete a drede amonge all the monkes and relygyouses of the londe of Egypte/that euery of them thought a right grete and abhominable synne to a man to leue onely oo sheyng after his deth.

¶ A yong strypyng borne of Grece became a relygyouse in the desertes of Egypt. And how well that he was sore abstynente and made lene his body with paynfull fastynges/grete labours and longe watchynges/neuerthe lesse he coude not putte out of hym the mocyons of fleshely concupyscence. And where this thyng was shewed vnto the fader abbot of his monasterye/ he solde the maner for to preserue hym therfrom by suche a meane. He cõmaũded to a grete man moche hughe and sore harde / that he sholde goo chyde hertly/and saye many grete wronges to the sayd relygyouse / and that yet after grete shame sayd and done to hym / he sholde not gyue hym leue to lese hym selfe/but sholde euer contynue his blames and complayntes ayenste hym / the whiche thynge this man Incontynent fulfylled. And for to moeue and trouble more the sayde yonge relygyouse / all be it that he was not gylty of the shames that he sayd by hym / he called some persones for to be presente whey he spake vnto hym suche shames/the whiche as they hadde be lerned afore helde with the slaunderar and bare out his dede to the blame of the poore relygyouse & Innocente. Where by he consyderynge the grete outrage and shame of the wronges that hym were layed vpon agaynste all truthe / toke hym selfe for to wepe and syghe soo sore that it was grete wounder. And contynued his teeres a longe space of tyme as he that was Replenysshed other fulfylled with moche grete heuynesse and putte from all ayde and socoure and other comforte as to hym semed. But that he Retourned to god his creatour and Redemer / vnto whome lyenge flatte and castynge hym selfe to the erthe / he made Ryght sorowfull and bytter complayntes of the grete wronges Iniurpes and Rebukes whiche wrongfully and without a cause hadde be putte vpon hym. And he contynued this syte well ay hole yere the whiche ended and acomplysshed / this yonge man was questyoned and asked/how he bare hym selfe touchyng his lecherouse temptacyons / and yf he was assayoned therwith ony more byeaux of them. Where vnto he andswered & sayd vnto them. Alas whey it is not honest for me for to haue aptyte to lyue lenger/& that I ought to desyre my selfe deed for þ grete shames that haue

be layd vpon me/how sholde I wynne but of any lecherouse appetyte to be wicked me/as he wolde haue layd/that detractyon whiche Iniustly had be done ouer hym / had taken awaye from hym all other cogytacions & thoughtes And by this meane the layd yong Relygyouse was through the aduyse of the layd holy fader saued & kept from the layd temptacyons/& came fyn apon ryght ye right waye where he knewe that the layd wronges had be done to hym for to make hym for to forgette the temptacyons about layd.

¶ Here after consequently foloweth a lytyll boke or treatyse conteynyng many instruccyons for folke of Relygyon & other contemplatyue/how they owe to behaue them selfe þ one with the other/& to profyte in Relygyon/whiche begynneth in latyn Interrogauit &c.



Relygyouse Requyred the abbot Anthonye that he wolde re the hym how he myght founde te plesir our lorde. To the whiche Relygyouse the same abbot answered/ that to what soeuer place that he shal de goo/he sholde alwayes haue god afore his eyen/and that in the thynges that he sholde doo/he sholde euer haue the wytnessynge and presynge of the holy wryter / and that he sholde not be vnstedfaste/but in all places where he hadde to dwelle/he sholde perseuerantly abyde therat and not to departe sodenly therfrom. Telling moreouer vnto hym that in kepyng and obseruyng curyously these ther thynges/he sholde purchace his saluacyon.

¶ The abbot pambo allyuge of the abbot Anthonye/how he ought to lyue de hym selfe for to lyue vertuously. This anthonye layd to hym/trust not vpon thy holy lyfe. Repente not of the thyng that is passed where no remedy can not be hadde to it. Refrayne thy tonge from euermoche and vnprofytable language & kepe also that thou fyght not thy brother.

¶ Sayut Gregorye layd that our lord alweth ther thynges to be puyncypally kept by euery crysten man / the fyrst þ he haue a verray fayth & kepe it with all his soule/the seconde þ he be true in his wordes/& the thyrde þ he be content & chaste of bodye.

¶ Sayut Eusygrius layd þ the mete is ouer & without craftly sauer as frutes herbes & rotys is a conuenable mete for men of Relygyon/& that suche mete hongreth them to þ pouer of saluacyon Inpardyable/þ is to saye to þ blysse that

ener shall last without ende. ¶ Ayen he sayd / that a Relygyouse to whome the deth of his fader was tolde/answered vnto hym þ brought hym this tydynges-Thy frende lewt of ꝛ blame no man my fader / sayng by the þ he is deed/for þ sayst not well/bycause that I knowe well þ he is Immortall. By the whiche wordes/the sayd Relygyouse gaue to vnderstande/that he reputed not hym selfe to haue ay other fader thay god.

¶ The abbot Macharyé asked to the abbot Zacharye what werkes ought a monke for to do for to be holden ꝛ taken for a veray Relygyouse. And how be it that the sayd Zacharye wolde not answere to it / bycause þ hym thought that the sayd Macharye whiche was his elder/knewe it better thay he dyde hym selfe. Neuertheselle he wolde obey hym/ꝛ sayd as to his aduyse/that the may ought to be taken for a true Relygyouse whiche yelden hym selfe subget ꝛ constrayneth hym to endure all the necessytees ꝛ wretchednesse of this worlde.

¶ Of the abbot Theodore otherwyse called the ferme tolde some men / that amonge his other vertues/he had these ther whiche here after be declared. The fyrst is/þ he wolde not kepe nothyng. The seconde that he was wonderfully abstynente. And the thyrde þ he fledde gladly the companye of men ꝛ theyr conuersacyon.

¶ The abbot Johan Saue/for to exhorte ꝛ lerne all maner of folke to lyue vertuously/sayd that a man ought to enforce hym selfe to take ꝛ haue in hym some what of all vertues. And ther fore he sayd that in rysyng a mornyng he ought to dyspose hȳ selfe to take of euery vertue þ begynnyng/þ is to wyte to kepe þ cōmaūdementes of god/to be pacyent in his aduersytees/drede ꝛ loue god/to be strong in resystyng ayenst the tēptacōns of þ deuyll/to be charytable/humble of herte ꝛ of thought/to cōtynue in oryson sorowyng ꝛ weppnge for his synnes for to obteyne of them remyssyon / to haue a clene conscyence without enuye or rancour / to be dōme whey men sholde do to hȳ ony wrong louyngly without wrathe/pesyble w̄out to yelde euyll for euyll/but good for yll without vayn glorye/to holde hȳselfe þ leller of the telle/to be sobre of þ tonge without euyll to saye / clene of eyen/to behaue hȳ selfe humbly as subget vnto euery one/forsakyng all temporall goodes ꝛ to hȳ selfe/euer to fast suffre/wepe/ꝛ to fyght ayenst þ deuyll ꝛ to bere honger ꝛ thurste/to watche/ to haue bothe colde and hote / to kepe hym selfe naked/ꝛ kepe hym selfe close within hym selfe as within a tombe or sepulcre lyke as he were all redy dede/ꝛ to knowe that deth rydeth nyghe hym euerye daye.

¶ The abbot Joseph thebeyn sayd þ there be thre ordres or degrees of vertuous men whiche be well agreable vnto god. The fyrste is whey a man is taken with some gryfe or aduersytee / and durynge the same/some temptacyons come to hym / to the whiche he withsayth yeldynge of alle thankes and graces vnto our lorde. The seconde degre is whey all his dedes are clene afore god without to be entremedled with besynelles or worldly doynges

temporall/that is to saye/that they be not beloued with the lyche of lyuyng. The thyrde whan a man for the worshyp of god entryngeth in to Religyon/ gyueth his owne propre wyll vnto his fader spyrytuall forsakyng all his owne affeccyons & to the delyces of this worlde.

¶ The abbot Lelyon tolde of an abbot named Johan þ was fyrst & prynsypall among the Religyouses of his tyme/ & þ had be a vertuouse man in his lyue. Spekynge of the whiche he sayd that where he sawe hymselfe atte the houre of his deth/stedfastly dysposed hȳselfe for to departe with all gladnesse towarde our lorde. Many Religyouse beyng about hym & weppynge/ prayed him þ he wolde leue to them by maner of a gyfte of charyte som good worde by the whiche they myght alerne de to the perfeccyon whiche is in Jhesu cryste. To whom lyghtyng he sayd by maner as he wold shewe them/that he neuer had done his owne wyll/& also he neuer taught nor warned no body to do ony good werke/but he had done fyrst the same hym selfe.

¶ An other brother questyoned an olde fader alsyng hȳ what good he myght do wherby he myght haue at the laste euerlastyng rest. To whom the olde fader answered. ¶ God onely knoweth what is good to be done/but alwayes I haue herde saye longe agoo that one of our faders questyoned somtyme the grete abbot Nesto⁹ whiche was synguler frende vnto the abbot Anthonye/& asked hym what thynge was to hym necessarye to be do for to be saued by it To whom this Nesto⁹ answered/that all werkes were not lyke/sayenge vnto hȳ this that holy scrypture sayth/that is to wyt that Abraham was an holy pytaler & god was with hym. Hesyas loued rest and lyste contemplatyue/and god was with hym. Dauyd was humble and god was with hym. Therme do as thy owne courage desyreth after god/& kepe well thy herte from euyll thought.

¶ The abbot named Pastor sayd/that to kepe hymselfe/to consydere hymself and to haue displeasyr/these thre thynges were the werkes of a good Religyouse.

¶ A Religyouse axed hym how a brother of Religyon ought to entreate & behaue hym selfe/wherat he answered We haue sery Danyell in whom was founde no maner of accusacyon/but of the seruyce that he dyde and made to his god.

¶ Moreouer sayd yet the sayd holy fader Pambo/that pouerte and tribulacyon are conuenable to a solytarye man ¶ And it is mystery/ that he that desyreth to lede suche a lyfe/ ought to haue the condycyons of Noe/ of Job and of Danyell. For Noe wolde nothynge possesse. Job wolde here parcyally wounderfull tribulacyons/ and Danyell wolde discerne prudently. Yf a man thenne haue in hym these thre condycyons/ he shall lyghtly dwelle with god.

¶ Yet sayd the sayd Pambo that a Religyouse that shall haue in a hate the delectacyons of the fleshe and vayne glorye/shalbe lyghtly free and delyuered of the Illusyons and decepcyons of the worlde.

¶ Some saye of the sayd abbot Pam-
bo/that after the houre of his dethe/he
sayd to the holy mery ꝓphanyed hē
suche as lyke wordes. Sych ꝓ I haue be
in this solytarye place & ꝓ I had buyl-
de this celle where I dwelle. I can not
remembre that euer I ete brede/but ꝓ I
had gotey it with my labour. And also
I haue not herred nor spoken ony wor-
de/wherof I haue repented me of. And
thus I go to our lorde/as I sholde be-
gynne to do to hym ony seruyce.

¶ The abbot Syloyns sayd/care not
yf ꝓ be contempned and dyspysed/but
call thy wyttes behynde thy back & ma-
ke thy selfe free & sure from all worldy
ly cure ty dyspysyng & puttynge them
to nought/and thou shalt haue veray
rest.

¶ The abbot James as he sholde de-
sese out of this worlde/sayd vnto his
religyouses / kepe your selfe that ye
haunte ne comyn not with the heretyc-
kes/& haue no knowloge with the Ju-
ges temporall/& be not curyouse for to
gadre worldly goodes / but be Redy &
bowed to forsake your vnderstandyn-
ges to rollesyle your neyghbours/and
your bodyes to serue them.

¶ A brother questyoned ay olde fader
alleyng hē how the drede of god may
come ty a man. Wherat he answered.
Yf a man is wylefull poore & that he
beware that he Juged not ay other/he
shall thenne haue without fawte the
drede of god.

¶ Ay other sayd. Yf thou wylt lyue ſu
rely haue with the humylyte / lacke of
vytayles/& plente de teres.

¶ Ay other aged fader sayd. Werya
n thou do not to ay other that whiche
thou woldest not be done vnto. And yf
thou hast hate ay cuyll wyll ayenst ony
bodye that hath sayd yll of the / kepe
the that thou spekr none yll by hym
for it / nor of none other. ¶ Also yf ꝓ
hatest some bodye/do not to hym ther
fore no thyng that is wrongfull nor to
none other. ¶ Honour yf thou hate
ony bodye that hath purchassed some
harme vnto the decreyuyng the or doyn
ge some shame to the / or that taketh
awaye thyn owne good fro the or that
dooth to the some other thynge to the
hurte of the/doo not therfore vnto no
maner of persone suche a thynge. And
who that shall kepe these Instruccōns
it ought to suffyse for to gete his salua
cyon by them.

¶ Ay aged holy fader sayd / that the
lyfe of a good Relygyouse is dylygens
ce / obedyence / and to beware that he
Juge no bodye/and to kepe hym from
spekyng and chydyng. For it is wry-
tey. Ye that loue our lorde / hate ma-
lyce. ¶ Thenne the lyfe of a monke
is this. Not to acompanye with syn-
ners / not to beholde with his eyen ony
thynge that is yll / and not to be cu-
ryouse for to doo / nor here after newe
thynges/not to raysshe with his han
des / but helpe largely after his po-
wer / not to be proude of herte / not to
thynke vpon cuyll thynges/and not to
fylle his bely to moche. But doo all
thynges by good discrecyon. And these
ben thenne the condycions that a good
monke ought to haue.

¶ Ay other holy fader sayd / praye
god that he wyll gyue the a meke her-
te and a weppynge for to wepe and
wayle ouer thy synnes / the whiche

thou made ony lawe a fast thyne eyen without to Iuge ony other/but he ſhalle yet do all other/& haue none acquayntaunce with women/thenne may thou be certayn. Truſt not vpon thy ſelfe. Refrayne thy tonge & thy hede/& abſteyne thy ſelfe from wyne. ¶ And yf ony body ſpeke to the of ony thynge chyde not with hym/& yf he ſayeth well/laye as he ſayth/but & yf he ſayeth euyll/alſo hym yf he wote well what he ſayeth & force not thy ſelfe to chyde nor braule with hym of ſuche thynges that he hath ſayd/and thenne ſhall thy thought be peaſyble.

¶ Here folowyth a nother lytyll treatyſe whiche techeth to fynde the trewe of conſcyence. And begynneth in Latyn. Dixit abbas Anthonius.



¶ The abbot Anthonye ſayd/that ſyxti ne the fyſſhes doye dwelle where they be taken out of the water whiche is theyr owne nourſſhyng / and are putte in a dreye place. In lyke wyſe the Religyouſes / when they be out of theyr celles and dwellynge places as when they dwelle with ſeculer folke / they be lyghtly delyuered and withdrawen from the trewe ſpyrytuell wiche they ought to haue and kepe. Thenne it is of neceſſyte that the Religyouſes renne agayn to theyr ſolytarye places/as the fyſſhes to the ſee/ to thende that becauſe of theyr longe beynge there out / they putte not to foogetyng the kepyng that they ought to haue of theyr ſoules. ¶ Wherfor he ſayd / that he that kepeth hymſelfe enclosed with ſcyence and that vſeth therat / he is preſerued from thre batayles and grete inconuenyences. Fyrſt from euyll to here. Secondely from euyll to ſpeke. Thyrdely from the ſyght of ony thyng that be noyſull/& hath not but one bataylle to abyde / that is to wyte/ayenſt his herte demynge and goynge ayenſt his wycked cogytacions. ¶ The abbot Arſenye dwellynge yet in the paleys of the Emperour & afore þ he was Religyouſe/beſought ryght humbly & hertly to god that he wolde lerne hym to the waye of ſaluacyon. The whiche prayer made/ out loud conſyderyng the grete & feruent deſyres that he had to lyue ſolytaryly/made to be herked vnto hym by a voyce/þ he ſhold go awaye & flee the cõpanye of men & in this doyng he ſholde be ſaued. The ſame Arſenye leuyng the worlde/& takyng the waye ſolytary & Religyouſe

made ayey to god luche a prayer as the fyrst layeng. My god pleale the to lete me ly to ỹ waye of lalnacion. So herde he a voyce ỹ layd. Arlenye flee awaye/ kepe thy peas & reste thy leife/& ly this dayuge ỹ shalt take awaye the Rotys of synne.

¶ The archebyllhop Theophyle that was a man of holy & comendable lyfe one tyme accompanyed of a Juge of a cyte/went towarde the abbot Arlenye/ & alked hym certayne queſtyons/to the whiche he anlwered not. ¶ And after that he had kept hymleif a lytyll from ſpekynge/he demaũded of the Juge & ỹ archebyllhop forlayd / yf he tolde to them ony thyng / whether they lholde kepe it/wherat they anlwered ye. Thẽ he layd vnto them. Jy all places where ye lhall knowe ỹ Arlenye is/ke pe your leife ỹ ye come not there. ¶ Ay other tyme the archebyllhop delyryng to ſee hym/ſent fyrſt to wyt of the layd holy faã/yf he wolde opey to hym the dore of his celle. And he lent hym wor de ayey. Yf ỹ wylte come J lhall opey to the my dore/but & J opey it to the/ lo lhall J do the lame wyle to all other & thenne J lhall kepe me here noo len ger/but J lhall goo my wayes to lome other parte for to lyue there lolytaryly ¶ The archebyllhop heryng theſe wor des/anlwered vnto the meſſager. Syth that by my goynge towarde Arlenye J lholde trouble hym or trauayle hym. J ay purpoled neuer to go there.

¶ Ay other tyme the layd holy fader Arlenye wente for to vilyte lome relyg youles dwellyng in a place where re de grewe full thyche whiche was lo deynly moeued by Jmpetuolyte of wyn de. The whiche thyng ſeeyng this ho ly faã/ared the layd Relygyouſes whe re of came that lodeyne noyſe. They anlwered that it was the wynde ỹ be ted ayenſt ỹ layd rede. And he layd to them ayey. Certayniy yf a may letteth with reſt/& ỹ he heereth the voyce of a byrde/he lhall not haue in his herte ỹ reſt ỹ he had afore. And how may you thenne haue hope vpon tranquylyte & reſt in heryng the noyſe of ỹ rede/as he wolde haue layd / that a may ỹ delyr reth for to do the lalnacyon of his lou le/cay not be to moche withdrawen & parted from the charges & belynelle of the worlde/whiche are to hym of mo re letteyng/the more ỹ he delyteth hym to lyue lolytaryly. ¶ Wey tynde ỹ his celle was departed & ferre from all ha bytacõns of folke .xxxij. myle or there about / & wente not out oftey / but he had folke that admynyſtred vnto him his neceſſytres. ¶ And lome holy fader layd lomtyme ỹ the londe of Sychye was deſtroyed ỹ no bodye dwelled the re/the layd holy fader layd theſe wor des. The worlde hath loſt Rome/& ỹ Relygyouſes Sychye. ¶ The layd ab bot mahynge a whyle his abydyng in a place called Canap/a holy matrone ay olde virgyne born of Rome the cy te whiche was moche riche/& dredyng god / delyrynge hertely to ſee the layd holy fader Arlenyey / and came in to Alexandrye towarde the archebyllhop Theophyle / and belought hym that he wolde be the meane towarde the layd holy fader / that his plealyr we re to graunte that ſhe lholde ſee hym. And the layd Theophyle ſeeynge the grete affeccyon of the layd Matrone

wente towarde the sayd holy fader. Ye lewyes/& made vnto hym the sayd Re quest/to the whiche he wolde not con sente. ¶ So came Theophyle agayne & made his report to the matrone/whi che not contente therwithall/made all thynges redy for her selfe to goo there sayeng. I beleue & haue this stedfaste trust in god/that he shall suffre me to see hym/for all be it that in our cyte of Rome be many holy men that maye comforte me/neuertheles for his gre te fame. I haue purposed for to vnder take this vyage to thende that I maye see hym. ¶ So laboured she so moche by her Journeyes/that she came to the place where he dwelled. ¶ And it hap ped as our lorde wolde suffre it / that for to haue by her leyser to see the sayd ho ly fader/she foulde hym walkyng with out his celle. She thenne layed herselfe Incōtynent to his fete/but neuertheles he toke her vp agayne anone by grete dyspyte/& beholdyng vpon her fyersly he sayd vnto her. ¶ Now yf that thou wylt see me in thy face/beholde me thenne ynough the here I am. ¶ She herynge his ry gorouse wordes/was so sore ashamed/ that she wyst not what she sholde an swere/& namely she was not soo bolde that she durst loke hym in his vysage. ¶ And to her sayd agayne Arsenyen/ Thy ymagynacyon is that syth that thou woldest see me / that hast herde spekē of my werkes/what neded the for to vn dertake so grete awaye for to see me/ whiche that hast herde saye of me myght haue suffysed the. Knowest not that well that thou art a woman/& that it appertey neth not to thy astate that thou sholdest go from thy place for to go in a straun ge place. I beleue that thou art come hether to thende that thou mayste to telle to the women of Rome Incontynente as thou shall come there ayen/that thou hast seen me/to thentente that by the mira cle the waye be founde in the see for to make the women to come towarde me ¶ Thenne she sayd vnto hym. I pray myse the holy fader / that yf it plese god that I maye retourne to Rome ayen. I shall not tell that I haue ben here/ nor I shall not be the cause that eny bodye shall come to it / but I praye the that it wyll plese the for to praye for me/& with this to haue alwayes rem brauuce of me. ¶ Wherat he answered I praye god that he wyll put the soone out of my thought. She herynge these thynges wente awaye from hym alle wroche & sory. And Incontynent that she was come ayen to Alexandrye the cyte because of the grete sorowe & heu nesse that she had/a sykenesse toke her with a sharpe fyuer. The whiche thyn ge was tolde vnto the holy archebyllhop Theophyle. So came he towarde her for to comforte her. ¶ And he askynge what she eyled / she answered to hym. Alas my lord wolde god that I hadde not come here. At my departyng from that holy fader I prayed hym that he wolde wouchesauf to haue me in myn de. And he hath answered me/that he prayed god/that he wolde take awaye from hym the Remembraunce of me. The whiche answere hathe angred & troubled me so sore that I am in dan ger for to depe. ¶ Thenne sayd to her Theophyle/knowest not that thou art a woman/& that by woman the dewyll temperth the holy men. For this cause

the holy man hath gyuen the this answere. But nevertheles ꝓ ought not thynke but that he will praye god be-ſyly for thy ſoule. The good Matrone thenne herynge theſe wordes cralled a-none her wrath/& in grete Ioye & glad-nelle retourned ayen to the cyte of Ro-me.

¶ The abbot Euagrius ſayd that he that will kepe hym that he ſhall not falle in tribulacõn/& to kepe his goolt with reſt/ought nought to haue dyuer-ſe affeccõns towarde many folke.

¶ A brother cam in to Sychye towar-de the abbot Moyſes / to whom vyſy-tyng hym he requyred hẽ that he wol-de telle hym ſome good worde edyfyca-tyue for to bere it in his mynde to the ende that he ſholde haue remembrãce of hym. So anſwered vnto hym Moy-ſes/that he ſholde go & kepe hẽ within his celle/& it ſholde lerne hym all thyn-gs that be good. ¶ The ſayd Moyſes ſayd/that the man that fleeth the com-panye of men/is lyke a grape of Rey-ſyns rype and ſwete/but he that leueth theyr felyllhyp & acompanyeth with them/is lyke vnto ꝓ grape that is low-re and bytter.

¶ The abbot Nyle ſayd that the man that loueth to lyue ſolytaryly / yeldeth hymſelfe loo ſtedfaſt to denye & with-ſtande ayenſt ꝓ arowes/that is to wyt ayenſt the temptacyons of the fende/ that they ſholde not touche nor entre in hym/but he that haunteth & comp-ayth with the men is oftentymes dan-geroully wounded.

¶ The abbot paſtor ſayd / ꝓ to apply his thought vnto dyuerſe thynges / is the begynnyng of all euylles / & more ouer he ſayd/that to flee from the tem-porall thynges was a good & a ſure ly-ue. Certaynly whey a man dreſſe hym ſelf nyghe a place where men fyght bo-dely/he is lyke hym whiche is vpon a depe water/to thende that at ſuche an houre as his aduerſary ſhal ſeme good he maye take hym & make hym for to falle vnto the botom. But & yf he par-tyth hym ſelfe & gooth ferre from the bodely thynges/he is lyke hym that is ferre from the welle/& whey the fende will caſt hym from aboue to benethe/ for to do this he will drawe hym vyo-lently nyghe to the ſayd welle/god pre-ſerued hym therfrom and gyueth hym ſocours & ayde.

¶ The abbot Syſoyns had a dyſcyple ꝓ ſayd ones vnto hẽ. Fayre fad̃ that ꝓ art alredy olde/& ꝓ ꝓ haſt dyſcrecõn & wytte for to withſtaye ayenſt ꝓ tempta-cõns of ꝓ worlde/me ſemeth ꝓ ꝓ myght well haũte a lytyll thrugh ꝓ worlde/to whom the holy fad̃ anſwered/ꝓ he wol-de well do ſo/yf he coude brynge hẽ in a place where noo women were. The dyſcyple hyryng this anſwere ſayd vn-to hẽ ayen/ꝓ he wyſt of no place but ꝓ women were there/but only in ꝓ ſoly-tary places. Now ledde me there then-ne ſayd the holy fader.

¶ An olde matrone whiche was ay ab-belle ſayd ꝓ many Reiygrouſes beyng in ꝓ montayn / ꝓ is to wyt in ſolytary places/are peryſſhed there/bycaule that they had ſet theyr thought & affeccõns vnto thyngis of ꝓ worlde/& ꝓ it is bett̃ for to be amonge many one & to lede there wyrfully a ſolytary lyfe/thay for to be aboue & apply his thought to mul-typlycacõn of temporall thynges.

¶ Ao olde holy fad̃ fayd/that a mon he ought euer to bye reft in fuche maner þ he dyfpyfeth it yt he fer þ ony bo dely hurte cometh to hȳ therby.

¶ Ao aeged holy fader fhewed þ thre grete clerkes moche ftudyoufe gaue thé felfe to Relygyon/one of whiche chofe & tolde in hȳfelf this affectiõ þ he wol de peafe & bryng all perfones atte one whiche he myght knowe þ ought cupll wyll one to ay other or þ had ony ma ter of plee or debate þ one ayenft the o? ther. The feconde thought/þ he wolde vyfyte þ bedred & þ fyke. And þ thyrde went & enhabyted hȳfelf in a foly tary place. The fyrft thenne belyeng hȳfelf in his entrepryfe/fõde fo many nop? fes & dyfferentes/debates & queftyons to be moeued amonge þ men þ it fhol de not haue bey poffyble to hym for to peafe all. Wherfor he fuffyfled with noyaunce & gryfe with it/bycaufe he coude not fatyfye his deliberacõy/cary for to fee þ feconde/the whiche alfo he fõde fore wery & nopoufe/þ he myghe not ferue all the fyke folke & the poore nedy for þ grete multytude þ he fõde of them euery where. So thefe two pur poled for to go fer þ thyrde whiche was gone for to lyue folytaryly in þ deferte. And whey they were come toward hȳ after þ they had made knowlege of bo derhode vnto eche other/the rueyne re herced vnto þ thyrde theyr grete trybu lacõs prayeng hȳ þ he wolde declare vnto them what thyng he dyde & how he profyted in his hermytage. To the whiche queſtyon he dyde not anfwere redely. But after þ he had kept hȳfelf ſtyll a fpyll/he tolde water in a veſſell & fayd to them/beholde a fpyll this wa ter that is trouble. And they began to loke vpon/& whyle they loked fo/the water began to were clere by it felfe. Thenne fayd he vnto them whych he fawe þ it was fayre & clene/loke how fodenly this water is purefyed by it felfe. Thenne they beholden within if they knewe theyr owne vylages therin as it had be in a glaffe. Thenne he tol de them that in fyterwyle he þ accompa nyed amonge þ worlde with grete pay ne he may knowe there his owne fa w tes bycaufe of the grete troubles that be in the worlde/but whey he withora weth hymfelfe in to a foly tarye place/ thay maye he knowe lyghtly his fyn nes.

¶ Here foloweth the treatyfe techynge how men ought to fyue them to com punccyon/and begynneth in latyn. Di cebant de abbate Ariemio.



The abbot Arsenye/as some tol de/all the tyme of his lyue lye tyng and abydyng within his celle / labouryng & werkyng with his handes/had euer in his bosom a hande kercheyef for to wype withall the tee/ res that contynually ranne out of his eyen/in sorowyng for his synnes & for drede of god & of the paynes of helle whiche he had euer in his mynde.

¶ A brother Requyred the abbot Am/ moy that he wolde telle hym some good worde helthfull / to whom he answe/ red. Go to thy celle & thynke vpon thy behalle/as the cupll doers doo/that for theyr mysdedes be kept in pryson. they questyoned they þ come towarde them alkyng where the Juge is / & whey he shall come/& waytyng after þ gryuous/ le punycyon of theyr synnes they wepe & wayle ouer theym. ¶ In lykewyse þ Relygyouse ought euer to be lupecte / & chyde within his soule/saynge. Ha me wretched / how shall I dare fynde me afore the grete Jugement of our lorde Jhesu cryst for to yelde hym accomptes & reason of my defaultes. And yf thou thynkest in thy selfe so/ þ shalt may be saued through this meane.

¶ The abbot Euagrius sayd/whey þ art within thy celle gadre thy spyrytes within thy selfe & remembre the of the daye of dethe/& thenne þ shalt see the mortyfycacōy of thy bodye. Thynke also vpon the mortall werres of this worlde/& be sorowfull for it. Haue in hatred the vanytees of this worlde / be temperate & curyoule/to thende þ may euer dwelle in one maner rest/& be not lyke of the slyeuenelle of synne. Remem bre the of them that be in helle/& thyn kre in thy selfe how theyr soules bey in that place/in what bytter heupnelle/in what horyble weylyng/in what drede in what batayll / & in what waytynge of sorowe/& þ without withdrawyng of paynes they be in Infynyte teeres. Be þ also Remembryng of the last re surrecciōy/& ymagyne the horyble Jn/ gement of god with the wonderfull cō fulyon that the synners shall suffre in the presence of god the fader/& of Jhe su cryste his sone/& before the angels/ archangels & postles/& afore all þ mey of the worlde / with this consydere the commentes & the fyre euerlastyng whe re they shall be condempned/ þ remors Immortall of theyr consceyences/the der keneste of helle/& above all thyng the grynding of tethe/the paynes & þ tor/ mentes þ be there. After cōlyder & bryn ge in to the mynde þ welth & felycytees þ be promysed vnto the Juste/the truste that they shall haue in god the fader & his sone before the angels/archangels & potestates/& before the cōpany of all the heuenly courte. And in lykwyse the gyftes of grace/the Joyes & þ rest wher in they shalbe/the recordacōy & remē/ brauce of the whiche thynges / þ is to wyt the cuyls atte oo syde/& the godes atte the other syde/ þ must haue in thy selfe vnpyng byttrely.

¶ The abbot Helye sayd þ in all sea/ sons he fered thre thynges þ bey to co/ me/the fyrst was þ houre of dethe/the seconde whey his soule sholde be presen tes afore god for to be Juged/& the.iij. what the sentence sholde be þ sholde be cast vpon hym. And therfore the good archebysshop Theophyle whey he was atte þ poynte of dethe he sayd of sayne

Arseny that he was well happy to soo moche þ he contynually had this boure byfore þ eyen of his entendement.

¶ The abbot James layd/ þ lyke as the lanterne lyghteneth þ place whiche is obscure & derke. Ry lykewyse þ drede of god lyghteneth a may whey he hath it within hym.

¶ Some brethern asked of the abbot Macharry how he coude be so drye & of so poore of bodye/ wherat he answered þ whey mey take a staffe in theyr hande & with it they rake & fyre the bronedes þ be a fyre the same staffe barneth & consumeth awaye fynably. Ry lykewyse who soeuer shall haue in hym the drede of god it shall consume þ fleshe of a may awaye vnto the bones.

¶ The holy fadis dwellyng in the mõtayn of Nitrye sente toward the abbot Macharry þ was in Sychye/ prayng hym þ he wolde come to see them/ & yf he came not to them/ they were purposed for to go to hym/ bycause þ they desyred for to see hym afore his dethe. And whey he was come to the montayn where they dwelled/ they togydre asked hym some consolacõn spyrytuall. Then he layd vnto them þ they sholde wepe & weyle ouer theyr synnes/ to thende þ they sholde not descende in to helle where mey wepe & weyle euerlastyngly. And they all togydre at ones began to wepe & be sought hym þ he wold pray god for them

¶ The abbot Pastor gooyng through Egypt sawe a woman vpon a graue/ the whiche bette herself & wept so sore þ it semed yf all the Joyes of the worlde had come to her/ þ she sholde not reioyse herself for it. So in lykewyse ought to doo euer a Relygyous in this world. Ry other tyme he passed through the parties of Dyolche with the abbot Lud/ & they founde a woman þ wepte bytterly for the deth of her husbande/ of her sone & of her brother. Thenne layd the abbot Pastor to þ abbot Lud I beleue stedfastly þ no may but yf he flee all concupyscence of þ fleshe/ & but he haue as grete contrycõn as this wo may/ he is not worthy to be a Relygyous. And this he sayd bycause þ all her thought was sette vpon wepyng. And thus we ought to do for our synnes.

¶ A brother axed sometyme þ sayd Pastor some good counseyll for his saluacõn And he counseylled hym þ he sholde do as Abraham dyde whey he entred in the londe of promyssion/ the whiche made a tombe/ whiche sygnyfyed wepynges and sorowynge.

¶ The archebishop Athanasy prayed ones the abbot Pambo þ he sholde come dõne from his hermytage for to see hym in the cyte of Alexandrye. The whiche cõmyng dõne to it mette with a cõmon woman/ & whey he sawe her he began to wepe. Athanasy asked hym what moeued hym to do so/ wherat he answered þ two thynges moeued it. The fyrst bycause he sawe that the woman dãpned herself/ the seconde bycause he took not somoche of payn to please god as she dyde for to please the worlde.

¶ The abbot Syluayn beynge ones with his Relygyous/ was rauysshed goostly/ so þ he fell dõne þ face to þ erthe & after þ he had be there a longe whyle he rose vp ayen wepyng full sore. Soo axed hym his relygyous what he cryed for to wepe thus/ but he answered them nothyng/ & euer he wepte/ they nourysshed

telle prayed hȳ somoche that they con-
strayned hȳ by hūble Requestes to telle
them þ þ they delyred to wyt of hȳ / &
to effect he shewed vnto them / þ he had
be rauysshed & bory afore god holdyng
his Jugement / where he sawe many re
lygyouses þ were condēpned to þ euer-
lastyng payne of helle / & many seculer
men þ were taken & receyued for to go
to þ royalme of heuen / wherof þ poore
abbot wept euer bytterly / & for this cau
se he becam so solytary / þ he wolde not
go out of his celle / & yf he was somty-
me cōstrayned to go out of it / he cou-
red his hede with a hode / sayinge þ it
was no nede for to see this lyght tem-
porall where no goodnesse was.

¶ A man worthy of holy memory na-
med Syncletyce / sayd þ they þ tourne
themself from synne vnto vertue / haue
grete payn atte begynnyng to leue theyr
euyll lyfe / but at þ last they shall haue
Joye vnable to be tolde / euyn so as they
þ kyndley a fyre haue atte begynnyng
grete alayng of hede w' blowyng / & at
theyr eyen with þ smoke or euer þ fyre
be kyndled. Also we must haue many
euylles for to kyndle within vs the fy-
re of the loue of god.

¶ The abbot Ypericius sayd þ a mon
ke ought to watche daye & nyght in o-
rysou / in waylyng & in cōpunccōn / to
thende that thrugh this meane he ha-
ue the mercy of Jhesu cryste.

¶ Many Relygyouses seculers cam to
gyd to þ abbot felix / & be dyuerse tymes
prayed hȳ þ he wolde gyue thē som go
de doctryne for theyr saluacōn / but ne-
uertheles he wold not / but only sayd vn
to thē / now haue J no tonge for to spek.

¶ The brethern heryng this answere
were sore abasshed bycause he wold not
teche them. Then he sayd to thē / som-
tyme þ Relygyouses requyred for to be
taught of þ aged / & they dyde þ þ was
cōmaūded vnto thē / wherfor our lord
gaaf to þ sayd olde fadrs tonge & speche
for to lerne them / & bycause þ þ dysey-
ples now doo nomore nothyng of þ is
cōmaūded vnto them / god hath taken
from þ aged þ worde of veray doctry
ne / for there is nomore no body þ doth
this þ þ olde fadrs cōmaūde. These wor
des herde they all togyd begau to wepe
& syghe asking mercy / & þ the sayd ab
bot wolde praye for them.

¶ A holy fad sayd whey our lord shall
come to þ daye of dome / yf it were pos
syble þ þ soules þ they shalbe brought
to theyr bodyes / myght be departed a-
wey all þ worlde sholde they deye of þ
drede & terrour þ euery one shall haue
atte þ sayd daye / therfor we ought well
to wepe in this world & do penaūce to
thende þ at þ same ferfull daye we may
yelde good acomptes vnto our lord.

¶ A brod ared a holy fad wherof cam
þ he was harde herted & þ he fered not
god. The holy fader answered to hȳ þ
he sholde haue drede of god / yf he wol
de rebuke his soule saynge. My soule
thynke vpon thy lyfe / for þ shalbe bro-
ughte byfore the myght of god for to
be Juged to be dampned perpetuelly or
saued euerlastyngly.

¶ An other holy fad seeyng a man þ
lought sayd to hȳ. My frende J mer-
uayll me how þ darest laugh as þ dosse
seest þ afore god our maker þ daye that
we shall deye we shall haue to answer
straytly of all our werkes / & yf þ were
well aduysed forgetyng to laughe / thou

tholdeſt conſydere/that thus as the ſha
dowe foloweth the body ſo what place
that he is / alſo ſo what place ꝑ we be
we ought to haue a bytter cõpunccyon
of herte / and wepe contynuelly ouer
our ſynnes.

¶ A brother ared ay holy fader ſome
hollony worde. And he tolde hym/that
whey Egypt was punyſſhe of the han
de of god/there was no houſe but euery
body wept that was ty.

¶ Ay other ared a lyke queſtyon/that
is to wyt what thyng he ought to doo
for to be ſaued/wherat the holy fader
anſwered vnto hym/that he ſholde we
pe without ceaſſyng/for our lorde wyll
that our ſoules be tormented & ſcorged
by contrycyons & wayſynges/and atte
the laſt we ſhall haue that we aſke of
hym. And this wytneſſeth the plaime
that ſayth ty the plalter/that the her
te contryte and humylyed / ſhall neuer
be dyſpraysed of hym . Of that other
parte he ſayth ty the goſpell. Thoo be
bleſſyd ꝑ wepe ty this worlde / for they
ſhall be comforted euerlaſtyngly.

¶ Here fynyſſheth the treatyſe
of compunccyon.

¶ Ay other treatyſe foloweth cõſequen
tly of contynence & ſobrenes ayenſt glo
tony and other vyces. And begĩneth ty
latyn. Fratres aliqui ꝛc.

¶ Many brethery of Sychye pur
poſed ones that they ſholde go
vyſyte Saynt Anthonye. And
thus as they came to ay hauen for to
ſayle thyther/they entred ty to a ſhyp
with ay holy fader whiche they knewe



not They beyng vpon the water ſpak
of holy ſcryptures & of the lyfe of fads
alſo ty lykewyſe of theyr werkes. And
all this herkned the holy fader & ſayd
no worde. whan they were londed ſayn
te Anthonye ſayd to theſe foolayd bre
thern. Ha my frendes ye are come hether
with a holy may & a deuoute. After he
ſayd to the holy fad/& ꝑ alſo art come
hether with good Relygyonles/& by al
thus he prayſed both ꝑone parte & alſo
the other. The holy fad ꝑ had not ſpo
ken ſayd vnto ſaynt Anthonye/ꝑ they
were good truly / but theyr houſe had
no gate/& who ſoeuer entred ty it / he
myght robbe the alle or the houſe/that
was for to ſaye / that all that came ty
theyr mynde they vttred and ſpake it
without to haue ony contynence ty
theyr wordes.

¶ The abbot Danyell ſayd to the ab
bot Arſenye that he ſlepte neuer but a

lytyll towarde the mornyng for to ſo-
cour nature / & whey ſlepe came vpon
hym/he ſayd. O cuyll ſeruaũt/ þ nou-
ryſſhed the may all oonly with vyces/
why comeſt þ whey I call not the. And
anone after all ſpettyng he toke a lytyll
reſt & incontynent he roſe ayen. This
Arſenyen ſayd that a monke yf he be
a veray champyon for to befyght his
enmye/ought not to ſlepe but ay houre
of the daye. ¶ The abbot Danyell cer-
tyfyeth ayen of the ſayd Arſeny/that a
lytyll mete whiche men gaue hym luſty-
ſed hym for a hole yere. And yet at the
ende of the yere whey the brethery vy-
ſyted hym they ete of it with hym. This
Arſeny for to correcte hymſelf & bere pe-
naũce of the odours flagraũt & ſwete
of ſmell wherof he had vſed in the pa-
leys of themperour afore þ he was Re-
lygyouſe/ones in þ yere oonly he chaũ-
ged the water of his veſſell wherin he
weted his werker & roddes for to ma-
ke withall panyers maũdes & baſket-
tes/& endured the ſtenche & the infecc-
yon of the ſayd water in ſtede of þ ſayd
good odours þ he had ſmelled afore.

¶ The abbot Agathon bare within
his mouthe the ſpace of thre yere a ſto
ne to thentent that he myght acuſtome
hymſelf to kepe ſylence. The ſayd Aga-
thon ones walkyng foũde a boũdell of
ſtrawe with theyr hulles/ þ whiche boũ
dell one of his Relygyouſes that was
wyllyng for to take & bere it with him
ared the ſayd Agathon yf he ſholde do
ſo. And the abbot ſeeyng this/ared hym
yf he had ſette it there/the monke an-
ſwered not. Thenne ſayd to hym Aga
thon/why wyll thou bere awaye that
that is not thyn / & that thou haſt not
brought there as thou wyll take it.

¶ The abbot Achylles bled ones atte
his mouthe / a monke that ſawe this/
ared hym wherof that came. Soo an-
ſwered to hym the ſayd Achylles/that
the worde of a brother had angred hym/
& þ for to withſtande ayenſt his wrath
he had prayed god that he wolde take
awaye from hym the remembraũce of
the ſayd wronges/to thende they ſhol-
de not abyde in his thought/wherfore
our lord had tourned them in to blood
& as he caſted & ſpued he was hole of
his heuynelle.

¶ The abbot Amoys beyng ſyke ma-
ny brethery ſent vnto hym dyuerſe me
tes/but bycauſe he ſholde not ete of thẽ
he ſhette his eyen whey his diſcyple en
tred in to his chambre beryng the ſayd
metes.

¶ The abbot Benyamyn tolde of ma
ny brethery the whiche went for to vy
ſyte a holy fader in Sythye/& bare hym
a lytyll oyle. To whom he ſayd that
alredy þ ſpace of thre yere was paſſed/
that theymſelfe had brought hym ſome
in a veſſell/the whiche was yet full &
in þ eſtate as they had brought it vnto
hym/ & had not touched it lyn. So won-
dred they moche of his contynence / &
how he had kept þ ſayd oyle ſo longe.

¶ Some brethery reherced of the ab-
bot Dyoſcore that he vſed for his etyn
ge but brede of barley/& euery yere con
ſtrayned hymſelf to kepe a ſtronge ru-
le/as thrughe a hole yere he wolde not
ſee no bodye. ¶ Ay other yere he wolde
not ſpeke to no bodye/or he woldẽ not
eaſt of oo mete ſodey roſt or bakey/or
ſuche lyke abſtynences he made.

¶ The abbot Euagrius ſayd þ who

wolde withstande ayenst wrath/all fleshly delyres must be fyrst cast & taken awaye the whiche thyng he dyde.

¶ Epyphanius bysshop of Cypre whyle he sholde deye he sent towarde the abbot Hylaryon for to praye hym that he sholde come speke with hym/for he desyred for to see hym or euer he sholde deye. And after that he was come to hym they eet togydre. The bysshop made a byrde to be presented afore the sayd sayntHylaryon for his mete/the whiche answered to the sayd bysshop that syn he had taken the habyte of a monke he had not etey no mete that for his sode sholde haue receyued deth. And the bysshop sayd to hym ayen/that syn that he had taken the bysshoprych to his handt/yf ony persone had hate or questyon with hym/he had neuer suffred his enmye to slep in that astate/but sholde fyrst haue pleased hym. Also he neuer slept tyll that he had reconcyled hym selfe with his enmye. Thenne sayntHylaryon sayd to hym/that his conuersacyon was worthy of greter praysyng than his owne.

¶ Some sayd of sayntPaladyon that he was .xx. yere in his celle without his eyen to cast vp/so that duryng the sayd .xx. yere/he sawe neuer the rouffe nor the couerryng of his celle.

¶ The abbot Zenon as he walked thrugh the contree of Palestyne foūde hym selfe nyghe a place where some gardes grewe/& bycause that he was sore hongry/he wyllyng to contenter his appetyte wolde ete some of them/neuertheless bycause hym thought yf he ete of them/that he sholde do theefte/he wolde preue fyrst yf he myghte suffre that tormente that was ordeyned for theuys. He toke of his clothes & all naked he abode there in the hete of the sonne by the space of fyue dayes/which was the punycyon that men dyde vnto theuys And whyle he sawe that he coude not endure the sayd hete/he sayd to hymselfe Syth that I can not endure the payne that I sholde suffre yf I were apeched of this theeft. It is better that I fast than that I sholde do this dede.

¶ Johan the lesse sayd/that whyle a kynge or a prynce wyll take a cyte by force & bryng in to his subgeccyon his aduersaryes that be within/he fynde the meanes for to dystourne theyr waters for to lette that they shall haue no vytayles/and by this meane they be compelled for to do as his wyll is. And thus it is of relygyouses/whan they restrayne mete from theyr bodyes/they be not so subgett vnto the temptacōns of the fleshe the whiche be enmyes of the soule/but they make them subgett vnto the soule reasonable. And yf a man by fastyng is tourned to vertue/the deuyls enforce themselfe for to bryng hym vnder foote shalbe subgett vnto hym/and not he to them. ¶ He sayd ayen that ones goyng in Sythye where he was gone for to cutte roddes & leues to occuppe hymselfe therwithall/he founde a heerde or keper of Camels the whiche wolde haue troubled hym/but for to eschewe that he sholde haue no debate with hym/he cast downe his boūdell & lefte it behynde hym & so fled awaye.

¶ The abbot Isaac sayd that he knewe well a relygyouse/the whiche helpyng to repe corne/ayed vnto hym for whom he wrought/yf he sholde dare take ony corne of it for to ete/the whiche y mer-

wylled of the fere and of the daũgeour that he made to take of it answered to hym/ þ he gaue hẽ not oonly one corne of it/but all the hole felde.

¶ A broder axed of the abbot Plodore how it myght be þ the deuyls dradd hẽ so sore / wherat he answered/that syn the tyme he was fyrst poldey ty to Relygyon/he euer kepte hym selfe that he fell not ty wrathe/& yf oo sparkell of synne was kyndled withiy hẽ/he dyde put it out incontynent/& by this meane the deuyls had no myght ouer hym ¶ And moreouer he sayd/that he beyng atte his .xl. yere of age & more / he had neuer consente to do synne/nor he had not be ouercome of ony coueytyng of the synne of wrathe.

¶ The abbot Callanius wytnessed þ oy a daye he went to vysyte the abbot Johay whiche by the space of .xl. yer had dwelled oy þ hyghest of a montayne with the abbot Elyoy whiche þ sayd abbot Johay loued with a loue moche charytable. Soo questyoned he hym by the charyte that he hadde vnto the sayd Elyoy/saying vnto hym/whe re he by so longe tyme had lyued with out to haunte amonge the worlde/and without to haue be greuyd or troubled of ony persone/what he had done duryng that tyme for the saluacyon of his soule/wherat he answered that duryng the sayd .xl. yere/he ete neuer tyl the sonne was gone vnder/nor he had neuer be oy angred duryng þ tyme.

¶ The abbot Moyses tolde of a Relygoule named Serappoy whiche helde hym selfe with the abbot Theoy. This Serarappoy after that he hadde takey his refeccyon ty comoy he toke alwayes of a custome a ferdynge losse and ete it secretely ty the absence of his abbot/& was so customed wyth all that he coude not kepe hym selfe therfro/but that after his repast he ete euer the sayd losse ty a secrete place.

¶ It happed by the wyll of god that some Relygyoules came to vysyte his abbot/whiche exhorted them all to haue ty them the vertue of abstynence / and of sobryete / sayeng with this to them/that the deuyls hadde no thyng soo aggreable/thay to make a synner that he shall not shewe nor telle his synne by confessyon to his goostly fader. For thrugh this meane/the shryfte of hym that soo kepeth his synne withiy hym styll prouffyteth hym not ty noo maner of wyse.

¶ The sayd Serappoy heryng these wordes he ymangyned that god had done his synne to be knowen vnto his abbot. Soo he soone after shroue hym selfe vnto his abbot whiche to hẽ sayd O my sone thou art now out of thraldome/wyt it that the deuyls hadde the ty theyr possessyon/but by thy confessyon they are chassed from the/and thou art no more vnder theyr myght.

¶ And as the abbot sayd vnto hym these wordes/there lept out of the sayd Serappons bolom a brounde of fyre that Infected and poysoned all the chambre / soo that all the place stanke after brymstone. ¶ The whiche thynge seeyng the abbot forsayd/how be it that he was of it sore meruey lled sayd with a mery contenaunce vnto the sayd Serappoy. ¶ O my dere frende / thou seest now by effecte / how god thrugh his grete powre hath

delyuered the to shewyng of them that thy synne is forgyuen of his godly go-
denesse.

¶ The abbot Machary when he was with his brethern/sometyme for to plea-
se them he dranke wyn with them/but neuertheles he bare afterwarde a gre-
te penaūce for it / for as many tymes as he had dronk of it / almany dayes after he abstayned hym self from all ma-
ner of lycour were it water or other drynke what soeuer it was.

¶ The abbot Machary þ called was the grete to Sythye/after that the ser-
uyce was done in the chirche / he sayd vnto his Relygyouses þ they shold flee & some of them ared hym where they sholde flee / & yf they sholde leue their monasterye. Thenne he putte his fyn-
ger afore his mouth/& sayd . My bre-
thern I doo shewe you this þ ye ought to flee/& by this token they knewe that he shewed them to kepe sylence with-
out to spekē the one to þ other/atte lest of thynge that were vayne.

¶ The abbot Pastor sayd . Yf Nabu-
zardan prynce of glotony had not be/ the Temple of god had not be brente. Also yf the man be not brente by absty-
nence from mete and drynke/the soule shall not withstande ayenst the deuyll. Some rehersed of the sayd abbot Pas-
tor/ þ when he was desyred of his bre-
thern for to ete with them where as he had no wyll to it/he constrayned hym self to the same/& whether he went we-
pyng not for to ete/but for to shewe hym self toward them obeyssaūt/& that he sholde not gyue to them mater or occa-
syon þ they sholde be wroth with him

¶ Some also to the sayd abbot Pastor
tolde of a monke þ dranke no wyne/& he sayd vnto them ayen/ þ a Relygyou-
se ought not to drynke ony drynke.

¶ Item he sayd þ lyke by the smoke
mete constrayned the bees to leue & for-
sake their honny for to take it & here a waye/also repleccyon of bely & glote-
ny chaseth & putteth aback the drede of god from the soule.

¶ The abbot Peter otherwyle called Payen/he beyng take w' som symnesse/ wolde neuer drynk no wyn/but for all substaūce he dranke luke water. Many brothern beyng vpon a daye in þ mon-
tayn where þ abbot Anthony helde hym self/after þ þ masses were longe/they foūde a vessell full of wyn. One of þ elders toke thēne a lytyll chalyce/& pre-
sented twyes of þ sayd wyn for to dryn-
ke vnto þ abbot Syloy/whiche toke it & at þ vij-tyme he sayd to hym þ presented it to hym/brod rest thyself/ þ knowest not yf þ deuyll be in it or no. ¶ A brod ared of þ sayd Syloy coūseyll bycause þ of-
te when he went to þ church/his brethern by charyte withheld hym for to ete with them / wherat he answered þ it was a thyng ouermoche daūgerouse & perylouse for þ soule. Abraham whiche dys-
cyple was to þ sayd Syloy/ared hym yf he drank wyn thre tymes vpon þ sonday/whether þ was to moche or noo/ he answered nay / yf that synne folo-
wed not therby.

¶ The abbot Syluayn and Zachary his dyscyple walkyng on a daye came to a monastery & there they toke their repast/and after toke their waye ayen Zachary by the waye was a thurst and wold drynk water/his abbot sayd vnto hym. My son it is fastyng day what wyl

thim we. The dyscyple answered. Sad we haue ete. The abbot sayd. Ha my childe/that was a refectcyon of charyte with our brethery/but neuertheleſſe we muſt kepe our faſt.

¶ Sayntt Syncletyce sayd / that he is not parfytly chaſte that laugheth and beholdeth dyſordynately notwithſtandyng þ he dooth not actuelly or in dede the lynne of þ fleſhe. ¶ Item he sayd that as the ornementes chalſey awaye the beſtes vermynoules & the vermyn/in lyke wyſe faſtyng & orylon chalſey fro may foule and wycked thoughtes.

¶ Item he sayd þ Ryche folke ought not for theyr ryches to take cure ne hede to ete dyuerſe metes dreſſed with dyuerſe sawces. For they ſholde be cauſe to make them falle in to many ſynnes/but muſt paſſe therouer as he that roweth ouer the water.

¶ The abbot Syloy sayd / ſyth that we be pylgrymes in this worlde/lete vs kepe our mouth from many wordes.

¶ Ypericius sayd þ the monke ought to be as rebelle ayenſt the temptacõns/ as the lyon ayenſt the aſſes. ¶ Item faſtyng is to a monke þ bydell ayenſt lynne/for he that faſteth not/but pleaſeth his deſyres as ay horſe bydelelle/ is lyghtly and for lytyll thyng taketh with a dyſordynate loue of wymmen.

¶ Item faſtyng rendreth the bodye of a Relygyouſe lene & drye/and arayſeth his ſoule on hyghe/& bryngeth to nought his vayne thoughtes & delectacyons. ¶ Item a may chaſt here in erth ſhall be of god worſhypped & crowned in heuen. ¶ Item he that can not kepe his tonge in tyme of wrathe / may not be mayſter ouer his paſſyõs of his body ayenſt the temptour. ¶ Item the mouthe ought neuer to ſpeke foule or cuyll worde/bycauſe that the vyne bereth noo thornes. ¶ Agayne he sayd that better it is to a monke for to ete fleſhe and drynke wyne / than to ete his brother by bakbytyng.

¶ Somtyme in Sythye was a feſt made where ſome wyne was brought vnto ay holy fader whiche sayd to hym þ brought it. Brother take awaye that deth from afore me/as he wolde haue sayd / that wyne exceſſyuely taken is deth to a may.

¶ A Relygyouſe preeſt in Sythye went ones to ſpeke with þ byſſhop of Alexandrye/and when he was comen ayen his brethery axed hym what it was of the Lyte/wherat he anſwered/that feryng to ſee there ony thyng that ſholde moeue hym to ſynne/he had ſoo refrayned the ſyght of his eyen / that he had not ſeen there none other may but the byſſhop/and after the other brother atte his exemple kept theyr eyen from lokyng a hyghe.

¶ A relygyouſe went ones to ſee a broþ of his Relygyon whiche at his comyng made his dyſcyple make redy a fewe herbes for to ſeſſe þ broþ þ was come/& hauyng þ tyme þ theyr refectõn was a makyng redy/they went togydr in to þ oratory/& there they were vnto þ mornowe at þ houre of lexte deuyſyng of ſpyrytuell thynges / & thenne cam & sayd ayen to his dyſcyple þ he ſholde make redy theyr repaſt / the whiche dyſcyple sayd vnto hym þ it was made all redy ſyth the daye byfore.

¶ Two other brethery beyng togydre waytyng after theyr wontes were made

redy for theyr mete/the one layd to the other / that they sholde lette them to praye god afore that they sholde take theyr repast / soo tolde the one of them vpon hym for to rede the plaiter / and that other two bokes of the prophecyes & the next daye they had no mynde at all to theyr mete/but had forgete that they sholde ete/& so wente they awaye from eche other.

¶ A brother hauyng honger from that houre that he rose out of his bed coude hym selfe constrayned for to ete/but he ayenst his wyll constrayned hym selfe to faste vnto the houre of tyerce/& fro tyerce tyll sexte. Thenne he lette hym for to ete/& incontynent stode vp ayen & layd that he sholde fast vnto none/ after whiche houre he made his prayer vnto god/& cõtynuyng the same he sawe the deuyll þ went a waye from hym lyke a smoke wherby he knewe þ by þ same deuyll he hadde be tempted for to ete.

¶ A holy fad beyng syke so þ he coude not ete was cõstrayned by his dyscyple for to ete a lytyll mirrion made of oyle honny & meele. And in the dressyng of it he poured in it layd oyle all styrryng wenyng to hym to haue poured to some honny/& he gaaf to his mayster therof for to ete/whiche holy fad knowyng þ his dyscyple had not done it by malyce/ete of it thre dayes for to gyue to his body more payne & sharpnesse.

¶ An other holy fad bycause he desyred to moche affectuelly for to haue etey of a concombre/for to correcte & punysshe his dysordynat apetyte/he dyde hange one in his celle/to thende þ lokyng vpon it and not etyng of it/he sholde here peyne & malice vpon hym of the fast and betyte that he had taken therupon.

¶ An other Reygyouse hauyng a syster in a reygyon/was shewed that she was sore syke. So came he to her mo nasterye to thentent that he sholde vysyte & see her/but she that was constante in fayth & right holy / and that lyu she was betaken to Reygyon was not wonte to see ony men/wolde not gyue vnto her brother none occasyon to come vnto her shadowe for to conuerse among women of Reygyon/wherfore she lete hym wyt that she wolde nother see hym nor speke with hym/& that he shulde retorne to his owne monastery ayen & þ he wolde praye god for her/to thende þ helpyng þ grace of god she myght see hym in the Royalme of heuen.

¶ A monke walkyng by þ waye mette somtyme an abbesse accompanyed with some Reygyouse wymmen whiche this monke made grete force to loke vpon them for to knowe what they were and of what monastery/and for this cause lefte his waye & tolde theyrs. To whome the abbesse layd/that yf he had be a parfyte Reygyouse he sholde not haue putte hym in payne for to loke vpon them somoche that he sholde haue knowyng that they had be women/as she wolde haue layd/that in goyng on his waye / he ought to opene so soberly his eyen/þ he sholde not see nor apperceyue thoos that came ayenst hym or that passed theyr wayes by hym.

¶ An holy man whiche was Archebysshop of the Cyte of Alexandrye / and hadde to name Theophyle requyred some holy fads Reygyouses/þ they sholde come toward hym in þ layd cyte of

Merſdeye/truſtyng that by theyr prayers & merytes he ſholde dyſtroye ſome temples where were done many ydolatryes within the ſayd cyte & in the contre about it. Theſe holy faders ones among other etyng with the ſayd archebyſſhop were ſerued with veell where of they ete not takyng hede to theyr mete. The archebyſſhop whiche deſyred to make theym good chere toke a capon that was in his dyſſhe afore hȳ and ſette it before one of the ſayd holy faders/ſayngе that it was good & that he ſholde ete of it. The holy fader anſwered vnto hym. Certaynely I haue vende to this houre that I hadde etey coles/but lyo I perceyue that it is fleſhe I ſhall nomore ete of it. After the whiche wordes ſayd the other Relygyoules lefte theyr etynge of ſuche fleſſhe that was brought before them.

¶ An other Relygyoule deſyred ſome for to ete of his tyrylł loues of neuе bre de that he had bakey hym ſelfe vnder the aſſhys. And whey they hadde ete eche of them one of this ſmall loues / they left theyr etyng. The brother that had bodey them therunto ſeeyng the pacyence of theyr abſtynence, and that they ſholde well haue etey yet more of them/prayed them in the name of god ‡they wolde yet ete ſome/tyll that they had theyr fylle of them. So began they anew for to ete of the ſayd loues of bre de to the nombre of ten euery man/whi che thyng they dyde as veraye Relygyoules / not for noo neceſſyte that they had of it / but prynceypally for to obey vnto the requeſt of the ſayd Relygyoule that therto had deſyred them in the name of our lorde god.

¶ An other holy fader was ſomtyme ſyke of a gryuouſe ſykeneſſe whiche was ſuche / that out of his entrayles he caſted blood by grete plente. And for to ſocoure hym atte his nede a Relygyoule brought hym ſome almaũdes / wherof he made hym a cawdell whi che he preſented vnto the good holy fader ſayngе. Fayr fader I praye the that thou wyll ete this/for I hope that it is good for to Reſtowre the thy helthe. And after that the holy fader had lo ked vpon hym a long whyle / he ſayd to hym. Certaynly my brother I dyde deſyre that god ſholde holde me.xxx.yere in this ſykeneſſe/& for this cauſe he wolde not obeye to the Requeſt of the ſayd Relygyoule/nother ete of ỳ cau dell ỳ he had brought to hym/& was cõ ſtrayned to bere it ayen with hym & to Retourne in to his celle.

¶ An auncyent fader hauyng his celle ferre within the deſertes / and depar ted from all folke / was vyſyted of a brother whiche founde hym ſore ſyke. So he waſhed hym his face that was all beſpoted and waſted for bycauſe of his ſykeneſſe. And after he made re dy certayne thynges for hym to ete that he hadde brought there with hym And the good olde fader ſeeyng this / he ſayd vnto hym. Certaynely my brother. I hadde forgotey that mey hadde takey ony ſolas or pleaſures in etynge. And after he preſented hym with a cuppe of wyne for to drynke / whiche good aeged fader beholdynge the ſayd cuppe beganne for to wepe and ſayd / that he hoped not to dryn ke of ony wyne tyll that dethe ſholde take hym.

¶ Ly other olde fader purpoled ones to hymselfe that he sholde not drynke duryng the space of .xl. dayes contynu elly. And there as he was in a grete me cellyte bycause of the hete/he dyde fylle a glasse full of water/ þ whiche he hen ge vp before hym within his celle. And whey his brethery asked hym why he dyde so/he answered he dyde it to then de þ in keeping the same water within the sayd glasse/where as he sholde ha ue a lust and delyre to take of it for to slynte his thrust withall/& neuertheles sholde not tast of it/he myght by this meane receyue of our lorde more grete Rewarde.

¶ Ly other brod walkyng by the waye with his moder that was alredy come to a grete aege/fonde a streme throgh whiche they must passe/whiche thyng his moder sholde not haue conne doo withstandyng her olde aege & feblenes Wherfore the brother constrayned for to haue her ouer / tolde of his mantell and bewrapped her handes withall/to thende that he sholde not touche her naked flesshe. And thus he tolde her vp ou his neche & bare her ouer the sayd streme. And where his mod asked him why he had bewrapped her handes in his mantell / he answerd that he had done it/bycause that he knewe that the bodye of a woman is lykened vnto fyre that all wasteth. And for this cause to thentente he sholde eschewe that in touchyng her naked flesshe the remembraūce of other womey sholde not be brought in his mynde / he wolde thus bewrappe her handes.

¶ Ly other aeged holy fader sayd that he knewe a Relygyouse whiche was wonte to fast all the holy passyon wee ke. And the laste daye of the sayd wee ke whan he came to the masse with the other Relygyouses he wayted tyll the masse were begonne for to entre within the churche. And the masse done/after he had receyued the holy sacra mente of the auter he departed hastily out of the churche / to the ende that he sholde not be constrayned by his bre thery for to ete with them/for he loued better to lyue solytaryly etynge within his celle alone some colles or beetes soo dey in water & salt than for to comy with them & ete other metes.

¶ Many brethery in Sythye were o nes called togyder for to gader rede & palme/amonge whiche there was one that by fyn force of grete abstynences was sore feble & sykr/and beganne to coughe & spue castyng out of his mou the some fleemes/and thus doynge he happed to spue vnknowyng vpon one of his brethery whiche therfore was moeued in corage to telle hym that he sholde leue his spurnge vpon hym/but neuertheleste constraynynge hym selfe to withstande ayenst his sodayn wylle he tolde with his handes that that the other had spued vpon hym/and ete it and sayd to hym selfe / telle not to thy brother nothyng that maye make hym to falle in to heynesse / but rather ete that wherat thou hast horreur and ab hominacyon.

¶ Here folowerh a nother treatyse a yenst fornycacyon.



The abbot Anthonye sayd that he supposed the bodye of euery man to haue his naturell moeuyng togydre spred in hym selfe. The whiche naturell moeuyng can not werre ayenst the wyll of ỹ herte/but oonly it is sygnyfyed in ỹ bodye of man as a moeuyng Impallyble. There is yet an other moeuyng comyng of ỹ fode of ỹ bodye whiche is Refeccyon of meters & drynkes / by helpe of whiche ỹ hete of ỹ blood causeth this selfe blood to werre. And to this purpose sayd the poëte Beware ỹ ye make not yourselfe dronke of wyn ỹ moeueth a man to lechery And our lorde ayen cõmaũdyng to his postles sayd vnto them. Kepe you that your hertes be not greuyd/ỹ is to saye I made heuy by synne thrugh gloteny & dronkenshyp. ¶ Moreouer the sayd abbot Anthonye sayd/that there is yet an other moeuyng to thole that in conuersacõn fyght ayenst vyces/the whiche moeuyng cometh & procedeth of ỹ wat chynges & of ỹ enuye of ỹ deuyls. And thus it is to be noted ỹ we haue.iij. moeuynges corporall. One whiche is naturell/ỹ seconde whiche cometh of replecciõn of meters/& ỹ thyrde of the subgeccion of the deuyls of helle.

¶ The abbot Geronces otherwyse called Petrenle sayd / ỹ many are tẽpted of corporall delectacõns/& how be it ỹ they synne not bodely in almoche that they fulfyll not effectuelly suche delectacions/alwayes they synne in thought/ as thole that kepe by constrayte theyr virgynyte / & in theyr corage corrupte the same in soo moche/that yf it were not by some drede seruyll ỹ refrayneth them/they sholde soone be redye for to performe ỹ dysordynate aptyt of theyr corage. And therfor sayd the sayd holy fad to his Relygyous. My right welbeloued brethery. It is a good thyng & profytable to do ỹ ỹ scrypture sayth/ỹ is to wyt/euery one to kepe his herte by curyoule kepyng/in callyng from him selfe by feruent charyte all dysceptes & temptacyons of the deuyll.

¶ The abbot Callyay sayd ỹ he had herde ỹ abbot Moyses saye/ỹ it was a thyng good & profytable not to hyde or kepe clos his thought/namely ỹ it was necessary to opey & shewe them vnto ỹ auncyent holy faders spyrytuell ỹ fylled with wysdom & discrecõn/and not oonly to thoo ỹ be called olde for theyr grete age. For many one consyderyng the grete age of some faders/& not takynge hede yf they were wyse or discrete/haue shewed vnto them theyr cogytacyons & thoughtes hoppynge to haue

therof some alleggyng/the whiche ha ue be decyued/for why/bycause ꝑ thes se olde faders were not well lerned/the shewers ty lede of comforte and cons solacyon/are come fynally to the laste dyspeyre.

¶ A Relygyouse there was that sette all his cure & besynesse to vse & lyue ho lyly. And where he was sore tempted of the synne of fornycacyon / he came vnto an olde fader to whom he declas red his temptacyons. The whiche he ryng this Relygyouse/and bycause he was not well experte/was wonderfuls ly moeued ayenst hym/sayngr to hym that he was mysehaunt & wretched/& not worthy for to were the habyte of a Relygyouse/ty as moche that he receyp ued ty his corage suche thoughtes & tep tacyons. ¶ The poore brother heryng his wordes mystruste hym selfe & lefte his celle & tokr oy his waye for to Re tourne to lede his lyfe among wordly folke. ¶ But it happed by the wyll of god that he was mette of Appollo the abbot whiche seeyng hȳ thus sore trou bled & sorowfull questyoned hȳ sayng My sone I see well that ꝑ art troubled ty thy corage/telle me I praye ꝑ what is the cause of thy heuynesse soo grete. The Relygyouse atte the fyrst for the grete confusyon that he had takyn att his herte/answered hym nothyng/but after that he had be prayed ones ayen of the sayd holy abbot for to declare vnto hym his befall. He shewed it vns to hym sayngr. Alas my lord it is trou the / that I haue founde my selfe sore tempted & troubled of the synne of for nycacyon / wherof I haue dyscouered me vnto suche an holy fader/soppynge that he shulde haue gyue me soon good remedye to the easyng of my conscyen ce/but his wordes haue putte me fro my all hope of saluacyon/wherfore all dys perate I retourne to dwelle ty the worl de amongr ꝑ seculer folke. ¶ Thenne the good fad Appollo heryng his wors des called hym/& as a good goostly fa der & leche spyrytuall / began to praye hym & to delyre hym moche affectuelly sayngr vnto hym. My childe I praye the here me speke. Mervaylle not dys pere not thy selfe/certaynly it is trouth that ty the aegr & conuersacyon wher I am presently I fynde my selfe mos che troubled & sore trauayled with sus che folysshe thoughtes/be not therfor of corage more feble for cause of suche temptacyons / the whiche be not only ouercome by the power of mankynde/ but pryncypally by the mercy of god. And atte this houre I praye the graūt me one thyng. It is that hauyng trust of the mercy of god / ꝑ wyll Retourne ayen ty to thyn owen celle/the whiche thyng be dyde full redyly. And syn Ap pollo the abbot departyng from hym/ went vnto the celle of the forsayd olde fader to whome the sayd Relygyouse had shewed his thoughtes & temptacy ons & wherof he had brought hym ty dysperacyon. And he beyng nyghe by it / he prayed god humbly ty grete ha bondaūce of teres/sayngr. Lorde god that for the profyte of thy seruaunts/ sendest to them nedefull temptacyons. I beseche the right humbly that it wyll please the to tourne ty this aegre fader the batayll & temptacōn that this yon ge brother suffreth / to thende ꝑ ty his present olde aegr he lerne by verayr

repentence / that whiche he coude not lerne by longe processe of tyme / & that by this meane he may haue compassyon of thoos þ be troubled with suche temptacõns. The whiche oryson hympsshed by the sayd holy fader Appollo / he sawe a spyryte of helle as blacke as ay Ethyoppey beyng nygh by the celle of the sayd olde fader shotyng atte hym many arowes & dartes / with whiche pierced / he soone as dronke of wyn reyd & selle downe here & there & coude not stande vpon his fete. And where he myght noo more bere nor endure this persecucõn / he was cõstrayned to yssue out of his celle & to go the same waye that the sayd yonge Relygyouse fyrste went whey he wolde retourne to the worlde agey.

¶ The abbot appollo knowyng this befall / came ayenst hym / & in cõmyng nere hym sayd / whether goost þ my brother. I see well that þ art troubled / tell me the cause playnly of thy trouble. The olde fader knowyng þ this holy abbot wyst som what of his befall / was ouercome & taken with soo grete shame that he coude not speke nor answere to hym nothyng. ¶ And moreouer sayd the sayd Appollo to hym. Retorne retorne to thy celle / & knowe from henceforth thyn owne greyfe & febleness & thynke in thy seke / that þ hast be vnknowen of the deuyll / & of hym dysplesed vnto this houre. For þ whiche thynge þ hast not meryted nor dyscerned after thy vertues to haue ony bataylles or wrastlynges ayenst hym. ¶ I saye moreouer / þ þ art he þ one daye alone hathe not mowe here ne sustayne the temptyng or entryng of hym. And this thyng is happed to the / bycause that in receyuyng the yonge Relygyouse within thy celle & herkẽyng his thoughtes of the whiche he trowed to haue be counselled of the where as þ sholdest haue gyuen vnto hym a good corage & haue warned hym by wordes consolatyue to resyst ayenst the temptacõns of the deuyll / thou hast brought hym in to tynall dysperacyon / not hauyng remembraũce of the ryght wyse cõmaũdement / by the whiche it is cõmaũded to vs / that we shall take of þ fendes handes those that he conduyteth & leddeth to dethe. ¶ And ay other þ sayth. Be not neely gente to bey & saue thoos that þ knowest to be in daũger to be slayne. Also þ hast not had in thy mynde the parable of our blessyd sauyour Jhesu cryste sayng / that mey ought not to breke altogydre a sonder the rede whiche is brused or craked nor putte out the wood that maketh smoke. Certaynly the infyrmyte of mankynde sholde neuer haue puyssaũce to bere the sppenges and wayntyng of the fende nor to put out or withholde the fyre of nature kendyng yf our lord god by whos helthfull prouydyng all thynges are ordeyned thrughe his godly strength / kept & conserued it therfro. Lete vs thenne pray god togydre / that it wyll please hym to torne þ flayell whiche he hath cast ayenst the. For it is he þ maketh the pacyent folke to sorowe & þ restoreth them to theyr helth / his hande smyteth / & after it heleth / he meketh the proude / he exalteth theym þ be humble / he sleeth & quyckeneth / he maketh the synners to descende in to helle / & bryngeth them out agey. And in sayng these thynges / the

layd abbot Appollo ended his oryson/ & anone the layd olde fader was delyuered of the temptacõn þ to hym was put. And the layd Appollo cõseylled hym/that he sholde aske & requyre of god a dylecte tonge & worde Instructyue to bewnto hym gruey/to thentent that he myght haue knowloge whay and how he sholde leue or counseylle a good worde.

¶ The abbot Syrus of Alexandrye y questyoned of a Relygyouse vpon this that he layd / that he had no thoughte or temptacõns of fornycacyon/answered vnto hym. yf þ haue not ony thoughtes or temptacõns / þ mayst not haue no hope. For it must be supposed that þ hast in the some werkynges/that is to saye/that he þ by thought fyghteth not ayenst the synnes & dooth not ther ayenst/he synneth bodely/& he that synneth bodely hath nother gryefues nor vnrest of thoughtes.

¶ An aged fader questyoned a yonge Relygyouse/askyng of hym yf he was wonte to speke with wymen / wherat he answerd/nay. And moreuer he layd to hym. Myy thoughtes are as paynters newe & olde/the whiche with some Remembraũces trowble & trauayle me of the lykenesse of women. The olde fader layd to hym. Thou ought not to drede þ dede/but þ ought to flee theym that be quyck/that is to saye the cõsentyng & the synne in execucyon of the dede. And for to do this þ ought to spreade & make thy orysons/that is to say to taye longe about the makynge of them.

¶ The abbot Mathoys layd / that a Relygyouse cõmyng towarde hym/among other thynges had tolde hym/that of werle condycõn is he whiche bakbyteth or speketh vnõgfully behynde ones back to þ harme & hurtyng of hym of whom he speketh thay he þ dooth cõmyse þ synne of fornycacõn/wherat þ olde fad had answered vnto hym/þ this werde was moche harde & stronge. ¶ The bro herynge this answer/requyred hym þ he wolde telle hym how he vnderstode þ the synne of fornycacyon sholde not be werle thay the synne of detraccõn. So answered to hym þ olde fad sayng. Myy sone it is a thyng of trouthe/ þ þ synne of detraccõn is a wycked dyce/but neuertheleste it is anone & lyghtly withdrawen & put out/for oftetymes it happeth/þ þ detractour repenteth hym/& cometh to hym of whom he hath spoke euyll & axed hym pardon/& thenne is his wrath passed / but naturelly deth lyeth in the synne of fornycacyon.

¶ The abbot Pastor layd þ all thy as they þ be ordeyned to kepe the persone of a prynce/ought to be euer redy for to deffende hym by armes from all oppressyons. Lykewyse þ soule vertuous ought to be euer appareylled for to withstande ayenst the temptacõns in lecherye of the fende of helle.

¶ A yonge Relygyouse came ones to þ layd abbot Pastor & cõplayned to hym that he was sore tempted & tormented of þ synne of fornycacõn/askyng cõseyll of hym/how he sholde kepe hym therfrom/& yet he layd to hym/þ for this cause he had be toward þ abbot Isydyre þ had answered hym/þ he ought not in no wyse suffre suche thoughtes to soyourne nor abyde longe in his corage. Vpon this the abbot pastor layd vnto hym &

ans wered thus/the werkes & the dedes of the abbot Jbythyon are contynuelly vp hygh, that is to saye þ cõtynuelly he cõtempled the heuenly thynges/where by he knewe not what suche temptacyons mente. ¶ But ay other thyng it was of this Pastor as he hymselfe sayd/& also of þ sayd Relygyouse/for they were yet subgett to fornycacõy. So thẽne it is nedefull þ we restrayne our belyes & our tonges. For the relygyouse þ this thyng shall do & þ shall dwelle in a solytary place/may be well sure & certayne that he shall not deye of the seconde deth/that is to say the deth euerlastyng of helle.

¶ Some tolde of the abbelle named Sayre/that she strongly tempted of þ wycked & dampnable goost of fornycacõy/duryng the space of .xiij. yere/had stedfastly & perseuerantly withstonde/ & in this doyng she neuer prayed god/ þ this temptacõy or batayll sholde departe from her / but had prayed hym onely that it wolde please hym to gyue her myght & stedfastnes for to withstonde theyr ayenst. ¶ And moreouer was sayd of her/that the sayd goost of fornycacõy temptyng her contynuelly/ was vnto her somtyme more grete aduersary/bryngyng byfore her þ vanytees of this worlde/but she hauyng alwayes the drede of god byfor her eyen & in her corage with stedfast purpose of constance & abstynence / came ones vpon her bedde takyng herselfe for to praye god there. And in this dooyng apperyd bodely afore her the goost of fornycacõy that sayd to her / thou hast ouercome me Sayre. Wherat she answered. J haue not ouercome the thou goost abhominable/but my god onely hath ouercome the/& none other.

¶ A brother was sore stenged & prycked of the synne of fornycacõy/so that he had lyke a glowyng stenge brennyng both daye & nyght within his herte but neuertheleste he batayled there ayenst not cõdescendyng or consentyng to his thought. And after that he had fought longe tyme/this stenge departed from hym without to do ony greef vnto hym/by the meane of his grete perseueraũce/& anone he foũde hym selfe in a corage all spradde of the grace of god.

¶ Ay other brod sore prycked & vexed with fornycacõy rose by nyght & went to ay olde fader to whom he tolde his mynde/askyng his counseyll therupon

¶ The holy fader aeged recomforted & coũseylled hym so well that he went ayen in to his celle all ynough content of hym / but neuertheleste he was yet ayen tempted of the sayd synne of fornycacõy/wherfor also yet ayen he went te to the sayd olde fader/not ones onely but also dyuerse tymes. And this notwithstondyng the holy fader auncyent gaaf hym noo angry wordes þ myght bryng nor moeue hym to wrath or heuynesse / but louyngly he shewed to hym that þ was to hym necessary & prouffytable for his saluacyon/sayng that he sholde not gyue ouer hym none auctoryte to the deuyll/& that he sholde not bowe his corage/& that he sholde saye spyttyng atte hym. Deuyll dampned come to me/& do to me the worst that þ canst. J fere the not/for J shall ouercome the well. And he sayd that whey a may sayth thus to the deuyll of hym

he departeth awaye from the persone.
¶ Moreouer he sayd that there nys no thyng that dooth more letteyng to the dampned spyryte of fornycacõn/than when he that is pryched of hẽ trusteth & sheweth his stenges & pryckynges/ nor that more reioysseth hym / than when they be kept close & secrete & not shewed vnto some good persone. The brother thenne went his waye/and syn came ayen vnto the sayd holy fader for sayd .xi. tymes excusyng hẽselfe of his foysslhe thoughtes & cuyll mynde. And fynably he prayed him to the name of holy charyte/that he wolde gyue hym some good counseyll & techyng. Thenne sayd ỹ holy fad to hym. Beyrue me my sone. I enioure the ỹ yf god suffreth my thoughtes of the whiche my corage is pryched & stenged to be transported vnto the/ỹ sholdest not conne bere them / but sholdest hooly be ouerthrawen from hyghe to lowe. These thynges thus sayd & prouffered by the sayd holy fader thrugh his grete humylyte the pryckyng cessed hooly in the sayd brother/& dyde noo letteyng to hym no more.
¶ Item an other ỹ pryched with fornycacõn tolde hymselfe for to fyght / & contynued his abstynence/keepyng his thought within him close by the spare of .xiiij. yere without to consent vnto his concupyscence/the whiche .xiiij. yere ended/bycause that he foũde hẽselfe euer styll without cesse as sore oppressed as he had be afore/one daye amonge other cõmyng to the chirche/he opened & shewed vnto all there beyng present the greuouse passyons ỹ he suffred requyryng theyr helpe & socours. Soo was it ordeyned that euery man sholde praye for hẽ. The whiche thyng was done in deuoute waylynges & affliccyons. After that they had contynued for hẽ a wele in prayers & oraysons / the pryckyng that pryched hym within forthe was veterly put out in hym and brought to nought.
¶ An olde hermyte spekynge of the thoughtes of fornycacõn sayd. Thou that arte enclyned to slepe. Yf ỹ wyll be saued/aryse & werke & gyue to thy poore body trauayll & affliccõn/seke & ỹ shalt fynde / wayte & smyte atte the dore/& it shall be opened to the. ¶ Thou hast somtyme seen and apperceyued in this worlde some men strong as wastelers that haue fought with cruell beestes as to the beres & to the lyons & other/ the whiche boostyng them selfe to sore and spekyng ouermoche/haue shewed them selfe strong/and by theyr hardynesse and worthy corages they haue be crowned lyke men victoryouse. ¶ And somtyme as a man ỹ is betey & hurt of two other men/he comforteth hymself in his woundes/and ouercometh thoos that smyteth hym. ¶ Now consydere thenne what and how grete vertue of strengthe by exercyse of his bodye he hath getey/as he wolde saye / that it hath be to suche a victoryouse man a moche grete prayseyng/to haue ouercome two other men. ¶ And after he sayd. Be thou thenne strong and constaũte/and god shall defyghte the fende for the.
¶ Of this thought of fornycacyon an other aged fader sayd. Be thou lyke hẽ that passeth by the cokes or thrugh a tauerne & taketh the sauour & smell

of euery mete or of drynke that be solde there/ & there soo entreth in who so euer wyll for to ete & drynke of the same/ & he that wyll not therof gooth by his wayes therfrom withstondyng ayenst the dysordynate appetyt/ that he hath had there thrugh the smellynge or sauour that he hath felte there / the whiche he putteth abake. ¶ In lyke wyse thou ought to do/ & in castyng abake from the this sauour & stenche of fornycacyon / thou ought to aryse thy selfe & praye god sayngē. O god almyghty helpe me. And this shall ꝑ do also ayenst thyn other cuyll thoughtes Thou ought to knowe that we haue not the strength ne the myght to pluke nor enrase out of our hertes / but we maye well wrastell and fyght ayenst them.

¶ My other olde fader sayd that we endure & suffre suche maners of temptacyons by our grete slowthe & necligencē. For yf we dyde thynke & consydere that god dwelled & enhabyteth within vs whey we be in the astate of grace/ we sholde not ordeyne no strange vessell within vs/ that is to saye/ that we sholde not gyue none occasyon to the fende of helle to lodge hym there by synne/ puttyng our lorde awaye. Certaynly our lorde dwellyng within vs & with vs / he besyly beholdeth & kepeth our lyfe. And therfore we that here hē & contemple hym in our entendements & corages/ ought not to contempne nor dyspyse hym/ but in worshyppyng hym halowe our selfe / as he is ryght holy & worthy. Lete vs thenne be constaūt & stedfast vpon the stone/ that is to saye in our lorde Jhesu cryst/ whiche is the stone & the foundemente of our fayth/ and lete vs beſyght the wycked spyryte / & saye euery one in hym selfe that ꝑ the holy prophete Dauid sayth in his spalter. They that trust in god and that be stedfast & constaūt/ as the montayne of Syon/ whiche is among all other the hyghest & the strongest/ & the whiche shall be neuer dysmoeued/ shall not be ouercome of the temptacyons of the fende/ but shall come at the last to Jherusalem the souerayne Cyte whiche is tokenyd vysyon of peas.

¶ A yonge Relygyous questyoned an aeged fader sayng thus. Yf a Relygyous rēneth in to some synne/ he is scorged and tourmented in spyryte / as he that that leueth to do his profyte and falleth in to powerte / and seeyng his astate thus chaunged/ he cesseth not to labour and trauayll tyll that he cometh vp ayen from his powerte / and that he be sette ayen in his fyrst astate ¶ And he that come from the worlde to take and lyue a solytary lyfe / he is lykened vnto hym that forsaketh and dysppleth his enmye / and begynneth to proufyte for hym selfe. ¶ Thenne he axed hym how he ought to lede hym selfe for to eschewe to these inconuenyences. ¶ The olde fader answered vnto hym/ that a monke whiche is assayled and tempted of the fende / is lyke a house whiche is in daūger for to falle donne/ but and yf in his temptacyons/ he ledeth hymself sobrely withstondyng ayenst them/ he buyldeth the house vp ayen whiche was in waye for to fall and he fyndeth maters good and profytable to the buyldyng ayen of the same/ as good and strong prayers for to

sette and make withall the foūdemen
tes/and lande to make mester withall
and other thynges that be necessary to
the foresayd buyldyng. And in this hou
se thus strongly buylded he prosyteth.
But he that seketh not in the erth for
to sette the foundementes/& is vnpur
veyed of suche thynges þ be needfull to
the reedyfyeng of the sayd buyldyng/
but lyueth vnder a hope he passynge
forth þ tyme/yf his houle by some wy
se happeth to be ruinade/þ is a thyng
harde and strong for to be done and to
grete aduenture. ¶ And all thus it is
of a Religyouse/the whiche after that
he is fallen in temptacōn/yf he torned
hym selfe to godwarde/than maye he
haue a grete appetyte to buyldyng/that
is to wyt/to thynke vpon godes lawes
to rede psalmes/to labour & to praye &
to do suche thynges that be the foūde
mentes & buyldynges of holy Religy
on. But he that begynneth of newe/&
þ is newe in conuersacyon/he fyndeth
this maner of buyldyng ryght straūge
vnto tyme he hath lerned these thyn
ges.

¶ A brother Religyouse whiche was
tempted of the lynne of fornycacyon/
wente towarde an other holy fad well
famed/& prayed hym þ he wold wou
chesaufe for his lernyng & shewyng þ
he had a loue & charyte towarde hym/
to praye god that he wolde gyue hym
some comforte for to withstād ayenst
the sayd temptacōn/whiche thyng the
holy fader dyde. ¶ And an other tyme
after came the sayd Religyouse ayen/
makyng vnto this olde fader suche an
other Requeste/whiche he graūted hym
& prayed our lord for hym sayngr. My
god I praye the that it wyll please the
to shewe vnto me wherof this cryll cō
tacyon cometh to this brother/that he
fyndeth therin nother ende nor Reste/
how be it I haue prayed the soo longe
for hym. ¶ And anone after our lorde
made hym vpon his requeste suche a re
uelacyon/that is to wyte/that he sawe
the sayd yong religyouse syttyng ydle
without ony werke that he made/ the
goost of fornycacōn by hym & playng
with hym. And at the other syde of hē
was the angell of god that was sente
vnto hym for his helpe whiche was
wrothe & not contente/that he cast not
hē selfe downe to the erthe for to praye
god/but toke delectacyon & pleasure in
his thoughtes bowyng all his affeccōn
vnto the same. ¶ The holy fader kno
wyng that þ cause grewe more of the
sayd Religyouse than other wyse/dyde
telle hym that he was well enformed
that he was hymselfe cause of the con
tynuacyon of his temptacōn/ bycause
he dyde sette his wyll to lyghtly there
vnto. ¶ And syn after he taught hym
how he sholde withstande from hens
forth ayenst suche temptacōns. Fynal
ly the brother takyng a corage by the
prayers and doctryne of the sayd holy
fad founde hymselfe pesyble of the
sayd temptacyon.

¶ The dyscyple of an olde fader was
ones tempted of fornycacyon. The ho
ly fad seeyng his dyscyple fyght with
grete labour and payne/axed hym/yf
he wolde that he sholde praye god for
hym/ that he wolde releue hym from
this vnrestfulnesse/wherat the dyscyple
answerd. ¶ Ha my fader I see well &
consydere/that yf I haue grete labour

and payne for to withstonde. I lese not my lone nor my rewarde. I knowe well thus dooyng that by the weyght of my labour I prouffyte / wherfore it is not nede to praye god for to take awaye this temptacyon fro me / but I wyll well & I praye the so/that it wyll please the to praye god that he wyll gyue me myght & stedfastnes/by the whiche I may euer fyght corageously there ayenst. The holy fader answered vnto hym. Now I knowe my sone that thou art well disposed for to proffyte greatly & that þ shalt passe vs in all vertues.

¶ Hey reherse of ay olde fader / that came in to the desertes of Sychye/that he had a childe so yonge that he was not yet wended from the brest/& from his yonge age he was with his fader norysshed in þ monastery where he kepte hymselfe/soo that he wyst not what wymen were. And whey he was become a may/the deuyls shewed hym by nyght diuerse formes to the lykenesse of wymen/whiche thynge he tolde vnto his fader/that was sore marueyled of it. And it happed that he went ones with his fader in to Egypt/and by the waye he sawe some women whiche he shewed to his fader sayng þ they were the same that by nyght came vnto him in Sychye/wherat his fader answered to hym/that they were the monkes of the worlde & that they wered ay other habyte/& the hermytes ay other. And thenne the holy fader woundred sore/how the deuyls shewed in Sychye suche ymages of wymen / & anone after they went ayen to theyr hermytage.

¶ Ay other reygyoule in Sychye well named & sore withstondyng the temptacyons / was sore tempted of the spyryte of fornycacyon/that brought often in his corage the remembraūce of a faye woman whiche he had knowen he beynge in the worlde / & gendred within hym a marueyllouse temptacyon/duryng the whiche it happed after the wyll of god/that a Reygyoule comyng out of Egypte came in to the desertes of Sychye/& went to see the sayd Reygyoule/vnto whom among other thynges he shewed/how this woman was deed And incontynent that this was come to his knowloge/he trusted a veritymente of his owne/& by nyght he departed secretly out of his hermytage / & after walked soo longe tyll he came to the place where he had herde saye that she was buryed. And whey he was come there/he began to delue in the erthe ouer her graue/and rubbed & frotted his sayd habyte or vestement in to þ rotyn blood & in to the stenche of the corps of the sayd woman. And whey he was comen ayen to his hermytage / he layed the sayd stynkyng vestement afore his face/and in correctyng and Rebukyng his thought/sayd to hym selfe. O cursed thought corrupte and Rotyn / here is the delyte that thou dedest aske/take it and fylle thy selfe with it. And in this maner in smellyng of that sauour and stenche he chastysed hymself sleeyng and bryngyng vnto nought his disordynate delyte.

¶ A lay man delytyng to be a Reygyoule came ones in þ desertes of Sychye / and brought with hym a childe of his owne that late hadde be wened fro the brest. And whey he was out of childhode and in the aege of yougthe

the deuyls take vp therby fin to fyghe with hym/and so cruell they were that he was constrayned by theyr temptacyons to telle his fader that he wolde be noo more hermyte/but wolde goo lyue with the worlde/sayenge that he coude no lenger here ꝑ reliygynges of the flesshe. ¶ His fader comforted and sayd to hym the best that he coude/but nought auayled his comforte. For his sone sayd there agenst that he coude nomore abyde the same / prayng hym that he wolde lete hym goo to the worlde. ¶ Thenne sayd his fader to hym. Myn sone I praye the obey me yet ones/take he with the .xl. loues of brede and lesses and rotes for to lyue .xl. dayes/ and goo thy wayes ferre within the deserte sopournyng there by the space of the sayd .xl. dayes/abydyng that god shall doo his pleasure of the. ¶ The childe obeyng to his fader arose and went in to the depest of the deserte beyng hymself there by the space of .xx. dayes cõtynuelly labourynge about the makynge of mattes to kepe his bodye occupyed/and ete drye brede. And after the sayd .xx. dayes were passed/he sawe a wonderfull werke of the deuyll comyng vpon hym/for sodaynly dyde appeere afore hym in the lykenesse of a woman whiche was blacke as ay Ethyoppey abhominable in syghte/ and soo Inferne with stenche / that he myght not endure nor suffre her by hȳ but chased her aback from hym. And she cryed hym. I am she that feyne my selfe within the hertes of men/to whome I gyue a swete sherwe/but withstondyng thyn obedyence and the labour that thou berest whiche letteth me/god wolde not suffre that I sholde folowe ne tourne the / thoughe I haue be constrayned to shewe the my power.

¶ Thenne he kneled downe and gaue thankynges vnto our lorde. And syn after came to his fader agayne and sayd to hym. Myn fader I wyll nomore goo to the world. For I haue seen now the decepcyons of the deuyll and his fowle stenche. ¶ His fader also hadde well seen his sayd vysyon/and he sayd so to hym. ¶ Ha my sone yf thou had abyden in that deserte .xl. dayes as I badde telle the that thou sholdest doo/ thou sholdest haue seen greter thynges ¶ My other olde fader bride hym selfe in ay hermytage ferre / he had a kynneswoman that of longe tyme hadde grete desyre for to see hym / wherfore she made serchyng after the place where he dwelled / & syn after she toke her waye towarde his hermytage. ¶ She walkyng mette in her waye some carters that ledde many Camell / with whome she accompanyed her selfe/and wente soo longe by her Journeys that she came with them in to the deserte/ where she tryed and tempted by the wycked spyryte/made suche dylygence for to fynde the hermytage of the sayd Reliygyouse / that she came soone and knocked atte the dore / shewyng and gyuyng to knowe by tokens and wordes what she was / and namely Requyred hym that he wolde not withsaye the openyng of his dore to her/ seeyng that she was his kynneswoman / and also the good and holy affection and desyre that she hadde vnto hym whiche was her nyghe kynnesman. ¶ Thenne the Reliygyouse heryng her

wordes / and knowyng that she was of his lyddé and lygnage / opened to her his doore and lete her in / where she abode certayne dayes with the sayd re lygyouse. ¶ It is trouthe that ferther within the deserte dwelled an other so lytary Reiygyouse to the whiche hap gyng the tyme that this woman was with that other reiygyouse / it happed two or thre tymes / as he wolde haue taken his repast / and namely when he wolde drynke of the water that he hadde putte in a drynkyng vessell / that the sayd vessell tourned in his honde the botom vpwarde and so spyl led his water wherof he meruayiled sore. The whiche thynge seeyng this Reiygouse he sayd to hym selfe as he was Inspyred of god. Truly I shall goo see my brethern in theyr hermyta ges / and I shall telle them this that soo often̄ is happed to me of my water ¶ He tooke oy his waye anone and spedde soo moche that oy a daye for faute of other lodgys / he was con strayned to entre and lodge hym selfe within an olde Temple that was in his waye where the ydoles hadde be worshypped some tyme. ¶ And he beynge there in the nyght tyme / he herde many deuyls wherof some sayd to the other / that they hadde made a Reiygouse that nyght to falle in the synne of fornycacyon. Heryng the whi che wordes / the sayd reiygouse was sore troubled in his corage. And as soone as the daye was come / he tooke his waye in soo grete dyligence that he came to the hermytage of that o ther Reiygouse of whome the deuyls made theyr boost / the whiche he foun de moche sorowfull and heuy. ¶ Soo dyde he shewe ryght well to hym that that was happed vnto hym of his wa ter / and how dyuerse tymes it was spylled by it selfe whey he wende for to haue dronke of the same. Asknge of hym what myght be the cause that it soo happed.

¶ Thenne the other Reiygouse sayd vnto hym. ¶ O my brother thou art welcome syth it hath pleased the for to come hether for to shewe vnto me thy ne Inconuenyences. ¶ Truly brother myn. I haue well more nede of thy good counseylle and comforte / than thou hast of myn. For but late agoo / I am falley in the synne of fornycacy on. ¶ Thenne answered to hym his felawe. Verily my brother I haue wel knowen therof this nyght. ¶ Alas and how answered that other. ¶ Ver tayneiy sayd he in sleppynge within the Temple of ydolles / whiche lyeth by the waye hetherwarde betwene thyn lodgys and myn. I haue herde the de uyls that spaken of the and were won derfull gladde of the same synne / in whiche they haue the ouerthrawen. And anone the poore broder sayd vnto hym as by dysperacyon. ¶ Ha my bro ther I am nomore worthy to be nor a companye with the holy hermytes & Reiygoules of the hermytages / cer tayniy I wyll now goo prelenteiy for to vse wretchedly my lyfe with the fol he of the worlde. ¶ Thenne the good reiygouse requyred hym by good cha ryte that he sholde not abyde in ꝑ foly drawyng his trust aback from ꝑ grete mercy of god / but sholde take a good corage and purpose hym selfe for to

lyue euer a Relygyouse lyfe/lyuyng so lytaryly to the deserte/as he was wont to do in tyme paſſed/& that he ſhol de forſake & leue that cuſted wemmay/ for it was through the entycynge of the deuyll that ſhe was come there. Thes wordes herde/the poore Relygyouse re pented hym of his ſynne by veray con tricyon & grete penaūce whiche he con tynued longe/& vnto the tyme that he founde hym ſelfe better than he was/& in reſt of conſcyence.

¶ An aged holy fader ſayd/that thre thynges/that is to wyte/to putte hym ſelfe from the beſynelle & ſolycytudes/ to be tranſlyble & to thynke in his her to vpon his ſynnes engendre in a Re lygyouse the vertue of charyte.

¶ An other Relygyouse moued a queſ tyon to an aged holy fader aſkyng hē Yf it happeth þ a Relygyouse falleth in to ſome ſynne/loo þ the other Relyg gyouses be therby ſclaūdered/what re medye ſhall they ſoke vpon the ſame. Anſwerynge to the whiche queſtyon/the ſayd holy fader tolde the hyſtorye þ fo loweth layngē. Ette a monaſterye in Egypte dwelled a dyabre well famed & renōmed/in whos tyme happeth þ a may of courte/by a Juge hauyng po wer of the londe was banyſſhed or in ſuche wyſe troubled þ he was conſtray ned to withdrawe hē ſelfe/whiche with all his meny came to þ monaſtery whe re þ ſayd dyabre dwelled/this courtire in the ſayd monaſtery ſoiourneyng/the ſayd dyabre atte þ ſayd inſtygacōn en treyng of the deuyll cōmyſed the ſynne of fornycacōn and adulterye with this countyers wyfe/wherof grete ſclaūder & obſcuryte moued among the relygyou ſes there/wherfore he moued by grete ſhame & contrycōn/wente ſecretly vnto an olde fader & declared to hē his be fall/prayng hym þ he wold gyue hym cōſeyll to helpe hym þ he myght aryſe from his greuous ſynne. And talkyng togyder/the olde fader ledde hym in to a ſecrete celle þ he had fere within the deſerte/the whiche celle ſeyng this dya bre/he prayed ſayd holy fader/that he ſholde burye hym quycke therin/& þ he ſholde neuer celle to no bodye where he was. So entred he within this dwel lyng þ was derke & obſcure/& there he made an harde & a vertuouſe penaūce by a longe & a grete ſpace of tyme/du ryng the whiche happed in the londe of Egypte a grete drought & ſcar ſe nelle bytaule þ the water of Nyl that was chefe veray ſmall myght not we te the countree as ſhe had acuſtomed/ Wherfore the people began to make deuoute prayers/letanyes and orysons praying our londe that he wolde haue pyte of them and to ſende them ſome water for the mayntenynge of their poore lyues. And in makyng thyſe ſay de prayers. It was ſhewed vnto an ho ly hermyte by the will of god / that the water of the ſayd flood ſholde not wexe nor growe vnto the tyme that the dyabre whiche was hydde within the celle of the ſayd holy fader in the deſer tes of Egypt/ſholde come for to praye with the other for to haue the ſayd wa ter. The whiche Reuelacyon this holy fader Incontynente ſhewed to all the other faders / whiche anone wente to ward the ſayd dyabre & brought hym out of the ſayd celle. And ſyn after ſette hymſelfe to prayers and orysons with

them/& soone after the sayd water grewe & encreased in so grete habondaūce that the derthe ceassed / wherby they had goodes sufficyaunt. And they that had be afore slaūdred and shamed by hym/were well prayed spy of hym for his grete and harde penaunce/wherof they prayed and glorifyed the name of god.

¶ Two brethern Reigyoule wente ones to a cyte whiche was nyghe theyr hermytage for to seke there theyr wyttes þ they had made for to gete theyr lyuyng. And whey they were come to the sayd cyte/after þ they were departed þ one fro þ other for to spede more soone theyr dedes/one of them fulfylled the synne of fornycacōy. His brother came soone ayen towarde hym/& tolde hym that they sholde retorne to theyr celles/ wherat the poore synner answerd/that he sholde not retourne thyther / & why sayd the other/bycause I am not worthy to be there ony more / bycause that syn that þ departed from me. I haue folyshly & dampnably done the wretched synne of fornycacōy. ¶ Thenne his brother desyryng to wynne his soule & kepe from dampnacyon / sayd to hym in this wyse. My good sothe my brother/as moche is happed vnto me syn I lefte the / and therfore we shall not dyspere our selfe/but we shall Retourne ayen to our celles for to wepe there ouer our synnes and do penaūce/ and god through his mercy shall forgyue vs our trespalles. And incontynent that they were gone ayen/they shewed vnto the auncyent faders that/ þ was happed vnto them / & they gaue them suche penaunces as they semed good.

¶ My this dede is well to be consydered the grete charyte of the broder that had not synned/but for to gyue his broder a corage to Repente hym selfe he was content to accuse hymself of a synne that he had not done & to do for hym as grete penaūce as that he had done it/wherfor god seeyng his labour and good affeccyon/within fewe dayes after he declared to one of þ olde faders/ that by fauour and contemplacyon of the grete charyte of hym that had not synned/but delyryng the helthe of his brother/had done as grete penaūce as he/he had quyted & forgyuen hym his offense. Wherby it may be sayd verily of hym that dooth by this maner/that without doubte he putteth his soule in plege for the soule of his brother.

¶ An other brother came to an olde fader/sayng that by a brother of his he hadde be Inouced to soo grete varyablenesse and vnstedfastnesse in ledyng hym in dyuerse places syn here syn there / that he was therby soore scorged & troubled in his corage. ¶ The good fader heryng his wordes sayd to hym. My brother here paciently the euyll of thy brother/and god that shall see thy good corage/& that þ dooste thy deuoyre for to calle hym ayen swetly to a good lyf/shall adresse hym vnto the in tyme conuenable. ¶ Certaynly whey a bodye hath cōceyued in hym soo euyll thought it is not a thyng to be called lyghtly ayen by sharpe & bytter wordes/for one deuyll put not out þ other/but by swetenes & meknes mey may lightly & soone reuoke a grete synner. For our lorde hath this maner to drawe vnto hym the mey by swetenes. And after shewed

vnto hym/that two brethern had be in Thebayde/one of whiche was so sore tempted of the fynne of fornycacyon/ þ for to accompylshe it in dede he purposed to retorne ayen to dwell in þ world but þother herynge his folysshe intencyon/began to wepe sore & sayd to hym. My brod I shall not lete the go fro me for to go lese thy labour & thy virgynyte. The other answered þ he sholde no more dwelle in the hermytage/sayinge to hym þ yf he wolde here hym company he sholde come ayen with hym/& yf he wolde not/he sholde not come ayen ¶ His broder herynge his wordes went for to take counceyll of an aged fader for to wyt of hym what he myght best do for to kepe hym. ¶ To whom this fader counceylled þ he sholde goo with his brother/& that god that knewe his good wyll & the payne þ he sholde take for to withdrawe hȳ ayen/sholde not suffre þ he sholde falle in fynne. ¶ So went he to the worlde with his broder & they passyng by a strete / god consyderyng the labour of the good brother that by good charyte & for grete necessyte folowed his brother for to kepe hȳ that he sholde not be lost / take from hym the concupyscence / þ so made hȳ go out of the right waye. And incontynent he sayd to his brother / that they sholde go to their hermytage & þ hym thought that he had synned all redy with some woman. Alas sayd he/and what haue I gotten therby/as he wolde haue sayd / that he had entrepryced a waye sore daungerose and dampnable. So they retourned to their celle & lyued there solytaryly as they were wonte to do afore.

¶ An other brother sayd to an olde fader/what ought I for to do for to kepe me from the fowle thoughtes of lechrye that tourmente me. Wherat the holy fader answered / þ a woman whan she wyll wene her childe and kepe him fro the brest/she putteth vpon her pappes some thyng bytter. And whan the childe wyll take the pappe for to drawe it as he is accustomed / and fyndeth the bytternesse that is there vpon / he forsaketh it anone. ¶ Lykewyse whan suche folysshe thoughtes and temptacyons shall happe to come vpon the/ consydere the fylthe and stenche that ryseth therof/the grymouse offense that thou sholdest doo ayenst god yf thou dydest the synne/and the horyble payne that thou sholdest suffre eternalyngly yf thou deydest sodeynly in that astate / the whiche thyng falleth euery daye to many one.

¶ An other brother questyoned an other aged vpon a lyke caas and synne the whiche answered vnto hym that he neuer was pryched nor stynged with that synne. ¶ The brother herynge his answere was wounderfully shamed dred with it and grettly ashamed. And soo wente to an other fader/and tolde hym what the other hadde sayd to hym / wherof he was yll content/ bycause hym thought that his answere was aboue nature. For hym semed to be Impossyble but that he sholde haue be often tymes troubled with the temptacyon of the sayd synne. ¶ The olde fader sayd vnto hȳ þ may of god hath not tolde þ thoos wordes symply & vnaduysedly/but for to haue þ declaracōn therof/þ shal go ayen to hȳ & shal

praye hym/that he wyll pardonne the/ the euyll thynkyng þ̄ þ̄ hast had vpon his persone/& moreouer þ̄ he wyll expowne vnto the the vertue of his wordes. This brother thenne cam ayen to the holy fad forsayd/& repentyng hȳselfe/ sayd vnto hym. Good fader please the to forgyue me my folye/in almoche þ̄ I am departed fro the without leue to be taken of the/& moreouer I beseche the/ that þ̄ wyll expowne vnto me/how it can be that þ̄ hast neuer be prycked nor tempted of the synne of fornycacyon. Thenne the olde fader answered vnto hym. My brother I shall tell it the. I assure the þ̄ syn I dyde yelde me fyrst to Reigyon. I haue not ete soo moche of brede ne dronken so moche of water that I coude saye that euer I toke ones my fylle with it. ¶ Also in lyke wyse I neuer slepte as longe as myn appetyte desyred/& so I haue kept myselfe from metes/ wherof some other be wonte to dye. And in this maner trauayllynge my bodye. I haue brought hit so lowe that it was not suffred me þ̄ I sholde flee the pryckynges of the flesshe.

¶ Thenne wente awaye the brother takyng leue of the holy fad/& syn profyted moche in conuersacōn & amende mente of lyfe by the ensample of the sayd aeged fader.

¶ Ay other broder moeued a questyon vnto ay other fader aūcyente/saynge. Sayre fader what owe I to doo. I can not chaūge my thought from the synne of fornycacōn/wherof I am so sore tourmented/that I maye not haue ay houre oonly ony rest. ¶ The olde fad answered to hym. My sone when the deuyls presented the some lecheroule thoughtis in thy herte wherof he feleth hē somwhat prycked/ þ̄ oughtest not to speke therof nor to thynke vpon it in thy corage/for it lōgeth to þ̄ deuyls for admynyster wylyly suche thoughtes/& all be it so þ̄ they be sore curyoule & besy for to put them in to þ̄ hertes of þ̄ persones/alwayes it is not to thē possyble for to make them abyde therin/but yf they wyll hemselfe/wherfor þ̄ ought to knowe & not fere/but þ̄ þ̄ mayst receyue or forsake them whan þ̄ wylt. And to this purpose maye be applyed this þ̄ þ̄ Madyanites dyd when they made fayre & clad theyr thoughters/& put them in þ̄ syght & byfore þ̄ presence of þ̄ children of Israell. For they cōstrayned not none of them for to haue doo carnaly w' þ̄ sayd wymen/but they þ̄ folysshly dyde sette theyr loue vpon them/ dyde what they wolde w' them/& thēne the Madyanites angred & moeued ayenst them þ̄ had defoyled theyr doughters/ thretned þ̄ other/but they toke vengeaūce of þ̄ fornycatours/whiche they brought all to deth. And thus hast þ̄ for to do of þ̄ lecheroule tēptacōns in castyng them from the/to thende þ̄ they be not cause of þ̄ deth. ¶ Thenne answered þ̄ broder. Good fad ye coūseyll me right well/but what shall ye answere to me of that I am weyke and soo feble that this passyon ouercometh me. ¶ Thou must sette all thyn affeccyon sayd the holy fader to withstonde. And whey þ̄ deuyls shall enforce them for to moeue thy herte for to thynke euyll or to speke some yll/answer them not in no wyse/but aryse for to praye god & doo penaūce saynge. O sone of god haue mercy vpon me. Ha good fad sayd the

brother. I shall do well this/atte lest I am well ye a thought to do soo/but I haue not ye myn herte no maner of cõpunccion. For I can not vnderstande ꝑ vertue of the wordes of the oryson ꝑ ꝑ telleth to me. Well sayd the holy fader yt ꝑ vnderstandeth nothyng of it/thou shalt thynke oonly therupon. For I haue herde saye the abbot pastor/& also other olde faders this worde/that is to wyte ꝑ the enchauntour knowyng not perfyghtly what betokeneth the wordes by the meanes of whiche he maketh his incantacõns/but alwayes he knoweth that by suche wordes spoken to the serpent ꝑ herreth them/that selfe serpent is incontynent enchaũted. Lykewyse how well that we knowe the vertue of the wordes that we put forth in our orysons/always the deuyls whey they here them/they afferde therof/and by the vertue and drede of the same/they goo from vs.

¶ Some auncyent sayd/ꝑ the thought of fornycacyon is as fyrylle & as syghe for to brenne as paper. For yf she happeth to come vpon vs & that we refuse her and cast her behynde vs / she is of syght ouercome. It is thenne nedefull that we haue discrecõn in our thoughtes & cogytacyons / by the whiche we haue to knowe/that they ꝑ consente to them / ought not to haue thus dooyng ony hope to be saued/but they ꝑ withstande ayenst them may & owe to wayte for theyr rewarde the crowne of vyctory in the Royalme of heuen.

¶ Two brethern sore assayllied & tempted of the synne of fornycacõn/not hauyng afore theyr eyen the drede of god nor the memory of the helthe of theyr soules/as foles and out of wytte sodenly and lefte theyr hermytages/and leyng eche of them a comyn woman with them/went and accompanyed certayne space of tyme among the worldly folke. ¶ And after that they had thus wantonly lyued/one of them shewed to the other theyr vnhappy and wycked lyuyng / and sayd to hym suche wordes. Lete vs conlydere and take hede what goodes we lese / that lyuyng soo wyckedly we leue the lyte of angels for to accompanye and vs to defoyle in soo stynkyng a fylthe / the whiche shall be cause vnto vs for to go in to broundes and tourmentes that euer shall last. I praye the my brother lete vs goo agayne to the hermytage and doo penaunce for the synnes that we haue done soo presumptuously. ¶ The whiche thyng they purposed and were delybered for to doo. And folowyng theyr delyberacyon came to the deserttes where as they founde the aged holy faders / to whome tyght humbly and in grete contrycyon they besought that they wolde receyue them to penaunce as they dyde.

¶ And after that they hadde made an hoole confessyon of all theyr synnes/ the auncyent faders dyde shytte them within theyr celles / where as they were by the space of a yere where as they made to be admynystred to them a lytyll brede and a lytyll water for to sustayne theyr lyfe withall / as moche to the one as to the other. For also they were bothe y lyke of face and of aege. ¶ And after that / that they hadde done theyr penaunce and that they were loos agayne and lete out of theyr

celles/the holy fader seeyng the one of them to be wonderfull pale & heuy / & that other moche boystoule & gladde / they wondred lore vpon/withstandyn/ ge that to eyther of them/& as moche to the one as to the other/there lyuyng indifferently had be admynystred vn/ to them/wherfor they moeued a ques/ tyon vnto hym that soo pale and heuy was / asking hym what dedes he had had in his thoughtes duryng the tyme of the penaunce that he had bey in his celle/wherat he answered. ¶ My good lorde sayd he . I haue had euer in Re/ membraūce the paynes & tourmentes that I haue deserued/and in whiche I was aferde to come/for the grete abho mynable and vyle synnes that I haue done. And for this cause & for the gre/ te drede that I tobe therof. I am beco/ me thus dry and lene by the contynu/ elly enlyght that I had therupon . My soo moche that my bones haue perced and yet perce my flesshe as ye see. And after they questyoned the other sayng. And thou brother what thought had/ dest thou in thy celle. The Relygyou/ se answered . I rendred contynually graces and thankes vnto my god of that it had pleased hym to delyuer me out of the fylthes and vnclennesse of this worlde/and from the paynes and tormentes euerlastyng/in callyng me apey to this angels lyfe . And in Re/ membryng my selfe of the grete mer/ cyes of my god. I weped gladde in my selfe as yet styll I do. The whiche wor des herde of the sayd aeged faders/ they Juged that theyr penaunce was lyke and semblable towarde god/and thanked them.

¶ My auncyent holy fader was in the desertes of Sythye/the whiche fylle in a grete sykenesse / and for to Releue hym therfrom / many brethery belyed them curyously for to serue and admy nyster vnto hym all his necessytees as well as they coude . ¶ This holy fa/ der consyderyng the payne and trauey le that they tokе and bore about hym/ thought in hym selfe for to goo in to Egypte / notwithstandyng his sayd sykenesse and gryefe and sayd to the abbot Moyses that for to dyscharge these brethery of the paynes and vexa cyons that he gaaf vnto them he wol/ de goo there.

¶ The abbot Moyses sayd vnto hym My brother yf thou wyll belyue me thou shall not goo there / for yf thou goo there / thou shall not come agayn without thou shalt fulfylle there the synne of fornycacyon.

¶ The olde fader wrothe of this an/ swere sayd agayne to hym / why sayst thou so my brother/thou knowest well seey that my body is alredy dead/that this is not well sayd of the by me/and thou shewest in that sayngе/that thou settest lytyll by me and of my saluacy/ on . Forsothe lyth that I haue purpo/ sed to go there. I shall not dyfferre but I shall goo

¶ So he departed & went in to Egypt & incontynent that he was come there many honourable persones dwellyng in dyuerse places all nyough nygh his relydence/for the loue that they ought vnto hym & to his right honest cōuersa cōy/they offred themselfe to hȳ & made to hȳ grete seruyces/& among ꝑ other came there a good virgyne that belyed

her for to serue hym / admynystrynge vnto hym suche thynges that were ne-
desull for his syknesse. And wythyn a whyle after he cõmyng ayen somwhat to his helth/was so wonderfully temp-
ted of the fende of helle / ꝑ he entryed the same virgyne/to suche maner that she consented that he sholde haue her company fleshely/& wered grete to de-
de of his werke. She ꝑ moeued to quest-
yon of theym that dwelled in the pla-
ces about/of whom she had conceyued she answered that it was of the dede of the olde fader/but they beleued it not. And he hym selfe sayd ꝑ he had done the same. The tyme of chyldyng came to hande that she had a childe/whiche the holy fader forsayd prayed that he sholde be kept/& after that he was we-
ned fro the brest / the sayd olde faders seeyng that a solempne feste sholde be shortly halowed in Sythye / he toke this childe & bare hym to the chirche a fore a grete multytude of Reclygyouses The whiche thyng seeyng the sayd rec-
lygyouses/they began all to wepe/we-
nyng to them that he had be madde & taken from his wytte. He sayd thenne to them. My brethern see you this chil-
de/it is ꝑ childe of inobedyence. I pray you that in consyderyng the grete myss behauyng whiche I haue done in myn olde dayes ye wyll take hede vnto your selfe/to thende that ye renne not in to so daũgerouse & dampnable waye / as the same where I am renne vnto/and that it wyll please you to praye god for me/that it wyll please hym of his gre-
te mercy & boũte to pardõne & forgyue me my greuouse synnes and offencs. From thens he departed & went to his celle ayen where he made meruayllous le & grete penaũce for the same synne/ by meane of the whiche he wought hym selfe ayen through the grace of our lord to the astate of holy conuersacyon and good lyuyng.

¶ A brother was somtyme tempted of the synne of fornycacyon by dyuerse fen-
des of helle/the whiche chaungyng in to dyuerse maners of fayre wymen du-
ryng the space of .xl. dayes contynuall-
ly besought & tempted hym for to with-
drawe hym to do and acomplysshe the horryble & fowle synne of lechery. But he withstode theyr temptacyons & dys-
ceytes so manly and so stedfastly/that they coude not moeue hym for to do or fulfyll the sayd synne. Wherfor our lor-
de seeyng his good corage/by the whi-
che he had bataylled so well/dyde gyf-
ue vnto hym this grace/that he suffred neuer more syth that tyme ony bete of fleshly concupyscence.

¶ An other there was in the lowe par-
tyes of Egypt the whiche was moche solytary/& among the other well rem-
med / for he kept hymselfe alone in the chirche in a place desert. He beyng ther-
in/by the suggestyon & temptacyon of the deuyll/a woman of dyshonest & of euyll fame that had herde telle many wonderfull thynges of the sayd Rely-
gyouse moeued a questyon to some men that talked of hym/and sayd to them what thyng wyll you gyue me/yf I can deceyue hym in so moche that he shall haue my bodely company to fulfyllyn-
ge the synne of lechery.

¶ They beyng there wordes / & trus-
tyng that she coude not do ꝑ she sayd/ submytted themselfe to gyue her some

what/as they sholde agree togyder/the whiche couenaūte made / the vpon ay ony seynyng herselfe walkyng towar de same pelgrymage & þ she had lost her waye/came to the celle of the sayd good holy may/& smote so atte his do re that he was constrayned to opey it/ & seeyng this womay he was sore trou bled & abassshed/and sayd thus to her/ womay / how art thou comey hether. And thenne weppyng seynyngly she an swered vnto hym/that bycause she had lost her waye & wyst not where she shol de go bycause she mette no body by the waye/she was come there/prayng him that for to kepe and preserue her from daunger & inconuenyence/he wolde in way of good charyte receyue her for þ nyght/whiche thyng he dyde/& closed her within a lytyll closett or cotage whi che was a lytyll from his celle. Soone after she began to crye & calle saynge. Alas fayre fader the belles etey me he re. I praye the opey me thy dore. The good holy fad herynge this crye he was more moued & troubled thay he had be afore/& fereyng the wrath of god sayd vnto hym selfe. Alas & wherof may co me to me this trouble/neuertheselle ha uyng of her compassyon/he opened his dore & toke her within hym. And incō tynent the wycked fende of helle began to pryche & to shotte ayenst hym the a rowes of concupyscence / & to perse & stynge his herte with þ thought of this womay. And where he thought in hē selfe that it was the deuyll that thus tempted & stenged hym / he began to saye. I see now well þ these tenebroule & derke thoughtes come of the fende of helle. And by contrarye thoos that be clere and bryght come of the sone of god. And sayng this wordes he lyghted a candell/and whey his desyre enflā med hym or ellys that by the same de syre he was taken with the stynkynge delectacyon of lechery / he sayd in this wyse. I wote & knowe well þ they that done suche synnes descendey & falle in to the horyble tourmentes of helle. Wherfore I wyll preue by my selfe / yf by the fyre of this candell I may by o ny wyse suffre the payne of the fyre of helle. And this sayng he putte his fyn ger in to the flāme of the candell/and bycause that he felte it not brenne for cause of the grete brounde of lecherye with the whiche he was enflāmed wō derfully / he contynued all that nyght brennyng hym selfe atte flame of the sayd candell/so that in this doyng/tyll the morowe in the mornyng he brente & bruled all his fyngers. Thenne the wretchyd & vnhappy womay seeyng þ the sayd holy may dyde / brought her selfe in grete fere & drede & vnmouable as a stone. Thenne came therby þ mo rowe nere thoos yong persones to who me she had promysed that she sholde do so moche þ he sholde synne with her fleshly / & they axed to this holy may yf there was not a womay come vnto hym vpon euey byforn/wherat he an swered ye/& poyntyng her with the fyn ger sayd to them. Ponder ye maye see her a slepe/& they went in trowyng to haue waked her out of her slepe/& they foūde her deed. And they sayd ayen to the holy may as all aferde / that she was decessed. Thenne he dyscouerynge hē selfe from a noughty maystell þ he had ony shewed vnto them his handes

all lowde sayng to them. Se my frendes what this doughter of the deuyll hath done to me this nyght / she hath destroyed & walled awaye my lyngres And after he sayd to them þ he fonde in holy scrypture our lord to haue sayd that men ought not to yelde euyll for euyll/wherfore Incontynent he began to praye god for her/& his prayer made the anone came to lyue ayen. And frō that tyme she tourned her euyll lyfe/& spende the remenaūt of þ same lyuyng chastly and holyly.

¶ An other brother tryed & sore tempted of the sayd synne of fornicacōy/one tyme among other he went to a towne in Egypte where the dwellers of þ same worshypped the ydolles. And he seeyng there the doughter of the preest of the lawe pagane/was taken of the loue of her/so þ he came hym selfe towarde her fader/& requyred hym þ he wolde gyue her to hym to a wyfe. Wherat the preest answered þ he sholde not gyue her to hym tyll he had had the cōseyll of his goddes therupon. So yede he to speke with the deuyll whiche he worshypped & sayd to hym. My god here is a monke þ wyll take my doughter to his wyfe/ I requyre & beseche the þ it wyll please the to teche & telle me yf I ought to gyue her vnto hym/or what I ought to do in this byhalfe. ¶ Thenne the deuyll answered vnto hym/þ yf he wolde make hym to fulfylle thre thynges/the fyrst is to forsake his god/the seconde to forsake his crystendom/and the thyrde to forsake & leue his Relygyon. To this doyng/& not elles / he sholde graunte and gyue vnto hym his doughter to be his wyfe. The preest thenne his answere vnderstonde & herde/retourned towarde the monke/& to hym sayd & shewed þ he sholde gyue hym his doughter yf he wolde do these thre thynges/wherof the monke was well content of this answere. ¶ And after þ he had promysed hym to do that he had sayd to hym/hym thought by ymagenelle þ he sawe as a whyte doue come out & departe from his mouth & flowghe to the heuen. And after this the preest wente ayen to the deuyll/& tolde hym how the monke had promysed hym for to do & fulfyll these forsayd thre thynges. Thenne the deuyll defended hym / that neuertheles he sholde not gyue his doughter vnto that monke/for his god hadde not yet forsaken hym/but was yet to his helpe So came ayen the preest to hym & sayd/ that he was not yet dyspoced for to gyue hym his doughter/bycause that his god helpeth hym yet/& was not departed from hym. ¶ The Relygyous herynge these wordes sayd to hym selfe. Yf my god sheweth to me his goodnesse so grete / all be it that I vnhappy & wretched haue forsaken hym/& my baptesme & my Relygyon / & yet where I haue done one so grete and horryble a synne/hath wolde & wyll yet helpe me now. Alas & why sholde I go from hym Thenne he retournyng to hymselfe ayen chaunged his euyll purpose & cam ayen to þ hermytage towarde an aged holy fader/to whome he tolde and rehersed all these thynges / the whiche herde the holy fader enioyned hym that he sholde holde hym and fast the space of thre wekes durynge within a pytte that was within the sayd hermytage/and this hangyng he sholde pray

ſin hym. And this dyde the relygyouſe with a good wyll. And lyo the olde fa
ther departed from hym / & prayed our
lorde for hȳ ſayng. O my god I pray
the ryght humbly / that it wyll pleaſe
the to gyue me the ſoule of this poore
& wretched ſynner / & to receyue agreea
ble his penaūce / the whiche eaylon &
requeſt our lorde herde. And whan the
ſyxth weke of the thre was atte ay ende
he yede towarde the Relygyouſe doyn
ge penaunce / and queſtyoned hym / al
kyng to hym how he feite hymſelfe / &
yf he hadde ſeen ony thyng wherby he
ſholde haue a hope to be ſaued / wherat
the ſayd relygyouſe anſwered ye / ſayn
ge moreouer that in the hyghenelle of
heuen he had ſeen a doune / beynge ſore
hyghe ouer ayenſt his hede. ¶ Thenne
ſayd to hym the holy fader Take euer
a bely hepe of thy ſelfe / & praye god be
ſtly / and ſo wente from hym vnto the
ende of the ſeconde weke that he came
ayen towarde hym as he had done afo
re. And ayed hym yf he had ſeen ony
thyng / & he anſwered that he had ſeen
the ſayd doune comyng nygh his hede.
So cōmaūded hȳ the holy fader that
he ſholde euer haue a good thought / &
that he ſholde contynue to praye god.
Fynably the thyrde weke fynyſſhed he
came ayen to hym & queſtyoned as afo
re yf he had ſeen ony thyng more / to
whom he anſwered ſayng. I haue ſeen
the doune whiche is come & hath ſette
her ſelfe vpon my hede / and mouyng
my hande trowyng to haue taken her /
ſhe rayſed her ſelfe incontynent and is
entred in to my mouth. ¶ The whiche
thyng herde / the holy fader began to
yelde graces vnto our lorde. And after
ſayd to the relygyouſe. My frende thou
mayſt by this vyſyon knowe clerely / þ
god hath receyued agreably thy penaū
ce. And therfore from hens forth take
hede to thy ſelf / and ſee that thou falle
not ayen in ſynne. ¶ The Relygyouſe
anſwered. Ha my fader I thanke the
of thy good counſeylles / for by the ſa
me thou haſt be the cauſe to make me
haue the mercy of god / but yf it be thy
pleaſure / þ ſhalt be content / that from
hens forthoy and vnto the deth I ſhal
dwell with the / the whiche thyng the
holy fader graunted hym.

¶ Ay olde relygyouſe named Thebey
ey tolde that he was the ſone of preeſt
payneny ſacryfyeng ydoles / and that
he beyng a yong childe & in the Tem
ple with the other lyeyll childeny / he ſa
we many tymes his fader ſacrefye to
the ydoles / and one tyme among other
he entred ſecretly within the Temple
where he ſawe Sathay ſytyng in aue
coyte with all his chyualry whiche of
a grete multytude of deuyls beynge a
bout hym / one of the whiche come fyr
ſte and preſented hym afore hym / wor
ſhyppyng hym with grete Reuerence /
to whome Sathay aſked fro whens
he came. And he anſwered to hym /
that he came from a Prouynce whiche
he named / where as he by ſubtyll mea
nes hadde moeued and rayſed grete
warres dyuyſyons and bataylles vnto
wonderfull ſhedyng of mannes blood
the whiche thynge I am come for to
ſhewe it vnto the. ¶ Thenne Sathay
aſked hym / how longe he was about
the ymagynyng of ſoo worthy a wer
ke done by hym. Wherat he anſwered.
.xxx. dayes / whiche anſwere y herde /

Sathan commaunded that he sholde be well bounde and scourged/layngē halle thou walked soo longe tyme about soo fayre a dede. Thenne came an other that to ydlerwyle worshypped Sathan And he asked hym fro whens he cam. The deuyll answerd hym. I was last in the lee where I haue moeued grete stormes/by meane of whiche I haue done perylle many shyppes/and ther re grete trowbles I haue also made wherof grete slaughter of men hath ensued. So am I now come for to shewe it vnto the. Sathan asked hym as he dyde to the other/how longe he was about the same. And he answerd that he had done it in .xx. dayes. Alwayes Sathan made them to be scourged & beten as the other was/sayng that he hadde be ouer longe tyme about the same. After this came the thyrde that made hym Reuerence as the other had done/& tolde hym that he came from a Cyte that he named/in whiche and atte certayn weddynges that were made there/he hadde moeued wonderfull noyses and debates where many men and wymmen hadde slayne eche other and namely the spouse hadde be slayne there/layngē moreouer that he had moeued and done all this grete myschef there in .x. dayes onely. Sathan neuertheles made hym to be beten & welcomed as the other were afore/because he hadde be to longe about the makyng of the same. Fynably came afore hym the fourth that worshypped hym as the other had done/and layed vnto hym how he came from the desertes where he hadde soyourned and vaked the space of .xl. yere for to haue made a monke to falle in to synne/& durynge the sayd tyme he coude neuer bringe hym downe to doo it vnto that nyght/but the same nyght he hadde ouercomen hym/for he hadde made hym do the synne of fornycacion. The whiche thyng herynge the wycked Sathan/he roos Incontynente from his setle and came and hylled hym in his ferefull and horryble vysage/and syn tooke a crowne from his hede and sette it vpon the hede of the wyked fende/and made hym sette downe in a sete by hym/saynge thus to hym. Thou art a valyaunt deuyll/thou hast fought worthyly and hast done a grete thyng After all the whiche thynges thus herde and sery/the sayd Reygyouse beynge yet a yonge childe as he sayd/he concluded and sayd to hym selfe/that the ordre of monkes was a grete and a worthy thynge. Soo lefte and forsoke he from the same houre bothe fader and moder and all worldely possessyons/and wente to the desertes where he made hym selfe a monke.

¶ An other reygyouse there was that hadde be a secular and a wedded man the whiche after his conuersyon to the astate of Reygyon/was sore tempted and pyched of the synne of concupyscence desyryng euer his wyfe to be with hym/the whiche thynge he reherced and shewed vnto the faders whiche seryng and knowynge this man to be expert and able to werke/and he dyde ofter more grete labours than he was charged to doo/dyde sette hym for to doo grete and paynfull werkes/to thentent that his bodye myght be subdued and weyked so that he sholde not

he soo soone moeued ayenst his spyryte And it happed by the suffraūce of god that a holy fader came in to Sythye where the sayd Relygyouse helde hym selfe. And as he was come to his celle and founde it open/he wente and passed by/merueyllyng sore that noo body came out of it ayenst hym / wherfore he retourned Incontynent / and stode styll byfore the dore of this habytacyon / and seeryng that by aduenture the brother that dwelled there hadde be syke / he thought to entre there in / and founde the sayd brother sore syke and ylle atte ease. Soo he asked hym what hym eyled/to whome for ay answere he reherced and tolde / how he was come and descended from the state of a lecuier may to the astate of Relygyon. And bycause that the deuyll tempted hym of the Remembraunce of his wyfe / he hadde gone towarde the holy faders to whome he hadde rehersed and shewed his caas. The whiche for to take awaye from hym this fantasye or temptacyon/they hadde ordeyned and lette to hym dyuerse and sore grete charges. And where he wolde doo and fulfylle the same/he hadde founde hym selfe soo feble that he coude not performe them / and alwayes this temptacyon lefte hym not/wherof he was moche noyouse and displeasaunt. ¶ The holy fader heryng these wordes was wrothe and sory therfore/ and sayd to hym. Leeres my brother/ the faders and myghty men haue well sette to the charges wherof thou art agryued/but neuertheleesse yf thou wylt beleue my spyryll counseyll thou shalt yet doo otherwyse. And as for me I counseyll the that thou leuest all hande werkes / and for to bryng the vp ꝑ shalt take a lytyll mete as the tyme requyreth/and after gadryng thy strengthes togydre thou shalt sette thy selfe a lytyll to doo the werke of god / that is to saye / that thou shalt sette the to praye god / and shall sette in hym all thy thought. For by suche labour thou shalt mowe ouercome this temptacyon And for to enforme the / our bodye is lyke a gowne or other rayment / the whiche yf hit be dylygently treated and kept as it ought to be/may the better serue vs / but yf he be euyll kept / and that we be neclygente to dyspose hym as it appartayneth/it rotyth and wasteth. ¶ The brother heryng this counseyll dyde as the holy fader hadde tolde hym/and within fewe dayes the sayd temptacyon lefte hym.

¶ There was a nother relygyouse mo che solytaryly / and greely stronge in conuersacyon / whiche dwelled in the montayne towarde the partes of Anthyoe/of whoos holy wordes and vertuouse werkes many prouffyted gretly Soo was the deuyll of helle for his holy lyfe and conuersacyon moeued to enuye ayenst hym / as he is wonte to be enuyouse ayenst the holy and vertuouse men. And waytyng for to deceyue hym dyde bryng in to his mynde suche ay ymagynacyon/that is to wyte/ that vnto hym whiche was of suche conuersacyon / was nother leyfull nor good to lete hym selfe be serued or to suffre his necessytees to be admynystred vnto hym by other men / whiche he ought to serue hymselfe and admynystre vnto theym that was necessary to

them. And yf he myght not as wolde not do to them noo iniurye/at the leſt he aught to leue his owne ſelfe / and not lette them from theyr vertuouſe werkes to be done by them for theyr ſaluacyon / wherfore he diſpoſed hym for to go to the next Cyte by for to ſelle there ſome panyers and maunders that he hadde made/to thende that he ſholde hye of the moneye that he ſholde haue therof ſuche thynges that were nedefull for his lyuynge without to gyue ony body trauayll or charge wherfore he myght be letted by. And how be it that in this his purpoſe was ſome lyberelle of good/neuertheles the deuyll that was enuyous of the true and tranquylyte of the conſcyence of the ſayd religyouſe / and of the byhoyffull tyme that he hadde to the ſeruyce of god/to the prouffyte and ſaluacyon of many one/hadde brought tofore hym this fo lyſſhe ymagynacyon/pretendyng of all partes to take hym in his grynnes and to make hym falle in ſynne whiche ſemed hym not to be poſſyble or acte the leſt harde or not to be done lyghtly/but yf he made hym to compayne and hau te with the folke of the worlde. Thenne this Religyouſe folowyng his purpoſe whiche ſemed hym good & Juſte/departed from his dwellyng place and cam to the Cyte for to doo that that he hadde ſuppoſed for to doo. And bycauſe that euery body hadde hym in grete merueylle for his holy lyfe by cauſe of the whiche he was ſore famed and named among the worldly folke/he beſide hym ſelfe there more longe than it was nede for hym to doo/not takyng hede to the ſleyghte and wyckednes of the fende/whiche to ſpyeng & lokyng for ay houre conuenyent and neceſſary for to deceyue hym/preſented vnto hē the lyght of a ponge doughter full fayre/wherof he was Incontynent taken with the fyre of concupyſcence. And thrugh the beſynelle and coueytable tyme that the deuyll gaaf to bothe parties/they wente togydre / ſoo that they knowe eche other ſtellyely. And after the dampnable ſynne fulfylled / knowynge this Religyouſe to haue be deceyued/he departed and came to the deſerte/the deuyll alwayes folowyng of nyght/vnto tyme that he cam to a water where he lete hym ſelfe falle downe by the ſhoes / and thynkyng that the deuyll ſholde be gladde of his myſhappe or fallyng/he wolde diſpere hymſelfe/namely bycauſe he ſayd that he had angred our lorde and his holy angels/and hadde done grete ſclaunder and ſhame to the holy faders/and namely to many that hadde vſed the Cytees/and were yet dwellyng there without to haue be ouercome by the temptacyons of the deuyll. And lokyng that he was not worthy to lyue and compare hymſelf to one of them/was full ſore troubled in his corage/and remembred not hymſelfe of the bounte and mercyfulneſſe of god/that gyueth vertuouſe corage to thoos that deuoutly tourne them ſelfe to hym. He thenne blynded and not ſeeyng the Remedye of his ſynne / he wolde haue caſte and drowne hymſelf within the ſayd flode to thende he ſholde neuyſſhe perfectly the deuyll of helle. And of the ſorowe and grete tourmentyng of his corage he was merueyllouſly ſyke and feble

of his bodye wherof he was in suche wyse dysperate/that yf the grete mercy of god had not gruen hym counseyll & helpe afterward/he sholde haue deyed without repentaūce to the grete Joye & parfyte gladnesse of the wycked fende of helle. Fynably he thynkyng in hym selfe to retourne vnto god/by grete labour of penaūce & in teerys & sobbynges hē to beseche to haue mercy of hē retourned ayen to his habytacōn & mansyon. And as soone ꝑ he was come there/closed his dore/shettyng the same as he had be accustomed & vsed. And there he sette hymselfe to wepe makyng for his synne right humble supplycacyons & deuoute prayers vnto our lorde. And fastyng & contynuyng in watchynges & grete trauayles febled & wekyd wonderfully his bodye / but it was not yet in his corage ꝑ he had done lustyly/ saunce. And whyle ony brethern came towarde hym for to aske hym counseyll of some thyng profytable/& prayde hym to open his dore / neuertheles he wolde not open it to them/saying ꝑ it laye not in hym to do it / bycause ꝑ by ocbe he had strayned hē selfe from openyng his dore a yere duryng / & to make there all that whyle fruytfull penaūce/but he prayed them ꝑ they wolde praye god for hym. And all be it ꝑ they were sklaūdred in hym & vile content of that they had herde saye of hē bycause they helde hym to be honourable & a vertuous Relygyous/neuertheles he enforced not hymselfe for to lay vnto them ony excusacōns/but sette al his entent & affeccyon to abyde & continue in fastynges & deuoute orysons that he dyde a hole yere durynge makyng his penaūce. Hangyng the whyche tyme & ou the resurrecōn nyght of our lorde / this holy fader desyryng to knowe yf his synne was forgyuen to hym/he tokē a newe lanterne & garnysshed it with a lampe & after dyde sette it within a newe cawdron and couered it with a lydde. And this done/he sette hym selfe to orysou saying. O my god right mercyfull & pyteous ꝑ wyll & desyreth euery one to be saued & to come to ꝑ knowloge of thyn stedfast trouth/ I aske this houre come vnto the to helpe/as to the verray sauyour of thy good & trewe seruaūtes/& notwithstaudyng ꝑ I haue offended the sore/obeyng and plealynge to the fende of helle/so that obeynge hē I am falle to deth euerlastyng. Alwayes my god/bycause I wote & knowe ꝑ by thy grete mercy ꝑ art alwaye redy & wyllyng to haue pyte of ꝑ wycked folke/& of choos ꝑ be not mercyfull/whey they tourne themself ayen towarde the. I beseche the my god ꝑ it wyll please the to haue pyte of myn humylyte/as ꝑ mayst do it / for to the is nothyng Impossyble. And suffre not ꝑ my soule the whiche ꝑ hast created and made after thyn owne symylytude whiche is alredy by synne brought to the gates of helle/falle nor entre therin/but as ꝑ art mercyfull & pyteous of thy mere nature departe with her thy grete mercy. And in that stedfast fayth & by lyue ꝑ I haue of thyn endles myght/by the whiche ꝑ daye of the generall resurrecion is comen/ꝑ shalt not only rese the bodyes/ꝑ ꝑ hast alredy formed/& that now be deed/& also all thoo ꝑ are to be born & shall yet be by the created it wyll please the to here my right hū-

hir vnquell & prayer/hauyng ppre of my
goost longe lyu dede/& of my soule soo
moche vnhappy defoyled & spotted w'
þ fylth of synne/& vp lyberdyle of myn
abhomynable bodye whiche I haue so
moche dylgupsed & made foule/that I
may nomore lyue/bycause namely þ I
haue not had vp þ stedfast helpe. Alas
lyre pardõne me by penaũce my synne
whiche is double/alwell bycause of the
breakyng of thy cõmaũdementes/as of
dysperacõy/& quyckenyng my contry-
cion/cõmaunde syre þ this lanterne be
kyndled with thy fyre/to thende þ ta-
kyng trust of thy mercy & Indulgence
duryng the other parte of the tyme þ þ
shall gyue me grace to lyue vp this wor-
de. I may curyously & dylygently kepe
as I ought to do thy worthy cõmaũde
mentes/& without to departe from thy
drede by all þ dayes of my lyfe I may
serue the deuoutly. And ou the sayd Re
surrecõy nyght of our lorde saying the
se wordes with grete shedyng of teeres
he arose from his oryson for to see yf
the sayd lanterne sholde be kyndled/so
he tokr of þ lyde frõ the sayd cawdron
but he foũde it vp suche astate as whey
he dyde put it there/wherfore yet ayen
layeng flatte his vysage to þ erthe he
prayed god saying. O my lorde & my
god. I wote well þ þ hast ordeyned that
I sholde fyght ayenst þ deuyll to then-
de I myght be crowned/but I haue not
be stedfast ne constaũt/vp almoche þ for
the delectacõns of þ flesshe. I haue cho
sen to be tormented vp helle. Syre plea
se the to pardõne me. I confesse yet a-
yen to thy dyuyne bounte my fylthe &
wyckednesse/& not oonly byfore the la
me I confesse it/but also byfore thy ho
ly layntes & blessyd angels/& thyrdly I
sholde confesse byfore all men/yf I tra
ued not to sclaũder or moeue thyng to
shame vp my persone. Hy god haue
mercy vpon me & wyll quyckery me to
thende þ I may lerne the other. And vp
this maner prayng thre tymes the de-
uoute Reuygpouse penytent/he was of
god exalted & herde/& had veray kno-
weloge therof by that he rose & cam to
his lanterne whiche he foũde burnyn
ge full bryght/wherfore reioysshyng
hym selfe he was comforted with a ho
pe/& wondred full sore of þ grete gra
ce þ god had done to hym pardõnyng
vnto hẽ so benygnly his synne/& fol-
lyng his desyre after his peticõy & sayd
I yelde vnto þ graces my lord and my
god/of þ it hath pleased þ vp this pre
sente world to haue mercy of me poore
synnar & Indygne of thy grete mystery
cordye I gruyng to all synners by this
newe token confyance & trust of þ selfe
mercy/& forgyuyng the myserable sou-
les þ þ hast created for to come to thy
glorye. Vp this maner persewerying this
holy may vp his confessyon & yeldyng
graces & thankes vnto our lord/þ daye
came þ he tokr so grete reioysshyng/þ
he forgate hym selfe to take his repast
& fode corporall. And all the dayes of
his lyfe he kepte belyly the lyght of the
sayd lanterne puttyng oyle therto whey
it neded & takyng good hede þ it shol-
de not go out/& from hens forth þ holy
goost enhabyted vp hẽ/by þ helpe of whi
che he profyted soo/þ he was reputed &
holden for ay holy may & of grete renõ
mee/& to whõ a lytyll afore his decesse
was shewed þ daye þ he sholde departe
out of this world to þ royalme of hem.

¶ The other tretyse foloweth/wherby is enstryned that folke of Relygyon ought not to polleſſe nothyng/& begyn neth thy lasyo (Frater quidã ꝛc)



A Yonge man somtyme desyryn ge to be a Relygyous/forsoke the worlde and gaaf þ he had to the poore/except some small goodes that he reserued to hȳselfe for his helpe & after came vnto Saynt Anthonye re quyryng hȳ that he wolde receyue him to the astate of Relygyon. Saynt An thony knowyng þ whiche is sayd/sayd vnto hȳ. Yf þ wylt that I shall receyue the to be a monke/þ must go to ỳ next cyte here by/& that þ bye fleſshe/& this dout þ shalt make fast the sayd fleſshe to thy fleſshe naked/& they þ shall co me to me ayen in that astate/& thenne I shall do that þ desyreth of me. The yong man desyryng sore for to do that Saynt Anthonye badde charged hym wente and bought fleſshe and fastned it atte his bare fleſshe/as he badde or deyned hym to doo. And gooyng ayen towarde hym the dogges and the byr des folowed hym whiche by grydynes and glotony to ete of the sayd fleſshe rented and knawed his owne skynne in dyuerse places of his bodye. And thus he retourned to Saynt Anthonye whiche seeyng his skynne thus tourne and gnawen / he sayd to hym that in lykewyse are tourne and gnawen by the fende of helle and by his temptacy ons / they that forsakyng the worlde wyll withholde and polleſſe theyr mo neye or other temporall goodes.

¶ The abbot Danyell rehersed of the holy fader Arsenye / that a grete offy cer Romayne came ones to hym/and brought hym the testamente of a Se natour whiche was of kynne to the sayd Arsenyen/and that by this testa mente badde made hym his heyre le uynge vnto hym many fayre heryta ges and grete ryuelode. The holy fa der Arsenye takynge this testamente wolde haue broken it and rented in peces / the whiche thynge seeyng the sayd offycer/dyde caste hym selfe don ne byfore hym/besechyng hym that he sholde not doo soo/bycause that yf he hadde not conne exhybe and shewe the same ayen there as it apperteyned / he sholde haue lost his hede. ¶ Thenne the holy fader Arsenye tolde it agayne to hym / sayngе thus. Euery bodye knoweth well that I am deed longe tyme agoo afore hym that hath made this testamente / the whiche is but la te deceyued / and how maye he thenne

haue made me his heyre/by the whiche wordes he vnderstode for to saye/that from the tyme þ he gaat hymselfe to be a monke at Reigyoule he dyde holde hȳ for dede as to the worlde / & that he ought neuer to haue nor appropre to hȳ selfe ony thyng worldly or temporall. The sayd holy fader Arsenye was ones sythe in Sythye/& had grete nede of a lytyll moneye for to releue hȳ from his tyrenelle. So was he constrayned to aske it for goddes sake / & receyuyng the same he sayd. Lorde god I yelde vnto þ graces of þ it hath pleased the to make me worthy that in thy name & for to forther & helpe my selfe out of my necessyte & Indygence I haue asked and receyued ay almose.

¶ Some reherse of the abbot Agathon that he & some of his monkes & dyscyples were longe tyme about þ makyng of a celle for to make there theyr residence & place to dwelle in. And after þ they had made ay ende of it and had dwelled therin a whyle/the abbot Agathon sawe some thyng þ to his aduyse was not prouffytable for hȳ/& sayd to his Reigyoules/þ they sholde departe from þ place & go with hȳ for to enhabyte ay other/wherat they angry and wroth answered suche wordes or in substaūce. Ha sayre fader yf ye had afore determyned in your corage for to departe frō hens as ye now do shewe it/why haue ye made vs here & suffryne so grete payne and labours in edyfyeng this celle wherat we haue be so longe/they þ shall se our departyng thus sodayn shall be sclaūdered ēn vs/& shall blame vs of the vyce of inconstaūce/and shall mocke vs/sayng þ we cay not abyde in no place. ¶ The sayd holy fader Agathon/seeyng the sayd Reigyoule beyng waylefull and dredefull / sayd to them. Why lorthers ye wote not what ye saye. For yf there be some that wyll speke euyll by vs / also shall there be some other that shall be edyfyed by the same/and shall speke good of vs/and they shall mowe saye/thous be good & deuoute reigyoules whiche for the loue that they haue had to god they are departed and haue haboundonned all theyr goodes. And therfore who that wyll come with me/lete hym come/for certaynly I enioure you that I wyll departe. Thenne they prosterned themselfe before his fete dōne to the erth prayenge hym þ he wolde graunte to them that they myght bere hym company wherfoeuer he wolde goo.

¶ The abbot Euagrius sayd þ there was somtyme a brother whiche hadde nor possessed nothyng sauf oenly a boke of gospelys/the whiche neuertheles he solde / & to the poore nedy he gaat the moneye þ he receyued for it/sayng a worde whiche is dygne of memorye/that is to wyte/þ he had solde þ worde þ cōmaūded that they sholde selle all þ they haue & gyue it to the poore.

¶ The abbot Theodore otherwyse called the ferme / had thre good bokes & vtyle to be redde. So was he requyred of some Reigyoules to lene them his bookes. Wherfore he went towarde the abbot Macharye/and sayd to hym suche wordes or semblable. Why brother I come towarde the/to thende þ þ gyue me counceyll if it is trouth þ I haue in-bookes wherin I rede gladly/for in redyng therin me semeth þ I do my pryre by it

& nevertheles I am desyred of certayn
brethern to lene them vnto them for to
pleye in lytherwyle therby/so wote I not
what I ought to do/wherfore yf it plea
se the ꝑ shall telle me thyn aduyse/whe
re at this Macharye answerd/ꝑ it was
a good occupacõn to rede holy scryptu-
res & to employe hȳ to do good/but for
a Relygyouse/the gretest thyng of all
his werkes/is ꝑ he shall not possesse no
thyng/the whiche answere herde he to
ke his leue of ꝑ sayd Macharye/& from
that houre he went & solde his bokes/&
gaaf to the poore nedy the penys that
he had receyued for it.

¶ One of the aegred faders reherced of
the holy fad Johan whiche was of per
fe/ꝑ among his good werkes & vertues
he was of depe symplenesse & innocen-
cye. He dwellyng & makyng his resy-
dence in Arabye whiche is nygh Egypp
te / he borowed ones one shelyng of a
brother Relygyouse for to bye flockes
for to occuppe hȳselfe with. And after
that he had bought some/cam to hym
a brother/prayng hym ꝑ he wolde gy-
ue hym a fewe of his flockes/for to ma
ke a vestemente to his vlage. And he
gaaf it hym gladly. ¶ An other came
anone to hym ꝑ desyred hȳ for some of
it for to make a couerlet / & he toke it
hym. ¶ Lytherwyle came to hym many
other to whome he gaaf of it gladly.
And syn after cam towarde hȳ the Re
ligyouse that had lened hȳ the shelyng
wherof he had bought the sayd flockes
& prayed hym that he wolde paye hym
ayen/to whom he answerd ꝑ he shol-
de go his wayes & that he sholde paye
it hym within a shorte whyle. And by-
cause that he had noo money to paye
hym/he wente towarde the abbot Ja
mes the dyspenser for to praye hȳ that
he wolde lene or gyue hym a shelyng/
but in his waye thytherward he fõnde
no shelyng / whiche he touched not / &
syn made his orysoy to god ꝑ he wolde
kepe hȳ from euyll temptacõn. And so
done he wente ayen to his celle/where
the sayd Relygyouse cam to hym ayen
whiche asked his shelyng that he had
lened hym/& complayned ouer hȳ sore
that he toke it hym not ayen. Thenne
the good Johan sayd to hym prayng
that he wolde haue pacyence for a why
le/& he sholde haue it shortly ayen. So
toke he his waye ayen towarde ꝑ sayd
abbot James for to borowe of hȳ the
sayd shelyng. And in his waye he fõn-
de yet the sayd shelyng in the sayd pla
ce as he dyde afore / wherfore without
to touche it/he made his prayer to god
as he had done byfore/& retorned ayen
to his celle without to goo ony ferther
And yet cam towarde hym that other
Relygyouse whiche was more worse
pleased with hym thay he was afore/
bycause he had not his shelynge. The
holy fader Johan sayng thenne to hȳ
abyde me yet a lytyll/& I shall bryng
it vnto ꝑ/departed oy his waye & cam
there as he had leey ꝑ shelyng/& leyng
it yet styll in ꝑ selfe place where he had
leey hym afore/he made his prayer vn
to god/and syn he toke it vp & so wen
te he forth towarde the sayd abbot Ja
mes/to whom he sayd. Fayre fader in
my waye hytherwarde I haue founde
this shelyng/yf it be thy pleasure in the
wynge thy charyte ꝑ shalt do to be pu-
blysshed & knowey to all may / ꝑ it is
fõnde for to wyt yf ony body hath lost it

And the abbot dyde so/and neuerthe-
lesse noo body came that chalenged it
for his owne / wherfore the holy fader
Johan sayd to ꝑ abbot James. Good
fader yf noo body hath not lost it. I
pray the that thou wyll take it to that
Religyous to whom I owe so shelyn
ge/& ꝑ shalt do to me a synguler plea-
sure. For late I came towarde the for
to praye the that ꝑ sholdest lene me one
for hym/and in my waye I dyde hynde
the same that I haue taken vnto the.
And thenne the abbot meruayled full
sore/how the sayd holy saꝺ Johan/sery
that he was constrayned to paye ayen
the shelyng vnto his creditour/had bor
ne it vnto hym streyght waye whey he
had foũde it. And yet of hꝫ̃ was won-
der sayd/that yf ony body came to hym
for to borowe ony thyng/he neuer toke
it hym dymelfe/but sayd to hym ꝑ he
sholde take what he wolde and bere it
with hꝫ̃. And in lyke wyse yf they brou
ghte hym ony thyng ayen that he had
lened to them/he neuer receyued it/but
sayd to hym ꝑ brought it ayen/that he
shold putte it yf it semed hꝫ̃ good the-
re as he toke it afore whey he borowed
it. And yf they brought it not ayen/
he complayned not therupon.

¶ Some olde faders recounted / that
ones atte a congregacõn or assemble of
monkes dwellyng in dyuerse celles/a-
monge whiche was principall ꝑ abbot
Plaac/cam a brother that had on a ly
tyll scapulary whiche was ouer fyn &
ouer lytyll. To whom the sayd abbot
Plaac sayd. Here is the habytacyon of
monkes/and ꝑ art worldy as a seculer
man/thou mayst not be here. And so
sayd to the other brethern suche wordes

Our faders and the abbot paule ded
of olde vestymentes clopes sowed and
patched in dyuerse places. And now ye
vse of vestymẽtes precyous that be not
appropred to suche of Religyon. And
therfore go awaye from hens/for ye de
serte & dyffame this place. And whan
in tyme of hernest they wente for to re
pe corn for to gete there theyr prouyso
on for theyr lyuyng. He sayd to them/
that he gaaf them no cõmaũdements
to kepe/because ꝑ he knewe well/that
whey he sholde gyue them ony / they
sholde not kepe them.

¶ The abbot Pallay sayd ꝑ a Sena
tour of Rome named Symelicius wyl
lyng to forsake ꝑ worlde/toke his richel
les & dystrybued them to poore folke for
goddes sake/sauffe some thynges ꝑ he
kept for his owne vse/not wyllyng per
feytly in all thynges receyuyng ꝑ hump
tyte of ꝑ forsakers nor the rule of ꝑ lyf
in cõmoyn of theym ꝑ lyued in ꝑ monas
teryes. To whom ꝑ holy saꝺ Basyle
a may of holy memory hadde sayd in
this wyse. Thou hast lefte to be a Se-
natour in Rome/but nethelesse ꝑ hast
not made thyselfe a veray religyous.

¶ A bro sayd to ꝑ abbot Pyscamode
that it was a thyng ꝑ greued hym/for
to selle that that he made by labour of
his owne handes / & atte this cause he
asked hym what he sholde do with the
werkes that he made. The whiche ab
bot answered vnto hym/that the holy
fader Syloyns & the other aged fa-
ders were wonte to selle the werkes ꝑ
they made with theyr handes / and
that this greued not/ lefted them not in
no maner of wyse. And more ouer he
sayd to hꝫ̃/yf he wolde not selle theym

that he myght well saye the pryce of e-
very thyng wrought that he delyuered
& yf he wolde deduce or abate ony thȳ
ge therof/he myght do it. And thus he
sholde mowe fynde in sellynge ꝑ peas
of his conscyence. ¶ His brother asked
hym ayen/yf by ony other meane thay
for to werke & labour he myght haue
his necessyteers suffysauntly / he wolde
wyte yf it was nede that he sholde wer
ke/wherat the olde fader answered vn
to hym/that how well that he had suf
fysauntly to lyue vpon without to la-
bour / soo ought he not for that to be
ydle / but ought euer to be occupied a-
bout som what wherof good myght pro
cede.

¶ A brother questyoned the abbot He
rappoy saying that he sholde telle hym
a worde oonly of his mouth. Serapion
answered to hȳ/& what haue I to telle
the/ꝑ hast born awaye ꝑ thynges that
longed to wydowes and orphanes and
hath layed them in a wyndowe. And
this he sayd bycause he had seen that
wyndowe full of bokes.

¶ Saynt Syncletyce was ones asked
yf nought to haue was a good so par-
fytte as men sayd / wherunto she an-
swered/that it was a parfytte good to
thoos that myght be content of nough
te to possesse. ¶ And moreouer she sayd
that they that myght lyue in this aus-
te hauyng pacyence with ꝑ same/how
well that they hadde bodely troubles/
alwayes they sholde possesse the rest &
peas of theyr soules. For lyke as ꝑ stron
ge tayments whey the foller fulleth
them & tourmenteth them ofter vnder
his feete. In this dooyng they be wal-
shed & wex whyte. ¶ Lyke wyse the sou
le that is stronge & constaunt thrughe
voluntary poucrte is confermed in per
fectyon of vertues.

¶ The abbot Ypericius sayd that wyl
full pouerte was the veray treasore of a
monke or relygyous. And to this pur-
pose he excyted the brethern to the tre-
sore in heuen / sayng that it was the
worlde perpetuell where ꝑ good ought
to rest with oy ende.

¶ Amonge the other holy faders dwel
lyng in Jherusalem there was one na
med Phylagrius ꝑ laboured/to thende
that oonly in labouryng he sholde la-
ke noo drede for to sustayne his bodye
withall. Ones amonge other he beyng
in the comoy place where he wolde ha
ue solde the werkes that he had made
with his handes/a certayn persone let
falle by a hap a lytyll sack wherin we
re a thoulande shelynges/whiche this
olde fader Phylagrius fonde & toke vp
and nethelesse he departed not fro the
place where he had founde it / but hel-
de hym there/sayng in hym selfe that
he that had lost theym ought necessary
ly to come there for to fynde it ayen.
And anone after he that had lost this
lytyll sack came there for to seke after
it. the whiche the sayd holy fader dyde
calle vnto hym a syde and toke it ayen
vnto hym with all that was in. And
he that had lost it prayed the holy fad
ꝑ he wolde take a parte of the moneye
but he wolde not therof. Thenne that
other began to crye & saye openly how
this holy fader had founde his sack/&
had delyuered it vnto hȳ ayen without
to take ony thyng of it. The holy man
heryng thele wordes fled prynely away
fro among ꝑ peple & yssued out of ꝑ cyte

to thende that he sholde not be knowen & honoured of that he had done.

¶ An other olde fader was questyoned of a yonge brother for to wyte of hym what thyng he ought to do for to be saued. Thene the holy fad dyspoyled hym selfe from his owne vestyment/& gyrded well his rayns/and syn layd stretchyng his armes & handes abrode/sayd in this maner a moke ought to be naked from all seculer maters/& to crucyfye hym selfe ayenst the temptacyons and worldly thoughtes.

¶ A brod Relygyouse prayed an aged holy fad that he wold agreably receyue of hym certayn some of money that he wolde gyue hym for to helpe hym self at his nede but he wolde not receyue it/bycause that the werkes that he made with his handes were sufficyaute for the entretenyng of his lyue. The sayd brod persystyng in his requeste/prayed hym more than afore that he wolde not receyue the some of money for ayde to his affayres/at the leste that he wolde receyue it same for to be by hym dystrybued to poore folke/wherat the holy fad answerd hym/that this were to hym opprobre & double synne to receyue it/that one bycause that in receyuyng the same money for hym/he sholde do so without necessyte/& that other that in dealyng it to poore folke he sholde mowe falle in to the synne of vayne glorye.

¶ Some grekes transported ones them selfe in to Cyte of Dyrace for to deale there certayn almoses/& for to do the same they called vnto them the generall procuratours of the chirche/to thende that they sholde lerne & shewe to them choos that were more nedy. Soo they arryued & ledde them to a poore lazer/to whome they gaue ny almose/but he wolde not take it saying that he had no nede of it ny almoche that he coude gete somwhat for his lyfe to be sustayned with/ny makyng of matres of rodes & palme whiche he wrought with his handes/wherof he coke lyuer for to hye hede competently for his lyuyng/& after they went from this lazer & ledde the said grekes to the house of a poore wydowe whiche was a lauender & a washer of lynen clothes that had many poore childern/and whene they knocked at her dore/cam there one of her doughter that was so cyuyll clothed & poorely arayed/that her flesshe was seen bare & naked in dyuerse places whiche tolde them that her mod was not with. The grekes seeyng the Indygence & pouerte of this wydowe & of her childern/& namely for pyte that they had of this poore mayde that to the dore cam/they gaue her a gowne & money whiche she wolde not take/saying that her moder had tolde her that she sholde lette her trust in god/& that he wolde that they sholde haue their lyuyng in that maner as they had it/& that moreouer for that daye she had foude werke ynough/wherof they myght easely lyue & passe forth that daye/& in saying these wordes cam home this wydowe the moder of this mayde/to whom they prayed to take this almose whiche her doughte had refused/but she wolde not/saying that she had god whiche was her procuratour & he that oonly hadde the cure and the charge of her and of all her childern. And moreouer she layd to them/that they wolde take hym awaye from her. Thenne they knowyng her grete fayth gloryfyed & thanked our lorde.

¶ A venerable man vnknowen transl
puted hymselfe ones in the dyserres of
Sychye beryng there with hym grete
quantyte of golde & of syluer/& prayed
the souerayne fad abbot of the hermy
tages/ þ he sholde deale this quantyte
of golde & syluer vnto the brethery of
thoos hermytages/ þ whiche answered
to hē/ þ the brethery had no nede. And
where he dyde praye hym many tymes
to do þ same/seeyng that he wolde not
graūte hē his requeste. He sette a corfe
byfore the gate of the chirche & therin
a grete some of moneye to the syght of
euery one. The whiche thynge seeyng
the sayd fader abbot/he sayd vnto all
ye generall þ yf ony amonge them had
nede of moneye þ they sholde take of
it out of the sayd corfe / but there was
not one þ touched it nor þ loked ones
vpon the corfe. ¶ And after the holy
fader abbot sayd to the sayd almener.
My frende ye ought to be contente/for
god hath receyued agreably your obla
cyon/go thenne your wayes & deale it
to the poore. The whiche wordes herde
he departed wounderfully edyfyed of
theyr wel ruled fuffysaūce.

¶ An other offred vnto an olde holy
fader whiche was a lazer certayn som
me of moneye / sayng to hym that he
sholde take it for to helpe hymself with
all/sayng that he had well nede of it /
his olde aege & maladye well consyde
red. The poore syke answered to hym.
Alas my frende it is thre score yere ago
that god of his benygnyte hathe euer
nourysshed me/and now thou wylt ta
ke hym awaye from me. Syn that tyme
that I haue be syke as I am. I ha
ue not had no powerte nor Indygence.
For my god hath alwayes fedde me/
therfore I praye the that thou wylt be
contente of me lyke as that I had ta
ken thyn almose. For certaynly I wyll
not haue it.

¶ Some auncyent holy faders recyted
of a good man that was a gardener &
poore laborynge. And all that he coude
get with his labour he spende it all in
almoses / & wolde neuer reserue to his
owne behouffe ony thyng therof / but
onely almoche as suffysed to lyue with
his brede cotydyan The deuyll of helle
enmye of humayne nature seeyng the
grete & parfyete charyte of this poore
gardener / & enuyous of þ meryte þ he
acquyred in makyng the sayd almoses
tempted hē subtylly for to make hym
to leue or to mynusshe these almoses
þ he made/gyuyng to hē to vnderstan
de/ þ he begay to come in to age/& þ he
myght well hap to falle in some syke
nes or debylytacōy of his bodye/throgh
þ whiche he sholde falle in grete pouer
te/seeyng namely þ where he myght no
more werke nor labour/he shoulde haue
nothyng to helpe hymself with at his ne
de. So thought he in hymselfe to spare &
sette alyde some moneye/& in dede he
spared soo moche þ he fylled a botelle
with money. It happyed after this þ he
felle in a malady bycause of one of his
fete whiche was all Infected & rotyn.
And for to puruey & remedye to this sy
kenes he made some medycyns & cyrur
gyens to loke to his fote/ þ whiche this
dooyng/& gyuyng vnto hē dyuerse ma
ners of oynementes consumed & wal
ted all his moneye that he had spared
And neuertheles they coude not gyue
hym no remedye. And fynably a right

vppette mayster ty cyrurgye came to se hym/ þ sayd vnto hym/ yt he made not his fute to be cutte of/ his sholde poyso ne & infecte all his bodye/ wherfore ov cupo was deliberacõy taken to do & ac complysshe the same. And þ same this poore man thynkyng vpon his betail/ & knowyng þ fawte þ he had cõmytted & done to kepyng his almoses to be do by hẽ as he was wonte/ for to spare þ money whiche was alredy inutyly spende/ began for to wepe & syghe full sore/ repentyng hẽselfe þ he had so offen ded god & the poores/ & began to saye thus. O my god I beseche vnto thy be nygne bouẽte þ þ wyll not take hede vp ov my grete ingratytude towarde the/ but please þ to haue remẽbraũce of the lytyll almoses þ I haue done for thy sa ke ty tyme passed þ tyme þ I dyde la bour ty my gardyn/ & wherof I dyde se de thy poore seruaũtes. And saying the same the angell of god descended afore hẽ whiche sayd to hym. Come hether good man I praye the telle me where þ hope þ þ haddest ty thy money is now which so curyously þ had spared & kept The good man herkenyng after these wordes answered. Alas syre I haue sẽ ned pardõne it me/ & from henseforthov I shal nomore do so. Thenne þ angell of our lord touched his fote whiche was anone hole/ & redyly he stode vp/ & went to labour ty his gardyn as he was won te to do. He beynge ty his gardyn the cyrurgyen came to þ house of this good man bryngyng with hẽ his yrons & in strumentes for to haue cutte of his fote with/ but they tolde hẽ þ he was ryden ty the mornyng early & was gone for to werke & labour his gardyn. The whis che thyng herde/ & beleuyng the same the sayd cyrurgyen/ he wente towarde the poore man whiche he fonde delayng þ erthe his fute ouer þ spade. And seeyng to hẽ the trouth of þ was tolde hym/ & the grete socours þ our lord had gyuen to hẽ/ he began to glorifye & to prayse the dyuyne puyssance.

¶ A Relygyouse questyoned ay aged holy fader asking of hym yf he wolde well þ he sholde holde & kepe towarde hẽ the value of two shelyng for to hel pe & socour to hẽselfe ayenst sykines yt ony happed to come vpon hẽ. The el de fad knowyng the affeccõy þ the sayd Relygyouse had to reserue & kepe this two shelyng/ sayd þ he wolde well þ he sholde do so. Thenne this Relygyous retourned to his celle & thynkyng vpon the answere þ the olde fad had done to hẽ/ came vnto hẽ dyuerse cogytacõns & thoughtes þ tormented hẽ all his corage & sayd to hẽselfe/ wenest þ myserable may þ the olde fad hath tolde þ trouth certeynly I can not say whether he sayd it ty ernest or no/ & to effecte for ty pea se his corage/ he departed ayen out of his celle & went ayen towarde hym re pentyng hẽselfe & sayd to hym. Good fader I praye þ ty the name of god þ it wyll please the to telle me trouth tou chyng þ þ I haue asked to the/ þ is to wyte yt I sholde kepe my two shelyng or no. for to ayde to my necessyte/ for I fynde me sore tourmented of thoughtes & cogytacõns whiche come to me becau se of the same wherat þ olde holy fader answered to hẽ. Certes my bro. becau se I dyde see the wyll þ þ haddest for to kepe them towarde. I dyde telle the þ þ sholdest kepe them/ but nouertheles

J wyll well that thou knowe/that it is not well done to kepe or withholde to/ warde hym selfe more than it nedeth for the bodye/& yf þ withholdest thele two thynges/doubter not but þ thy hope shalbe lette therupon. And yf by aduenture they be lost/lyo that thy hope was torned therupon/god shall nomo/re haue a cause to remembre & thynke vpon the. And therfor we ought to fire & tourne all our hope & thought onely to god/& thus dooyng he shall ser that we shall be holpen & socoured of oure aduersyers & nercllyters.

¶ An other lytyll treatyse hereafter con sequently folowerh of the vertue of for er & of pacyence / and it begynneth in latyn (Sanctus abbas Anthonius &c)



SAynt Anthonye the abbot he beyng in his hermytage was meruayllously vexed & his co/ rage sore perturbed & confuse by the oc casyon of dyuerse thoughtes & cogyta/ cions þ came ouer hym/& began to say to our lorde. Alas syre J wolde fayne be saued / but the dyuerse thoughtes & fantasyes whiche come me ouer/letteth me totally from the getteyng of my sal uacõn. Alas syre what ought J to doo in this trybulacõn/or how shall J mo/ we saue my selfe. And after he yssued out of his celle & sawe a man þ satte & wrought/whiche anone after rose & ces sed his labours & sette hymselfe to praye & make oracõn vnto god/& thenne af/ ter he wente ayen to his werke & toke labour to hãde makyng mattes or maũ des & soone after went to oryson ayen as he dyde afore. Jt is to wyte þ this man was an angell þ had tourned hym selfe in that forme of a man/& the whi che hadde be sente from our lord vnto sayne Anthonye for his correccõn/& for to gyue hym a good cautele & a waye for to resyst ayenst the temptacõns of þ de uyll. So herde he þ voyce of this angell þ sayd vnto hym. Anthonye werke & la/ bour as J do/& þ shalt be saued Sayne Anthony heryng these wordes was mo che reioysshed takyng in this oryson a veray hope of his saluacõn/& he began to do as he had seen þ angell do/& thy doyng he foũde þ salute þ he sought.

¶ A religyous sayd to the abbot Aga thon þ he had be sente for/for to come to a place þ was not vnto hym well a/ greable/because he hoped not to be the re without batayll nor in peas of his cõ science/but nethelesse he was purposed to go thed for to obey to þ was to hym cõ maũded/how be it þ he fered & redoub/ ted sore to go thet for þ cause aboue said

¶ The abbot Symmons sayd that he had dwelled .xiiij. yere in ꝑ desertes of Sythye prayng god there nyght & day ꝑ principally he sholde gyue hym vertue & strength for to ouercome ꝑ passiõs of yre

¶ The abbot Belayou sayd/that he had soyourned by .xl. dayes amonge the thornes without slepe.

¶ Ay other solytary bro ꝑ was in his werkes sore lynguler/was bycause of ꝑ fame oftentymes in his corage/wherto re he went towarde ꝑ abbot Theodore called ꝑ ferme/& tolde hym how he was thus sore troubled ofte. To whom he sayd. Why sone ꝑ must hãble thy corage & put thyselfe vnder ꝑ other brethern/& thus ꝑ shalt mowe in ytherwyse dwelle with them. This Relygyous went incõtynent to ꝑ mountayne/& dwelled there with ꝑ other a certayne whyle/& thẽne he cam ayen towarde ꝑ sayd abbot Theodore/& sayd to hym ꝑ my cõuersaũt with the men/he coude not fynde there no rest/wherat the holy fad answerd yf ꝑ canst not haue peas by thyselfe alone/nor with ꝑ relygyous/why hast ꝑ made thyselfe a monke. Hast not ꝑ done so for to here & sulteyne trybulacõy I praye ꝑ telle me how longe ꝑ hast bone ꝑ habyte of a relygyon. And he answered vnto hym/that duryng .viij. yere he had borne it. Thenne sayd to hym the holy fad. Vnlyue me of ꝑ I shall telle the. I haue ysued .lxx. yere in relygyon/but I fonde neuer a day there of rest/& ꝑ wylt haue it in .viij. yere that ꝑ hast be there.

¶ Ay other bro moued ꝑ sayd abbot Theodore asking to hym/yf it was a sure thyng to dwelle in a place where ay other was falle sodaynly. And he answered vnto hym. Yf hewen were in a dauger to falle downe so that it sholde touche ꝑ erthe/yet sholde not Theodore be afrayde of it. The whiche questyon the sayd Relygyous dyde moeue vnto hym/desyryng to wyte what he sholde answere vnto hym therupon/bycause ꝑ namely he had herde saye/ꝑ thus Theodore had prayed to god/ꝑ he sholde take away from hym drede & doubte ꝛ uyle from his corage.

¶ Some sayd of the abbot Theodore at sayne Lucye & of a Nonne of Alexãdrye/that duryng fyfty yeres they made in theyr celles contynuall residence without to haue ones departed out of ꝑ same/reducyng in to memorye ꝑ grete & meruayllo⁹ constaũce of theyr olde fads ꝑ had be thus constaũt. And whenony fantasyes or cogytacyons came to them vpon for to go or trãsporte them selfe in to some straũge places/they cluded cogyõ for to go there sayngе in this maner. When ꝑ wynter is passed we shall go to suche a place/& cõmyng the somer in hande/they sayd/when ꝑ somer shalbe almoost atte ay ende we shall go to suche a place. And thus frõ yere to yere & from terme to terme they prolonged theyr suche deliberacõns/so longe that they dwelled styll in theyr sayd habytacyons as constaunt & ferme duryng the tyme of fyfty yeres as aboue is sayd.

¶ The abbot Pastor sayd of ꝑ abbot Johan ꝑ lyued/ꝑ he had prayed god ꝑ he wolde take away from hym all his sensuall passyons/in suche wyse ꝑ he were sure ꝑ he sholde neuer doo no synne. And hauyng this ymagynacõ/ꝑ god had graũted hym his prayer/he sayd to

so olde relygyous that he sholde hymself
pensyble in his corage / & not hauyng
within hym no reppynyng or bataylle.
Thenne this olde Relygyous sayd vn
to hym. I counseyll the þ þ go praye god/
that he wyll make thy passyons to be
moued in the. For to haue mater to
fyght with them resystyng ther ayenst
For ty this doyng þ soule prouffyteth.
The whiche prayer the sayd abbot Jo
han made. And whey he sawe hymselfe
thus assayllyd as afore/he prayed noo
more god þ he sholde take from hym his
sayd passyons / but prayed hym oonly þ
he wolde gyue hym the vertue of force
& of constaūce/for to sustryne them &
resyste to the same.

¶ The abbot Macharye þ grete tran
sported onces hymselfe to the montayne
towarde the abbot saynt Anthonye/&
knockyng at his dore/saynt Anthonye
cam þ made hym openyng & asked to
þ sayd Macharye what he was/wherat
he answered þ he was Macharye / the
whiche answere herde saynt Anthonye
entred ayen within his celle / and as
by despyte/he shetted his dore ayen afo
re his face/& lefte the sayd Macharye
without. And syn after saynt Anthony
seeyng þ pacyence of this Macharye he
opened his dore ayen to hym & made hym
good chere sayng. Ha my brother þ art
welcome. Jt is longe agoon that J had
grete desyre to see the / for the good &
laudable reporte þ J haue had euer of
thy vertuous condycōns. And after that
they had talked & deuysed togydre/the
sayd saynt Anthonye admynystred vn
to hym of his goodes entreatyng hym a
myably/& makyng vnto hym all the ser
uyces of hospytalyte to hym possyble. For
the sayd Saynt Macharye bycause of
the longe waye þ he had done he was
sore trauaylled & wery. And thenne cō
myng the euen to warde/saynt Antho
nye whiche was neuer ydle dyde laye
his roddes & palmes in water for to we
te them that he myght werke withall
about his basshettes & maundes. And
saynt Macharye prayed hym that he
wolde delyuere to hym moo roddes for
to water for to put to werke as he had
doon. But saynt Anthonye desyryng
that he sholde rest/answerd to hym þ
he had no moo. And neuertheles he
made for hym a greter ferdell or bondell
the whiche he watred for to put to wer
ke. And thus in spekyng of the helthe
of theyr soules / they began to werke
for to tyssue the sayd roddes & palmes
to make mattes/the whiche so made/
they lete doun by a wyndowe in to a de
pe pytte. The morne folowyng saynt
Anthonye descended & went doun in to
the pytte/sawe & beheldē þ grete mul
tytude of mattes whiche saynt Macha
rye had made/he meruaylled strongly
& after wente & kyssed the hondes of
saynt Macharye/in sayeng that out of
his handes cam grete vertue. ¶ On a
tyme the sayd saynt Macharye wente
doun fro þ desertes of Sychye in to a
place called Therenutin/in whiche pla
ce he was surprysyd with slepe/& was
constrayned to slepe in a sepulture whe
re of olde tyme had be accustomed for
to burye the bodyes of paynems. And
for to rest hym he leyde his hede vpon
a deed bodye / as it had bey a pylowe
or quysshon. The deuyls thenne seeyng
the grete affyaūce that he had in god/
were sore troubled/& wyllyng to fere &

make the layd layne Machary a gaste One of them begay to calle a woman layneg. Nowne come & bayne the with vs. Wy answeryng to whom ay other deuyll whiche had entred in to the bo-dye vpon whiche layne Macharye rel-ted / and laye vpon it with his hede / layd to the deuyll that called hym. I maye not / for I haue a pylgryme vp-on me / whiche letteth me to go thyder. The holy may Macharye heryng the-se wordes was nothyng affrayed / but trustyng veryly alwaye in god layd to the dede corps. Aryse thou and goo forth yf thou mayst. The whiche an-swerd heryng the deuylles begay to crye with ay hye voys layeng Ha Ma-charye thou hast vaynquyssed and o-uercome vs. And these wordes layd / they fledde awaye all confused.

¶ The abbot Machoys layd / whay I will doo ony thyng lyghtly / anone I thynke how grefuous it is / and anone it fleeth awaye from me and is fynyl-shed.

¶ Home reherce of the abbot Myset / how he dwellyng & makyng relydens-ce in the desertes of perse / two childery of the Emperour of the Perseyens oy a tyme among other as they had be ac-customed / wente for to hunte / and for to take some beste more lyghtly / dyde do hange there there cordes and nettes a brode whiche compryed .xl. meiures in length and brede. And in huntyng in the layd place / the holy fader layne Macharye with his two dyscyples be-yng nygh by the corde was there fol-lowed by the layd childery & theyr people the whiche seeyng the lord layne Ma-charye to be merualloully rowgh / & had a face terryble & ferdfull to behol-de / wenot the syght of hym merualloul-ly abasshed / and begay to aske and de-manude of hym yf he were a may or some elfyryte. To whom he answer-de that he was a synfull may whiche byleued oy the sone of god the whiche had receyued deth oy the crosse & pas-syon for the saluacyon of mankynde / and hym worshypped with all affecty-on / as to hym oonly to whom was due adoracyon & honour. And heryng his answere they layd that they wyst not what he layd / and that they had none other goddes but the sonne / the fyre / and the water / and that it byhoued that they adoured theym / and sholde make to theym sacrefyce. Saynt Ma-charye answered to theym that he ne-uer sholde soo doo / by cause that the sonne was a planete / and the fyre and water two elementes / whiche had noo puyssaūce ne power but suche as was gyuen to theym at theyr creacyon of god theyr maker. And by this and o-ther reasons Saynt Macharye shewed to them that they erred merualloully Wherfore he admonestred theym to con-uerte theym to god whiche had crea-ted theym and all other thynges. The same childery and theyr folke heryng these wordes of saynt Macharye be-gay to mocke hym in layeng. Sayst thou not that thy god hath ben cruey-fyed / yes layd layne Macharye. And yet I saye more / that it is he whiche by his deth mortefyeth synne & sleeth eternall deth. After the whiche wor-des soo layd / they dyde to Saynt Ma-charye and to his dyscyples many tor-mentes wyllyng to constrayne hem to

make sacrifyce to the sonne/to the fyre/and to the water / as to theyr goddes / whiche they vtterly refused and wolde not doo it. For whiche cause after dyuerse tourmentes they smote of the heedes of the two dyscyples of sayne Macharye / but they wolde not soo promptly putte hym to deth by cause they wolde put hym to more tourmentes and soo they dyde. And among other they lette hym in the myddle of a place where they estabylysshed to shote at hym/as he had be a butte. And they shotte many arowes/some in his backe and other in his brest. In suffryng the sayd tourmente sayne Macharye sayd to the two childern. Falle and vnlewe tyrauntes Inhumayne / for as moche as I see that of one accorde and consentement ye be determyned to shede thynnocent blood / and to putte to deth myserably the poore seruauntes of god. I wyll aduertyse you and notefye / that to morw at this hour your moder shall be without childern / and shall be pryued fro the syght of you / and that ye shall more hurte and greue your selfe/and shall with your arowes shede your owne blood to gydre. The sayd childern dysplysyng the wordes of the sayd sayne Macharye and mocked hym. On the morw they went on huntynge as they dyde to forn/ And it happed that an herte was taken in theyr cordes / the whiche notwithstondyng escaped. Thenne they rode after with all dylygence to thende that they myght take hym / and in shotyng theyr arowes ayenst hym they slewe eche other/lyke as sayne Macharye had sayd to theym.

¶ The abbot pastor sayd that a Relygyous man is veryly knowen to be a monke in his temptacyons / that is to wyte whan he relysteth theym constantly and myghtyly. Yet sayd the sayd abbot beyng in Sythye on a tyme to his relygyouses. My brethern ye know well that we be hyther come for to labour. Now I see well that here is no maner labour / wherfore I determyne that we goo to some other place/where we may fynde to labour / to thende that in soo dooyng we may fynde rest as who wolde saye/that the grettest batayll that a relygyous man may mene ayenst hym selfe/is to be pore. For in werkyng many euyll thoughtes & cogytacyons bey eschewed.

¶ Sayne Syncletyce sayd in spekyng to his monkes / yf ye conuerse in the monasterye with the other / chaunge not your place/for ye destroye your selfe yf ye soo doo. And in lyke wyse as an henne yf she leue her egges without to couere theym / she shall neuer haue chykens / for they may not be formed for lacke of hete. Right soo in lykewyse the relygyous man or woman that transporteth hym selfe from one place to an other / in leuyng the place of his Relygyon shall neuer fructefye in vertuous werkes. For he or she is all colde in the vertue of fayth for as moche as he transporteth and chaungeth his owne place. ¶ Ferthermore he sayd/ that whan the deuyll may not make to falle in to synne a Relygyous persone or other by the prykynges of power te/he admynystreth to hym habundaūce of Richesses for to make hym synne by the more of theym. And in lyke

wyle / whan he maye not ecrcyte hym by Iniuryes and repenes / he maketh to be wynyllred to hym praylynges and vayne glorye. And there where he practyseth to a persone that he haue all the eases of his bodye/and may not be gyle and seduce hym by delectacyons and worldly plealaunces. Thenne he enforceth hym to make hym saile by aduersytees and molestacyons whiche he maketh to come contrarye to his wylle. And ofte to theym that he wyll tempte/he maketh to come vpon theym some sekenesses and maladyes/by the whiche he maketh the Relygyouses ferdfull / and troubleth in theym the charyte that they haue towarde god/ But how well that the bodye be tourmented by hote feures enflamed with thrust Inlacyable/he that suche afflyccyons sustayneth and endureth ought to haue in his remembraunce the myndе the eternall fyre/and the vnspekable tourmentes of helle. And in consyderyng theym well he shall not be slowe ne feble to suffre the aduersytees of this worlde/but shall bere theym with grete corage in hym selfe/enuoyeng of that whiche our lorde by suche aduersytees vysyteth hym/in hauyng in his mouth the wordes of Dauyd in the plaulter whiche bey thele. My god whiche chastyseth his synners/hath by his grace chastyled me / and hath not condempned me to deth. And yf the Relygyous thus tourmented be a synner and in ruste as the prou / he shall lose his ruste by the fyre of aduersyte. And yf he be Juste/beryng his maladyes and aduersytees pacyently he gete perfeccyon / he shall be promoted to more gretter. And yf he be stedfast / he shall be purysyed to the confusyon of the deuyll / whiche is gyuen to a man for to tempte hym with ſ pryckynges of his flesshe. Thenne he ought to enuoye hym/in consyderyng to whom he is made semblable. For yf he be tempted with flesshely concupyscence / and yf he withstande it constantly/he shall haue meryte / and deserue lyke to the meryte of Sayut Poull the Appostle. Yf we be chastyled by hote feures / or by rygour of colde / we ought to haue Remembraunce of the scrypture that sayth/we haue passed by fyre and water. And ther erketh noo thynge / but that we be putte in a place of reste / we ought also to hope syth that we haue born the tourmentes/that we shall haue after consolacyons and comforte Also in makyng and dooyng vertuous werkes we ought to crye with the prophete Dauyd in sayeng. I am poore/nedy/and sorowfull. And he that pacyently shall suffre suche tribulacyons. Infallybly he shall be in soueraygne degree of perfeccyon. Thenne in these exercyces lete vs prouue our werkes in fyghtyng constantly ayenst our enemye / whome we haue contynually before our eyen. And yf the maladye be to vs greuous/therfore late vs not be angry/but notwithstandyng the infirmyte or hurte bodely late vs take pe de to praye to god and thanke hym. Certayne all thynges be to vs necessarye for to destroye and bryng to nought the bodely dyseases. And fastynges and labours bey to vs ordeyned ayenst the foule thoughtes and temptacyons. Yf thenne our sekenesses hurte and

bende our dyscyous affeccyons and ſu-
perfluc / we ought to praye god that
they abyde and contynue in vs for our
amendemente and correccõ/and that
he gyue to vs courage and affeccyon
to bere and ſuffre theym pacyently.
Certaynly lyke as by grete and ſhar-
pe medycyne a ſeknes is heled. Ryght
ſoo by maladyes of the body bey cutte
of and withdrawey the bodely dyces.
And it is a grete vertue whan in gry-
uous maladyes / one hath humble pa-
cyence. And by ſoo dooyng and gyuyn
ge to god thankynges / the ſayd pacy-
ence is redyly addreſſyd and ſente to
god / yf we leſe our bodely eyen / we
ought not take it gryeuouſly / but we
ought to endure it pacyently. For be
leſyng of theym / we leſe the Inſtru-
mente whiche maye make vs to en-
haunce in pryde. And in contrarye wy
ſe / by the eyen of our entendemente
and vnderſtandyng/we maye the mo-
re lyghtly beholde and haue contem-
placyon in the glorye of our lorde / yf
we haue loſt our herynge and be deef/
we reteche not/for therby we haue loſt
the opportunyte of herynge or to herke-
ne vayne wordes. Yf our bodely hon-
des haue ony paſſyon/or by ſekenneſſes
be enfebled/we ought to haue our ſpy-
rytuell hondes more redy to vertuous
werkes / yf the ſekenneſſe enfebylſſheth
our bodye in ſoo dooyng yf it be dyce-
ous / it dyſpoſeth hym to withſtande
the temptacyons of the fende. And yf
he be vertuous / his vertue and helth
encreaceth. They that in this worl-
de commyſe and doo ony cryme or
treſpaas openly / whan they be taken
they be wyll they or not putte and ſette
in pryſon for to be punyſſhed of theye
myſdedes / the whiche punycyon / yf
they bere it pacyently maye be cauſe of
theyr ſaluacyon. We thenne that ha-
ue dooy and commyſed many horry-
ble and grete ſynnes towarde our god
and maker / whiche with his precyou-
ſe blood hath redemed vs/and that by
cauſe of the ſayd ſynnes we bey in
daunger to renne in to dampnacyon
eternall / we ought for to eſchewe the
ſame with good wyll to enpryſone vs
and to punyſſhe and to correcte our ſel-
fe / conſyderyng that in ſoo dooyng we
maye gete the glorye eternall / and to
eſchewe the horryble tourmentes of
helle / whiche euer ſhall ſuffre the my-
ſerable ſynners that deyey in dedely
ſynne / whan we faſte we ought not
to ſeke occaſyon to ſaye that the faſ-
tyng hath ſoo moche enfebled vs that
we haue ronne therby in to ſome ma-
ladye. For often tymes it happeth
that they that faſte not renne in to ſu-
che and lyke ſekenneſſes as well as they
that faſte / yf we haue begonne to doo
ſome good / we ought neuer to leue it
without to fulfylle it / what ſomeuer
letteyng the fende gyueth vs. For by
our pacyence he ſhall be deſtroyed.
And for to perſeuere with conſtaunt
corage to withſtande his temptacyons
we ought to rule vs by example of the
maronners / the whiche in dyſpoſyng
theym to ſayle yf they haue wynde
that to theym be proppre. Incontyn-
nente they reyſe vp theyr ſayles / and
putte theym to the voyage. But yf
that in theyr ſayllyng come vnto them

ony wynde contrary / for all that they ſeylle not ſodenly there hyppe/but ſuffre a tyrell ayenſt the tempeſte. And repugne to there power ayenſt it vnto the tyme that they fynde the tyme well diſpoſed to perfourme ſurely and ryghtely there voyage. We then we that be recountred and foughten with / by the wyched and dampned ſpyryte. Addreſſe we ty our courage the precyous croſſe of our ſauyour Jheſu Criſte ty ſtede of the ſayle. And with out ony daunger or peryll we ſhall ouerſayle the perylous and myſerable ſee of this worlde.

¶ Some recyten of a virgyne named Mayre the whiche was reputed of holy and prayſed Remembraunce / the whiche dwelled by the ſpace of xxty yere vpon the ryuage of a Ryuer / duryng the whiche tyme ſhe neuer lyfte vp her yȝhe for to be ſery.

¶ The abbot Pperycius ſayd that we ſholde alwaye ſynge and haue ty oure mouth ympnes and ſpyrytuell ſonges/ ty thynkynge contynuelly on god and ty his meruayllous werkes. For by ſuche cogytacyons and thynkynges is aſwaged and alleged the grete heuynelle and burthen of temptacyons that comen on vs/of the whiche thynge we haue an euydent example.

¶ A may longe gooyng and trauayllynge werieth wery / but ty blowynge and takyng his breth dymynyſſheth ſomwhat his trauayll / and the grete charge of his waye.

¶ The abbot Pperycius ſayd / that it is of neceſſyte that we be armed ayenſt the temptacyons of the deuyll/for they come to many maners / and to withſtandyng theym whan they aſſayle vs we ſhalle by the ſayd reſiſtaūce be approued conſtaūt & ferme.

¶ An olde auncyent fader ſayd / that yf vpon a may cometh a temptacyon/ and he withſtande it not conſtantly/ thenne ſhall other temptacyons aſſayle hym on all partes / whiche the fende his enemye ſhall myniſtre to hym/ and make hym dredefull and to murmure ayenſt god. To this purpoſe is reherced an example.

¶ A brother beyng ty his celle whiche was tempted of a temptacyon/and deſyryng to withſtande the ſame/yf ony laborer or grette hym/doubtyng to retorne ty to hym yf he ſpake to ony perſone/he wolde not ſalowe hym/ne receyue hym ty to his celle. And by cauſe of his grete ſolycytude and ſtraytnelle he was ſo eſtraunged from other that ſome tyme/yf he had nede of brede/men gaaf hym none. And as men came from hermell/noo may bad hym to ete / how well that he hadde be accuſtomed to be bodey of theym that came. And alſo ty the tyme of hermell whiche is ay hote ſeaſon he coude not ſoo moche repe and labour/that ty the ende he coude haue ony lurde ty his celle. But what ſomeuer neceſſyte that he had he rendred alwayes thankynges vnto god/and had alwaye a conſtaunt and ſtrong courage to ſuppoute the neceſſyteres and aduerſyteres/wherfore our lorde ſeryng the grete paciēce of this holy may tobe awaye from hym the batayll of temptacyons/for ty ſocourynge hym ty his neceſſyteres.

¶ Dō a tyme amonge the other / he sente to hym a may / whiche knocked at his dore/and brought to hym a gre te quantyte of brede vpon a Lamele co mynge fro Egypte. The whiche thyn ge seeyng the holy fader/began to we pe sayeng. Ha my god J see well by the goodes that ouer largely thou sendest to me / that J am not worthy to bere the tribulacyons whiche thou sendest to thy seruytours. And whan his tri bulacyons and aduersytees were pas sed / his bretherē in theyr celles and in the chirce receyued hym/byddyng hym for to reste with theym. But for all that he moeued not moche / but sayd that neyther for aduersyte ne prospe rite/one ought not to enhaunce hym selfe / ne also yelde hym feyntfully. For none knoweth whan ne how lon ge thaduersytee or the prospervte shall endure. And ought not to deferre ony good werke whan it is begonne / but enforce hym tachyeue it / and to be vertuous/and not thynke that it be la bour or payne templope hym selfe to gete vertue.

¶ An other Relygyous brother de maunded an auncyent fader sayeng. Fayr fader what ought J to doo with my vayne cogytacyons and thoughtes/whiche oonly one houre suffre me not to be in reste in my celle. To whom the auncyent fader answered. My sone J counseyll the/that thou retour ne to withstande the temptacyons whi che shall come vpon the / and take la bour on the/and exercyse thy bodye in some handy werke / and with that thou praye god Incessauntly/in fayth ge and leyeng on hym thy thought / in maner that none seduce the to yssue out of thy celle. And to this purpose he rehersed how that there was a ponge seculer childe desyryng affectuously to be a Relygyous. And as he requyred & prayed his fader humbly/that it plea sed hym to suffre and lete hym entre in to relygyon. His fader wolde not encly ne to his Requeste. But tynably after that many of his kynnesmen & fren des that knewe thaffeccyon of the chil de / he was soo sore prellyd and requy red that he consented therto. Thenne the childe renounced all worldly thyn ges/and put hym selfe in a monastery in whiche he made hymselfe relygyous And þ dooy he began perfyghtly to do all that was requysyte & þought to do a vertuous may beyng in relygyon/as to fast and do many other abstynences And in effecte he abstreyned to ete two hole dayes in the weke / & in the other dayes he ete but ones oonly. The whi che abstynences seeyng his abbot/mer uayled gretly of his grete vertues/and prayled & thanked humbly our lorde. Alwaye after a certayne tyme/the sayd relygyo⁹ may desyryng to lyue more so lytaryly than he dyde amonge þ other Relygyouses/requyred & prayed his ab bot that he wolde gyue hym lycence to go dwelle in deserte in ay hermytage. To whom the abbot answered. A my childe thynke not at that/for þ mayst not bere ne sustreyne the temptacōns of the deuyll/ne the grete labours that be boueth a may to haue in lyuyng soly taryly. Remembryng also thy ponge age/þ shalt not mowe bere the fraudes

wnlyers and decepcyons of the deuyll of helle. And that werle is yt thou be ty delerte by hym assayled or tempted of ony cuyll temptacyons/thou shalt not fynde about the ne nyghe to the ony that may gyue to the ony comfor te or consolacyon. The Relygyous yong man heryng theie remonstrances. And notwithstondyng theym / he Requyred his abbot most Instauntly thay to fore that he wolde lete hym go And the abbot seryng that he myght not retayne hym/he prayed to our lord Jhesu cryste for hym/and gaaf to hym leue. After this he prayed thabbot that it myght pleale hym to depute some of his monkes that coude shewe to hym the waye. And how walkyng he ought te to condupte hym selfe. The abbot accordyng to his Requeil assygned to hym two monkes whiche wente with hym. And after that they by certayne Journeys walked thrugh the deiertes/ they became wery and trauayled by the occasyon of the grete hete/and were constrayned to lye on the grounde / and for grete watche they slept a lytyll They thus slepyng came to theym an Eygle whiche smote theym with his wynges. And that doon he fledde a lytyll tofore theym and taryed on the grounde. The two Relygyous monkes whiche conduyted the yonge brother beyng awaked by the touchynge of the sayd Eygle/sayd that he sholde arise/and shewed to hym the same eygle / and tolde to hym that it was an angell / delyryng that he sholde goo and folowe after hym. The whiche anone aroos and flewe a quarter of a myle tofore the relygyous brother and after rested on the grounde. And the yonge monke by his eye folowed after soo moche that he came to hym / the whiche of sleepyng/and walkyng after contynued by the space of thre houres the whiche passed / the Eygle fleme a waye on the ryghe honde of the Relygyous whiche folowed hym / and retourned after towarde hym. But nevertheiesse he folowed hym soo longe that he myght aperceyue hym. And after that he had lost the syghe of hym/ lokyng tofore hym he sawe thre trees of palme/and a welle by theym/where nyghe by was a lytyll cane or hole. Thenne he sayd to hym selfe / that it was a place/whiche our lorde had prepared for hym to lyue in solytarylp. And after entred in to the cane / and concluded to hym selfe to make residence. Jn the whiche he contynued fyue yere entierly / without seeyng of ony person. And without etyng of ony other mete or drynke/but dates and water of the sayd welle. But the deuyll envyous of his deuoute and vertuous lyfe / and delyryng to tourne hym to dampnacyon / came to hym in lykenesse of an aged fader hauyng a berde full and sterne vysage/whome seeyng the yong Relygyous man was greetly abasshed / and recommaunded hym selfe vnto god and aroos for to come to hym. The deuyll for to decepue hym sayd. Brother J praye the / lete vs fyrst make our prayers vnto god / and after prayer soo made by the sayd relygyous. The deuyll to aryeyng asked hym how long he had be in ye place

soyourmyng. To whom the relygyous
may answerde þ he had be there. di-
re. I mervayll sayd the deuyll / how it
may be þ thus longe tyme I haue not
knowen þ þ were my neyghbour / but
wythyn four dayes hytherward þ to me
is comen in myne ymagynacion / that
ther was some holy man dwellyng ny
ghe by me. And so I concluded to ser-
che & to come to þ for to deuyse & talke
with the for þ helth of my soule. And
this I telle to the my brother / that we
profyte nothyng holdyng vs in our
celles & caues. For we lyue as beestes / &
receyue not the body of our lord Jhesu
cryst / wherfor I doubte & fere strongly
but þ we be astraūged from hē þ so lon
ge absteyne vs fro the holy sacrament.
But I shall tell the what I thynke my
brod. Ther is from hens about a two
myle a monasterye / wherin bey many
prestes whom we may go see euery we-
ke ones / or in .xv. dayes / & there we shal
receyue þ worthy body of our lord Jhū
cryst / & þ doon we maye retourne in to
our celles. This deuylysshe counsayl
was agreable to þ relygyous yongman
And þ sondaye comen / the deuyll came
ayen to hē sayeng þ they sholde go to
the sayd monastery / & þ it was tyme to
departe / & so they wente forth. And in
goyng þ fonde a relygyous man of þ
sayd monasterye. After þ þ yong man
had made his prayer in þ place / he aro
se & lokyng about hē he fonde not hē
þ was come with hē / þ whiche was va
nysshed awaye. And thought in hē self
þ he was goon out of þ monastery for
some necessyte / & he abode for hē longe
& seeyng þ he cam not / he wente ma-
kyng dylygence to fynde hē. And after
enquyred of the monkes after hym in
asskyng theym / yf they had seen ony
olde fader comen in to the chirche / the
whiche relygyous men answerd to hē
that they had seen none but hē oonly.
Thenne the yong religyous man knew
wel that it was the deuyll / & began
to saye in hym self. Loo by what sub-
tylte & malyce the deuyll hath made
me to go out of my cell / but neuerthe-
les I sette not moche therby. For I am
comen hyther for to do & accomplysshe
a good werke / that is to wyte for to re-
ceyue the precyous body of my sauyour
Jhesu cryste / whom I shall receyue yf
it please hym / and after retourne in to
my celle. The masse sayd & done in the
sayd monasterye. And after þ he had
receyued the holy sacrament / the sayd
yong man wolde haue retourned in to
his celle / but thabbot retayned & wolde
not suffre hym to go / tyll that he had
taken his refeccyon. And whiche refec-
cyon taken & graces sayd to god / he to
ke leue of the sayd abbot & of his rely
gyous monkes for to go in to his celle.
And in retournyng þ deuyl cam to hē
ayen in þ forme & lykenesse of a yong
seculer man. And by a maner fayned
for to come to his dampnable Intency
on began to beholde hym ententyuely
from the toppe of the hede vnto his fe-
te. And sayeng these wordes that the
yong Relygyous man myght well he-
re. Is this he þ hath so longe be soughte
or is it he not. And in sayeng these wor
des / he contynuelly beheld more enten
tyfly than he dyde before. For whiche
cause the brother seeyng that / sayd
to hym what moeued the thus to be-
holde me. To whome the deuyll

anſwerred. I byleue ſayr fader that ye
knowe me not / wherof I am not lose
abaſſhed ne aſtonyed / for ye can
not well knowe me/ſeeyng the longe tyme
that ye ſawe me/neuertheleſſe I knowe
you well/for I am nyght neyghbour
to your hous. And ferthermore he na-
med his fader & his moder/& a lyſter þ
he had by theyr names/& theyr ſeruan
tes alſo in ſayng to hȳ / was not your
fader called thus & your moder by this
name/& your lyſter in this wyſe / and
thus theyr ſeruytours. Wy frende I aſ-
ſure you / þ your moder & lyſter deyed
thre yere agoon. And your fader depar
ted out of this worlde but late. And he
hath ordeyned you his heyre & made
you his executour for to dyſpoſe well
his goodes for þ helth of his ſoule / he
coude not leue me lette thȳ in a better
hāde than in yours/whiche be my holy
may/& þ haue gyuen ouer & forſaken þ
worlde & all worldly goodes for to wal
ke & folowe þ waye of Jheſu cryſte/ho
pyng þ for the grete loue & charyte/that
ye haue to hym/ye ſhall be beſy & dyly
gent for to dyſtrybute & gyue in almeſ
ſe by good & ryght dyſcretiō his goodes
to the poore & nedy ſeruaūtes of god.
And for this cauſe he ordeyned þ one
ſholde come to you for to do for his la
ſte this requeſt/& in folowyng the ſayd
ordynaūce many meſſagers haue ben
in dyuerſe places for to fynde you/but
they coude not here of you/ſo it is hap
ped þ in comȳg in to theſe parties/for
certayn cheſtes I haue foūde you here
Wherfor moeued of charite & cōpaſſion
& conſyderȳg þ grete truſt þ your faū
hath in you. I haue be moeued to telle
it you/& therfore tarye not/but for to
fulfyll the wyll & teſtament of your fa
der/& go to his hous/& telle all that he
hath/for to dele & dyſtrybute to poore
peple after his holy deuocīō. To whō
me þ ryghtyous yong man anſwerd/þ
it was not to hȳ neceſſary to retorne to
þ worlde / & þ he wolde not go thyder
And therupon the deuyll repyred ayen
ſayeng to hym/þ yf by his negligence/
þ goodes of his faū were loſt & dyſpey-
pied without to be gyuen to the poore
people as he had ordeyned / he ſholde
therfor gyue a rekenyng ones to our
god. And ferthermore he ſayd to hym
theſe wordes/what harme ſay I yf I ex
horte & admoneſte the þ þ come as a go
de & trewe dyſpēſatour & dyſtrybutour
to þ poore people þ goodes of thy fader
lyke as he truſted to þ þ his goodes ſhol
de not haue ben myſchyeuouſly waſted
& conſumed by vycyous perſones. See
what charge mayſt þ renne in by thyn
ordynaūce in ſo doyng. Thou knoweſt
that þ mayſt in this thyng gete grete
merȳte for the helth of thy ſoule. And
whan þ ſhalt haue that doon/þ ſhalt
mowe retourne ayen in to thy celle. Fy
nably this yong Relygyous man was
by the deuyll in ſuche wyſe deceyued &
begyled/that he was contente to go ho
me to the hous of his fader/for to doo
and fulfyll that whiche the deuyll had
ſayd to hym. And in dede he departed
from his hermytage/and with the de-
uyll he cam in to the cyte/in whiche he
was born/in the whiche where tofore re
he cam in to his faders hous the deuyll
departed from hȳ. And after wetyng
þ his faū had be dede / entred in to the
hous for to do þ whiche he had enter-
pryſed/but he foūde his faū a lyue and

ly good poynt/the whiche knewe not the yong relygyous/but asked what he was. Thenne this yong relygyo⁹ may sore troubled knowyng that he had be tryll ledncer & deceyued by the deuyll/ coude not answere to his fad̄ one word̄e. That seeyng his fader that he answered not/began to aske ayen of hȳ whens he was. To whom all confused he answered that he was his sone/ & thenne his fader asked hym why he was retourned from his hermytage/& bycause he was ashamed to saye hym the trouthe/ created hym & sayd that for grete loue ꝑ he had to hym he was come for to see hym. Thus thenne this yong Relygyous may abode in his faders hous a certayne tyme duryng the whiche in conuersyng among worldly chynges he was peruerted & in suche wyse abused by the fende of helle that he fylle in to the synne of fornycacȳ/ ꝑ whiche thyng comey to ꝑ knowloge of his fader/he was of hym ryght rygourously entreated. But neuertheles he lette not therby/ne dyde therfore no penaūce. And obstynat in his synne/ not feryng god ne ꝑ shame of the world/retorned nomore in to his hermytage but lyued dyssolutely to the grete peryll & dāpnacȳ of his soule. And this hystorye recyteth ꝑ sayd olde fader for to coūseyll & persuade a yong relygyo⁹ man whiche had asked of hȳ coūseyll how he sholde resyste his temptacȳns/ & that he sholde neuer departe out of his celle for ony maner tēptacȳ what soeuer the deuyll dyde to hym.

¶ Some certayn seculer men camē in to deserte vnto a venerable olde fad̄/& asked of hȳ how he lyued & conduyted hym in his celle or hermytage/& yf he was well content of his astate in whiche he suffred so moche payn. The whiche olde fader answered to them/that he had no cause to be ylle content/seeyng that in trauayllyng and labouryng he myght gete the glorye of heuen/& eschewe eternall dampnacȳ/sayng forther more that all the labour and trauayll that he had suffred in his hermytage/ and yet had entente to suffre & endure/ though it were to the deth/it were not suffysaūt to compare to a Journeye of the sorouefull tourmentes that bey prepared to myserable synners/the which for ther outrageous crysmes & trespaces shalbe perpetuelly dampned with ꝑ horryble fendes of helle.

¶ Ly other olde fad̄ sayd that the olde faders transported not themselfe from one place to ay other/but yf by aduenture and prynceypally for thre causes. The fyrst was whan ony was angry with his brother/and he had done all his deuour to pacyfye hym/and neuer theiesse was not contente with hym/ Jn this caas for to eschewe the daūger of his soule he ought to departe & leue the place. That other was whan that a relygyous may was ouer moche knowen & prayed for his werkes/to thende that he eschewe the synne of vayne glorye. And the thyrde whan he is cupyl ruled/& that he hath cōmysed the synne of lecherye.

¶ A yong brother requyred on a tyme of the holy fad̄ Arsenye/that he wolde gyue to hym coūseyll/how he ought to byhaue hȳ/& sayd ꝑ he was in contynuell affliccyon/bycause ꝑ his conscyence prycked hȳ sayng thus/wherfor fastest

thou not/wherfor labourest thou not/& why goost þ̄ not to dyner þ̄ sicke people seest that they ben þ̄ membres of whiche ben worthy to be prayed & to haue reward. The holy fad̄ consyderyng þ̄ in the ymagynacons were decrees of the deuyll sayd to hym. My frende go ete & drynke yt þ̄ mayst not fall/but aboue all thynges/kepe þ̄ from goyng out of thy celle. For in persuerynge & there cō tynuyng thy residence/þ̄ shalt come to þ̄ state of perfeccōn. So thenne þ̄ bro̅ went forth/& whan he had made con-tynuell residence by the space of thre dayes in his sayd celle/he fouūde hym-self greetly ennoyed & grieued. But neuer theleste desyrynge to abyde/he dyde so moche þ̄ he foūde a fewe palmes/þ̄ whi che he tepryd/& þ̄ next daye folowynge he made mattes/& as he was in makynge ther-of/he had hūgre/& for to cōstrayne hymself to fast/he sayd to hymself/þ̄ he had a fewe moo palmes/whome he wolde dyspose & ordeyne for to sette a werke/& after he wolde ete. After þ̄ he had wrought þ̄ he sayd þ̄ yet he sholde not ete/tyll þ̄ he had a lytyll redde & prayd. And whan he had a lytyll redde he began to plaimodye / & soone after he beyng appeased of his fantasyes/he tobe mete & began to ete. And in this maner by þ̄ helpe of god whiche sawe his good purpose / he prouffyted in vertue wyse/þ̄ he fonde hymself well dyspo sed to abyde & tarye in his celle/& to do þ̄/whiche he ought to do after þ̄ Institu cōns of his order/& trusted in hymself/þ̄ temptacons þ̄ sholde come to hym/myght be beten-tull to hym yf he resysted them/ he tobe in hymself so good corage/that lightly he ouercame them & surmounted.

¶ An other aegred fader was demaun ded by a yong religyous brother. From whens it myght procede/that a Relyge grous persone beyng abydyng & resy dent in his celle suffred & hath so grete greuaunce. To whome he answered. þ̄ hast not yet seen ne well consydered in thy thought þ̄ generall resurrecōn to come/ne hast not enbaned þ̄ tormē tes þ̄ thenne shall be made redy to them that shall be thenne perpetually tormē ted. Certaynly yf þ̄ haddest well seen & consydered theym/it sholde nothyng greue ne ennoye the to be in thy celle/& suppose yet that it were so full of wor mes that þ̄ sholdest be therin vnto thy nexte thou sholdest endure it / and be neuer ennoyed.

¶ Some Relygyous persones hauyng compassyon of the grete trauayll and payne / that in ouermoche labouryng ay holy fader suffred they prayed hym a lytyll for to rest/and leue somoche to trauayle. To whom he answered. My childern I praye you to byleue me of þ̄ I shall now saye to you. I assure you that the holy fader Abraham / whiche all his lyfe contynued in grete labours for to gete þ̄ souerayne helth of his soule/whan he shall see þ̄ grete & excellent yefres of god in the eternall glorye/he shall repente hym & shall be moche dys playsaūt of that he hath not take ay hym more greter labours & payne that he hath yet had.

¶ An other brother asked ay ancyent holy fader/how he sholde byhaue hym with his cogytacons & thoughtes whi che made hym so doubtfull & inconstaūt that he was in contynuell tribulacō. To whom þ̄ aegred fad̄ answered. My

frende holde & kepe the in thy celle / & lette nought though dyuerse thoughtes assayllen the/for þ shall not perysshe yf þ kepe þ therin. And yf þ yssue & go out as well shall they assayle þ without as within. And lyke as þ femall asse whi che is bounde/goeth not after her ronge fole/whiche goth at large where it wyll & renneth all about/alwaye it cometh ayen to þ mos. In lykewyse þ tẽpta cõs followeth alwaye þ relygyous & so lytary persone. And how well þ he be assayled & be made to varye/yet hath he no cause to perysshe/for seen þ he de parte not out of his celle/& that for the loue of god he enforce hym selfe to a byde & constantly reteine theym behyn de hym.

¶ Ther was an olde holy fader whi che had no water nygh to hym by .xij. englysshe myle. And on a tyme in go ynge to the fountayne for to drawe and fetche water/he found hymself soo feble that whan he was there/vnneth & with grete payne he myght retourne home. And consyderyng in hymself the grete trauayll þ he had for to goo & come so ferre he layd in hymself these wordes what nede is it for to go so ferre & with so grete payne for to fetche water/cer taynly I shall no more come so ferre/ but I shall come & dyspose me to come hyther & dwelle here at myn ease. And after þ he had so sayd/he sawe a ronge man as hym semed that folowed hym/ & in folowyng nombred & acompted his steppes & paas. The olde fad that seeyng asked hym what he was/to whos me he answered to hym that he was an angell of god / whiche had sente hym thyder for to nombre his paas & to gy ue to hym his rewarde. The whiche an swere herde by the olde fader / he toke in hymself strength of corage/& in hope to gete þ gretter rewarde for the payne þ he toke in gooyng to fetche þ water at the sayd well/he wente to make his habytacõn more ferther than it was a fore. Some olde fads by maner of In struccõn sayden/yf ony temptacõns co me vpon the in the place where þ dwel lest/þ oughtest not for that to leue it / for yf þ so do/in what someuer place þ þ shalt go/thou shalt fynde to fore the that whiche that þ supposedest to flee & elchewe/but þ oughtest to be pacyen te in resystynge it vnto the tyme that the temptacõns be gooy/to thende that thy departyng be not cause of sklaun der to other.

¶ An other Relygyous brother there was whiche amonge his felawes was not pesyble/but oftentymes was moe ued & prouoked to wrath & yre/wherfo re he concluded in hym selfe on a tyme that he wolde goo dwelle in a solytary place alone/that thenne whan I shall be without companye ther shall be noo persone that shall say ony thyng to me ne to whom I ought to saye ony thyn ge. Thenne after lycence gotey he de parted fro his monasterye/he wente & dwelled allone in a caue. And after þ he had dwelled a lytyll whyle/he sette on the grounde a lytyll potte whiche he had fylled with water/& sodaynly the potte fylle doun in suche wyse that the water was shedde/and the Relygyous persone seeyng þ/fyllyd his potte ayen and anone fylle doun as it dyde to fore and yet he fyllyd it the thyrde tyme/ and the water was shedde agayne.

Thenne he was sore moeued in harye & yet þ he coude not be content/but in his angre & passyon toke the pot & therwe it ayenst the grounde & brake it to peces And after whan his passyon was passed he knewe þ the spyryte of wrath & deuelysshe mocked with hym/wherfor seeyng þ in solytude & beyng alone as well as in cõpanye he was alwaye ouercome of this yrous passyon/wherfor he concluded þ he sholde retourne & abyde with his brethern/knowyng that euery where & ouer all/labour is necessarye & pacyence. And for to haue the sayd pacyence/euery man ought to labour by the helpe of god.

¶ An other Relygyouse persone asked of an holy fader to gyue to hym some remedye vpon that he coude not do ony good werke þ appertayned to doo to a right good & vertuous relygyouse/but was detayned and bywrapped in suche slouth & negligence/þ he was contente to passe þ tyme in eteyng & drynkyng & in slepyng. And aboue this ther cam in hȳ Infenyte thoughte foule & dyshoneste of whiche he was so afflycte & tormented þ yf he hegan ony good werke/anoy he lefte it/& was translated fro thoughte to thoughte/in suche wyse þ he had in hȳ neyther stedfastnes ne constaūce. The aged fad sayd to hȳ. Broder go & abyde in thy celle/& do that þ mayst without perturbacõy. Certaynly/that hytell good þ þ enforcest the to do now shalbe to the as medeful for to be saued as were to the abbot Anthonye þ grete good werkes þ he made whan he was in thermytage. And with this I haue in god this trust & affyaūce/that who soeuer for honour & loue of his name kepe hȳ solytaryly in his celle/& enforceth hym to kepe his conscyence/he shall fynde hȳ felicite in the place of sayn Anthonye.

¶ An ancyent fad was asked of a yonge Relygyous persone/how he myght kepe hȳ felicite from sklaunder/whan he sawe ony relygyous persone retorne ageyn to the worlde. To whom he answerde that a Relygyous persone þ wyll be cõstant & not varye/in seeyng a relygyous persone retorne in to the worlde/ought to beholde & consyder a chase or cours of houndes þ renne after an hare. Amonge the whiche oftentymes ther is one/the whiche all alone seeyng the hare/so lowerth after in rennyng with all dylygence. The other houndes þ see the houde renne/how be it þ they haue not ne perceyued the hare/yet sometyme renne after the houde & folowe hȳ aferre/& neuertheles they perysshe not but retorne & abyde behynde. This notwithstandyng the houde whiche hath seen the hare/& leueth not the syght of hȳ/alwaye purlueth hȳ vnto that he hath take hȳ/& toureth not from his course ne from his entencyon. For he taketh none hede ne retcheth not though they abyde behynde or yf they retourne/for thaffectiõ þ he hath to purlue his praye in purluyng of þ whiche/he fereth neyther to tumble ne to falle/but alwaye relyeueth hȳ selfe & passeth fouth without feryng of hedges or bussches/how be it þ sometyme he be hurte with thornes þ he fyndeth in his waye/nethers he letteth not therby tyll that he hath taken the hare. ¶ In lyke wyse the relygyous persone or other þ seketh ouer loude Jhū cryste/that is to wyte he that

delyteth by good werkes to obteyne his grace Incessantly applye his entente to be scourged & tourmented by penaūce/& passe lyghtly all the sclaūdres that may come to hym/vnto the tyme that he come to the glorye celestyall/& in comyng to the same he take Jhesu cryste at that cours / that is to wyte in rennyng after hym/& in folowyng hē by good maners. And thenne that he come to ꝑ same Joye/he take his praye whiche is the fruycyon of his precyous vysyon / in the whiche delyteth all the court celestyall.

¶ Ay other aged fader sayd that lyke as a tree whiche is ofte displaunted & transposted from one grouūde to ay other may bere no fruyte. Lykewyse the relygyous persone that ofte goth from one place to ay other may not prouffyte ne doo ony werke that is helthfull.

¶ Ther was a relygyous persone whiche fonde hym strongly oppressed and tempted to leue his monastery. And for as moche as he myght not well withstande it / he declared to ay olde fader askyng hym herupon some remedye/ the whiche counseyled hym that he shulde go to his celle/& that he shulde leye his bodye to wedde that he shulde not go out. And in so doyng he shulde paye hīselfe to cast his thoughtes away & say to his body that he shulde thynke all that he wolde sauf oonly that he go not out of his celle. And in so doyng the sayd Relygyous vaynquyssched the sayd temptacyon.

¶ Ay other aged fader sayd that the celle of a relygyous persone is lykened to ꝑ furnays or chemyney of Babylon where the thre childern Sydrac. Mysacll/and Abdenago fonde the sone of god whiche kepte theym from brennyge. Or elys to the bussshe/pyler/or cloude in whiche god spack to Moyses.

¶ A relygyous persone was tempted contynuelly by the space of .ix. yere for to forsake ꝑ company of his brethern. And to that ende euery daye he dyde of his pyche or shynne in the whiche after his rule he hadde be accustomed to lye & slepe in. And whan it was cuyt he sayd to hym selfe. I shall departe & go hens to morw/& on the morw I shall abyde yet this daye for the loue of god And whan he had contynued thus in this vexacyon by the space of .ix. yere in doyng euery daye as sayd is/our lorde tolke awaye from hym that temptacyon.

¶ Ay other Relygyous by force of tēptacōns fonde hē selfe so troubled that he lost & lefte ꝑ rule of relygyon. And lyuyng dyssolutely/as he wolde somtyme sette hymselfe to do well & come agayn to lyue Relygyously/his temptacōns letted hym/wherfore he had grete sorowe. And in bewaylyng the tyme ꝑ he had lost & wasted in lyuīg myschaūcly sayd in hym selfe. Alas whan shall I fynde my selfe in suche astate as I was wonte to be. And in makyng suche sorowe he purposed to amende hym selfe. But neuertheles he had a corage so slouth / that he coude not ne wolde take ayen his relygyous lyfe/wherfore on a daye he transported hym vnto an holy aged fader / to whom he reherced all his mysserable lyfe/& how he coude not put hym to lyue well. The aged fader knowyng his myschaunt caas for to reduce hym to good lyfe/recoūted to

hym suche an exaumple as foloweth.

¶ Ther was a man sometyme/whiche had a fayr pyece of londe/the whiche he lefte by his grete necligence tourne to to so grete ruyne that hit was ouer charged & growen with thystles/thornes/and grete buysshes. Thynkyng on this caas/a certayne tyme after he concluded þ he wolde sette ayen in value þ same pyece of londe. And sayd to his sone that he sholde go see in what astate it was/& that he sholde make diligence to wede & take away the thystles & buysshes/& refresshe it. Thenne he sayenyng to wyll obeye his fader/went to the sayd pyece of londe. And as he beheld the grete multytude of thornes buysshes & thystles that grewe therin/he fonde hym self so slouth & feble of corage/that he coude not begynne to werke/sayneg in hym self thus. A lorde god how shall it be to me possyble to stubbe & make clene this pyece of londe here. Certaynely I shall neuer conne make an ende therof/and leyde hym self down on the grounde by slouthe & lachesse/& began to slepe. And so contynued many dayes without doynge of ony labour. And the fader desyryng to see what his sone had done in the sayd londe. On a daye he wente thyder/& fonde that he had nothyng laboured/& asked hym why he had noothyng done. And he answerd to hym wenyng to saue hym/þ whan he was come & had seen the grete habundaunce of thystles & thornes/he coude not enterprise soo grete labour/& for þ cause he leyed hym down & slept. His fader herynge his answere/reproued hym of his slouth & lachednes/& sayd to hym þ he sholde begynne to labour/& sholde not do but a certayn oure daye/& as muche an other daye/vpon whiche he soo dyde in obeyng the commaundement of his fader. And whan he sawe in laborying that it began to amende/he token therin grete plesayr/þ in short tyme/it was refresshyd & made clene. Now lyke wyle my brother sayd the olde fader. It behoueth to the a lytyll & lytyll to werke/& in so dooyng the corage shall not fayle the/& god by his holy grace shall restore the in to thy former astate This herynge the religyous man toke leue of the holy fader in thankyng hym meekely & in good pacyence. And with grete constaūce made reparacion in his celle/& began to werke lyke as the holy fad̄ had instruct & taught hym. And in this maner fyndyng rest/he was promoted by our lorde to right deuout & vertuous lyfe.

¶ There was an olde fad̄ the whiche had be accustomed to be ofte enfebled by sekenes. And it happed þ it was the plesayr of god þ duryng an hole yere he was hooll & in good poynt without to be touched ne greeued with ony bodely sekenes. And consyderyng in hym self þ he was in ouer grete helth he entred for this cause in a grete melancolye/of the whiche he was strongly tourmented/& wepte sayeng þ god had left & forgoten hym bycause that he vysyted hym no more with sekenes.

¶ An other aged holy fader sayd þ an other broder was by the space of .xx. yere so sharply tempted of cupyll & dyshonest̄ temptacions that he myght nomore withstande ne resyste therin. And thynkyng on his caas of the fere and

herde that he had / he ranne in to dyſ
payr/& Jugyng hym ſelfe to be damp
ned ſayd in hym ſelfe. Now ſee J well/
that my ſoule is loſt for euer. And lyth
that it is ſoo that ther is noo remedye
J am a fooll and abule my well my
ſelfe to abyde and kepe me here. Come
therof what it ſhall J wyll retourne to
the worlde / and lette hym ſelfe oy the
waye for to goo. And anone he herde a
boys that ſayd to hȳ. Poore may why
ther gooſt thou/herkene to me/and by
leue that J ſhal ſaye to the. J wyll that
thou wyte/that the temptacyons that
thou haſt theſe .xx. yere bory and ſuf
fred/were fayre crownes for to crowne
the in the euerlaſtyng glorye. And ther
fore J exhorte the and admoneſte that
thou retorne in to thy celle/and do al
waye penaunce and J ſhall releue the
of thy euyll thoughtes. By the whiche
example that one ought neuer to de
ſpayre of the mercy of god / and alſo
one ought to haue good hope of retry
bucyon whan he is tempted of euyll
thoughtes / ſoo that he enforce hym to
withſtande theym with all dylygence.
For in ſo doyeng he deſerueth to be ex
cellently crowned in the Royalme of
heuen.

¶ In the partyes of Thebayde there
was an aged holy fader whiche dwel
led in a depe folle or caue/with whom
dwelled one his diſcyple well approued
in holy lyfe and converſacyon. Now
this holy fader hadde a cuſtome euery
daye / and alſo at euen to enſeyne and
teche his diſcyple/& to admoneſte hym
to helthfull and prouffytable werkes
for his ſoule. And after they put theym
ſelfe to praye to god and make de
voute prayers. And that doon the holy
fader gaaf hym leue to go & ſlepe a ly
tyll & reſt hym.

¶ On a tyme amonge the other it hap
pened that ſome perſones ſeculer well
aduertyſed of the holy lyfe of the ſayd
fader camen for to ſee hȳ for to haue
in theyr aduerſytees ſome conſolacyon
And after that he had cõforted theym
& were departed from hȳ/he called his
diſcyple to talke with hȳ for his helth
lyke as he had be acuſtomed to do/& by
cauſe it was late in ſpekyng to him he
tyll a ſlepe. But notwithſtandyn
ge / his diſcyple departed not tarying
tyll the olde fader ſholde awake for to
deuyſe with hȳ & to make theyr pray
ers after theyr cuſtome. As thenne the
ſayd holy fader ſlepte/his diſcyple aby
dyng a longe whyle by hȳ was temp
ted to go to his reſte, netheleſſe he with
ſtode the temptacõy/& concluded to a
byde and tarye tyll the holy fader was
awaked/& notw.itſtondyng this dely
beracõy he was thus tẽpted vnto .vij.
tymes/& all .vij. tymes he withſtode it
ſuche wyſe þ he ſurmoũted þ ſayd tẽp
tacõy. Soo it happed þ the myddyght
paſſed þ holy fader awoke/& ſawe his
diſcyple ſyttyng by hȳ/whom he aſked
why he wente not to ſlepe. To whom
he anſwered þ he had no wyll to go/by
cauſe he had gyue him no lycence. And
wherfore ſayd þ holy fad̃ hath þ not a
waked me/bycauſe ſayd þ diſcyple þ J
dredde to trouble or do ony gryef to þ.
Theſe wordes ſayd/they begay to ſay
theyr matynes/þ whiche ſayd & achye
ued/the holy fader lete his diſcyple go.
The ſayd holy fad̃ thenne beyng allo
ne in his couche was rauyſſhed in ſpy

ryte. And to this rauyllhement he sa-
we a vysyon/in the whiche appered a
faye yongling whiche shewed to hē a
playne place in glorye/in whiche amō
ge other lettes/ther was one excellent/
wherin satte no persone/& vpon ꝑ sete
ther were sette .viij. crownes ryche &
lumptuous / the whiche seeyng ꝑ holy
fader asked hym ꝑ shewed therin to hē
to whom they belonged. And he ansu-
red to hym/ꝑ they were belongyng to
his dyscyple/& ꝑ our lord for the extry-
ducōn of his holy lyfe & good cōuersa-
cōn had gyuen theym to hē/& had as-
sygned his place in that fayre syege on
whiche were the crownes. The whiche
thynges beyng the holy fad was mer-
uayllously abasshed/& all feruentli cal-
led his dyscyple & asked hē what thyn
ge he had done that nyght. To whom
he ansuered. Fayre fader pardone me
yf it please you I haue nothyng doon.
The holy fader estemyng that the dys-
cyple by his humylyte wolde not cōfes-
se that he asked of hym/sayd to hym/
byleue me. I shall not leue the in peas/
yf ꝑ saye not to me what thyng ꝑ hast
doon or thought this nyght. To whos-
me the dyscyple wyst not what to an-
swere bycause he had done noo thyng.
Neuertheles he aduysed hym selfe to
telle hym the wyll ꝑ he had had in this
maner. My fader I requyre the of par-
done / certaynly I haue nothyng done
sauf oonly this nyght as ꝑ slepertst. I
beyng beside the / bycause it was late
I had be meued & constrayned by my
vayne thoughtes and cogytacōns not
oonly one tyme/but vnto the .vij. tyme
for to haue lefte the slepyng/and haue
goon to reste me. But neuertheles for
as moche as I had no leue of the/as I
haue be accustomed. I had not wylled
to go/but in obseruyng & kepyng myn
obedyence towarde the/and in betyng
doun myn affeccyons/dyde constrayne
my selfe to holde cōpanye with ꝑ vnto
the tyme ꝑ ꝑ were awaked. The holy
fad heryng these wordes anone vnder-
de by ꝑ vysyon ꝑ he had/that at euery
tyme ꝑ ꝑ dyscyple had refused his tē-
tacyons he had obteyned a crowne of
god/& therfore he had graūted to hym
vij. crownes of golde ꝑ he had seen in
ꝑ sayd vysyon/but neuertheles he sayd
nothyng ne shewed it to his dyscyple
for his veylyte & prouffyte/doubtyng ꝑ
yf ony had tolde hē therof/he paradu-
ture myght falle in the synne of vayne
glorye/by whiche he myght lese ꝑ mer-
te ꝑ he had gotē whiche tofore in sayd
neuertheles he coude not kepe hē from
receyuyng to some olde fads his spyryta
ell frendes to thende to gyue knowle-
che ꝑ for suche spyrill werkes whan they
ben constantly done & in good perseue
rāūce/god whiche is so lyberall & grete
rewarder promyseth fyrst to vs so gre-
tely for to crowne vs w' so many crow
nes in ꝑ glorye souerayne. Thenne is it
good & moche profytable to euery cry-
sten man to refreyne his passyons & cō
strayne hym to lyue vertuously for the
honour of god. For as sayth the holy
scrypture/the Royame of heuen wolde
be gotē by force/& the whiche ben cō-
stante & corageously assayllen rauysshe
it & taken it by violence.

¶ An other olde fader solytary whiche
dwelled allone/was on a tyme strong
ly seke. And bycause ꝑ he had no perso
ne to serue hē was cōstrayned to aryse

for to take suche refrecthy as he fode in his celle/& so he dyde certayne dayes after his pollydyrite. Frayaly he became so feble þ he myght nomore helpe hym selfe. Soo .xxx. dayes duryng he was in this poureté. Our lord seeyng his right grete payenter/& þ none of his brethry had none remembraūce of hȳ/therfor he sente his angell whiche admynystred & serued hȳ duryng .vij. dayes in all thȳges þ to hȳ was necessarye. Atte laste some of the brethery of the holy faō remembred hȳ / whiche had theyr celles & habytacions nygh to hym/& had not in longe tyme seen hȳ/cōcluded for to go & see hym for to wyte yf he had ony necessyte. And whan they were come to his celle & knocked atte þ dore for to entre in. The angell anone departed frō hym. And þ holy faō seeyng þ began to crye to þ layd brethern/he lyeng in his couche & layd to theym My brethern I pray you go your waye. They herynge his answere & delyrynge to knowe how he dyde lyfte vp þ dore from of þ hengis/& entred in. And after asked hym why he so cryed. To whom he answered þ he had be .xxx. dayes seke durēg þ whiche nomay had vysyted hȳ. And after the .xxx. passed our lord had sente hȳ his angell whiche had entreated hȳ moche swetely in seruyng to hȳ by the space of .vij. dayes/& this is thenne the vij. daye/but as soone as he herde you were done he departed from hȳ. And in sayeng these wordes he rendred & gaaf vp his soule to god/the same brethern beyng present. The whiche meruaillēg theym selfe glorifyeden the name of god in sayeng/þ he neuer faylleth thē that lettry in hym theyr hope.

¶ My aged fader sayd/yf þ he taken & suffreth payne of ony bodely sekenesse/therfor gyue not thy selfe as ouercomē & consydere þ yf god wyll þ þ be enfebled in thy bodye/he doth it for thy vtylyte & prouffyte. Therfore þ oughtest not take it grutchyngly ne displeasaūtly/knowest þ not well þ he hath ofte cure & dylygence for to purueye in thy necessytees after þ þ hast nede for thy helth/wetest þ not well also þ þ mayst not lyue without hȳ. Here þ thenne payentely the Infyrmytees þ he sendeth to the/in prayeng hȳ humbly þ it plese hȳ to gyue to the þ whiche is expedyent & necessary. And also þ þ do alway his wyll/without ony thyng to do contrarye/& holde the solytaryly & in pacyence in thy celle etyng in charyte that whiche þ mayst gete.

¶ My other olde faō recyted þ he beyng in þ cyte of orrinque on a saterday at euyn/ther cam moche poore people for to aske almesse of deuoute creatures / they beyng & slepyng in a comyn place / where as one amonge the other whiche had a vnthryfty macte/of whiche vpon halfe wherof he laye/and of thother halfe he couered hȳ for þ colde whiche was thēne extremely grete/the same poore creature beyng cōstrayned to aryse for to make his vryne/cōplayned in hym selfe of the grete colde / in sayng to our lorde. My god I thanke the of the goodes þ it pleaseth the to do to me. How many ryche men ben now in this worlde that for theyr trespaces or other caas to theym happed be now prysoners/& haue theyr legges fethered in stockes & in grete feteres of yron/the whiche greeue & ennoye them/and

hane noo leyser to do ꝑ to make theyr
ayrement whay they nede. And as tou
chyng to me / ꝓ shall no so moche good
to me ꝓ I any thanke ꝑ fare as ay Em
perour stratchyng my fete to my ease /
ꝑ walkyng where as it pleaſe me. And
thele wordes layd ꝓ holy fad ꝓ had her
de theym. Incontynent departed ꝑ ca
me ꝑ rehersed theym his busshery whi
che were therby merwayllously well e
dyfyed.

¶ Ay other brod asked oy a tyme ay
olde fader ty demaūdyng hꝫ what he
sholde do / yf he were ty ony place solys
tary what somener trybulacoy or temp
tacoy cam vpoy hꝫ / the whiche he well
ferred as he layd / lery ꝓ he had no per
sone that myght conforte hꝫ or that he
myght truste to / me to whom he myght
declare his aduerſyte. To whom ꝓ ho
ly fad answered. My brod it behoueth
to ꝓ al waye to byleue stedfastly ty god
And yf ꝓ truſt ty hꝫ ꝑ praye to hꝫ ꝑ re
quyryng ty good charyte / he shall con
forte the by his angell whiche he shall
sende to ꝓ with his grace. And further
more he layd to hꝫ ꝓ oy a tyme he her
de saye / ꝓ ty Sychye suche a cans was
happed of a relygyous persone solytary
that suffred many temptacons / ꝑ had
noon Relygyous by hym to whom he
myght truſt ne to confeſſe hꝫ to / wher
fore oftymes he dyspoled hꝫ to go his
waye / but bycause he had ofte relyſte it
oy a nyght among ꝓ other appeered to
hꝫ ꝓ grace of our lorde ty ꝓ lykenes of
a virgyne / whiche prayeng hꝫ affectu
ously layd to hꝫ thus. My frende goo
not out of thy celle / but syte here with
me. For of ꝓ thyng ꝓ ꝓ hast herde / shall
come to the none cupll / the whiche rely
gyous bodes gyuyng fayth to her wor
des / concluded to abyde / ꝑ anone his
herte was alledged.

¶ Here folowyth ay other lytyll treaty
le conteynyng that no thyng sholde be
doon for exaltacoy or vayne glorye.



¶ Aynt Anthonye beyng ty dele
te was oy a tyme aduertyſed ꝓ
a Relygyous persone whiche
had alwaye be reputed vertuous had
done a myracle by exaltacoy or vayne glo
rye ty this maner / he seeyng some aged
faders walkyng ꝑ gooyng with grete
payn / cōmaūded some wylde asses whi
che were about by theyr way that they
sholde transporte them toward theym
ꝑ bryng theym to hꝫ. The whiche my
racle the sayd olde faders notefyed
to Saynt Anthonye / whiche layd to
theym suche wordes or lyberupsle ty sub
stancne. This mouke to myn aduyſe

is lyberneth to a shyppe lader with alle gooders/of ꝑ whiche is nomay certayn ꝑ it shall come to porte salewe. Certayne tyme after Saynt Anthonye seeyng byfore hy spyryte of reuelacõy or other wyse this yonge Religyous may to be soone departed by deth fro thaduersytees of this worlde / & began sodaynly to waylle & wepe & drawe his herr & make merueylious lamentacõns/ꝑ whiche thyng seeyng his dyscyples/& not knowyng ꝑ cause of his weppynges & waylynges axed hym wherfor he wepte. To whom he answered/ꝑ a grete pyler of the churche was thenne falle/hy sayeng to theym furthermore. Goo ye towarde ꝑ religyous broꝺ/whiche made ꝑ other daye ꝑ myracle of the wylde asses & ye shall see hy what astate he is now The same dyscyples obeyng to saynt Anthonye wente forth theyr waye & came to this yong religyous man/whome they fonde lyeng vpon a matte & wepyng bytterly ꝑ grete synne ꝑ he had doon. And he seeyng the dyscyples of saynt Anthonye sayd to theym. I praye you my brethern saye to the olde fadꝺ ꝑ he will praye to god for me / ꝑ it may please hym to gyue me respyte of .x. dayes & I hope ꝑ duryng them I shall do so moche that he shall be contente of me. Notwithstandyng he departed & deyed fyue dayes after folowyng.

¶ Some Religyous persones somtyme made to saynt Anthonye many grete & lowable reportes of humylyte of one of theyr brethern/wherfore saynt Anthonye desyryng to knowe yf he were suche as they sayden/called ꝑ same religyous man & sayd to hym many grete Iniuryes/ꝑ whiche he myght not pacyently bere/& sayd to hym that he was lyke to ay hous ꝑ whiche byfore outwarde is moche ornate & enryched of sumptuous werke/but behynde all vnclyene & so ruynous that the theuys haue left nothyng that ought is worth.

¶ Many aged fadꝺs sayen of ꝑ holy faders Arsenye & Theodore called the stedfast/ꝑ aboue all thynges they hated vayne glorye worldly. Alwaye Arseny whan ony Religyoules camen to hym/ he hasted not to go ayenst theym. But Theodore dyde the contrarye.

¶ A preest named Eulogius whiche was dyscyple of saynt Johan archebyshop of Alexandrye was of a meruayllo⁹ abstynence/for he fasted two dayes in ꝑ weke without to ete ony thyng/& ofte he fasted ꝑ surplus of the weke in etyng onely on the daye & ete but brede & salte. And for this cause & for his other vertues/he was moche praysed & alowed of the people. On a tyme he came to the abbot Joseph in a place named Panese/wenyng ꝑ the sayd Joseph hadde a lyte more strayt than he. The sayd Joseph receyued hym in grete Ioye/made to hym for good loue & charyte to prepare his refeccyon the moost honestly ꝑ he myght. And seeyng ꝑ dyscyples of Eulogius ꝑ he had other mete than ꝑ whiche he had taken to ete/ sayden ꝑ Eulogius ete not but brede & salte. But neuertheles the abbot Joseph whiche wolde not ꝑ euery man knewe his grete abstynences preuely ete of the mete ꝑ he had ordeyned for Eulogius. And duryng thre dayes ꝑ the sayd Eulogius & his dyscyples soiourned with the holy abbot Joseph / they neuer apperceyued ꝑ the sayd Joseph ne his dys-

cyples plaimodyed or made ony prayers. But neuertheles they prayded & layd theyr plaimes secretely/wherfore Eulogi⁹ & his dyscyples departed without to be suffysauntly edyfyed. And as they walked it pleased to god þ the weder chaūged & became derke ty luche wyse/þ for this cause they were cōstrayned to retourne to þ said Joseph. And whan they knocked at þ yate of the monastre tye they herde þ layd Joseph & his brethern whiche songen and plaimodyed. They berbed a long whyle theyr plaimodye / & after þ they had longe berbed / fynably they knocked atte yate/ whom ayen the holy sad receyued moche Joyously. The dyscyples of Eulogius for þ grete bete had brought a lytyll botell/ty whiche they put water of the whiche þ holy sad Joseph was wonte to drynke/& they gaue þ same to Eulogius for to drynke for to abrellhe hē but whan he felte and had tasted it/he wolde not drynke it / bycause he felte by þ taste þ it was salt. And for to saye the trouthe it was not swete / for they were waters of the see & of the ryuers medled togydre. And this thyng ty his corage/he requyred þ holy man Joseph þ he sholde enseygne & teche hē his maner of lyuyng sayeng/how is it holy fader so/that whan I cam fyrst hyther ye longe not ne plaimodyed/& now syth we departed ye haue bygonne to do it. And furthermore whan I wolde haue dronken of your water. I fonde that it was salt. To the whiche questyon the abbot Joseph answered/that whiche of all his Religyous brethern were ony thyng troubled by errour sholde medle salt water with þ freshe. Thenne Eulogius not content with this answer/ and wylyng to knowe of that he alsked prayed hym ayen that he sholde saye to hym/fro whens it procedeth that the sayd water was salt. To whom þ holy fader answered sayeng/that this lytyll buurage was ty stede of wyne þ charyte had pourueyed to theym/ but that water was the ordynary drynke that the relygyous brethern dranke/by whiche wordes he taught Eulogi⁹ how he ought to haue discrecyon ty his thoughtes/& dryue awaye from hē all mutabylyte of corage/& that he sholde make hym selfe comyn with the other brethern etynge fro thens forthon all metes that were sette tofore hym. Also he taught hym how he sholde secretely praye. And these thynges by hē consydered he sayd to Joseph/that certaynly he knewe his werkes & also of his dyscyples to be doon ty parfyght charyte.

¶ The abbot Zenon whiche hadde be dyscyple of the abbot Syluayn sayd/ that a relygyous man ought neuer to desyre to dwelle ty a place greatly renōmed / ne with a man hauyng a grete name/ne sette or make ony fondemente for to buylde to hym selfe a celle or habytacyon.

¶ On a tyme cam a broder to thabbot Theodore called the strokfast & soiourned ther dayes with hym/praying hē that he wolde saye to hym some worde of edyfycacyon. But he wolde saye no thyng to hym. And seeyng the sayd relygyous that he had no wyll to saye ony thyng to hym/departed full heuy & sorowfull. The whiche thyng seeyng the dyscyple of the sayd Theodore/de

maunded wherfor he wolde not saye to hym some good worde/to thende that he had not departed euyll contente of hym. To whom the holy fader answered/that he wolde saye nothyng to hȳ because he was a grete marchaūt and entermetter / the whiche enquyred and demaūded to knowe some newe thyng for to glorifye hym selfe in the wordes of ay other.

¶ Ay other brod̄ asked the sayd Theodore to enquyryng hym of some thynges/of whiche he wolde neuer entermete. To whom the holy fader answered I am abasshed how thou presumest to aske me of suche thynges. Thou resemblest to hȳ whiche yet had not fonde ꝑ shyppe/ne put his maryners ther in/ne also begonne to rowe nor sayle. And yet is comen to the porte or Lyte where he had dyspoled to come/whan ꝑ hast fyrst doon some thyng / thenne mayst ꝑ well speke.

¶ Thabbot Sallyen sayd that a brod̄ whiche had lerned to trotte from place to place came on a tyme towarde ꝑ holy fader Serapyon/the whiche holy fader after some wordes spekyng to praye god or to psalmodye with the sayd broder bad hym begynne/& he wolde forowe. To whiche exhortacion the sayd broder wolde not encline / sayeng by sayne humylyte that he was a synner and vnworthy to bere the habyte of a monke. And after the sayd holy fader wolde washe his fete/but the brod̄ excusyng hȳ as he dyde byfore wolde not suffre hym. Fynably he made hym take his refectiō with hym. And in soo doyng he began to admoneste hȳ sayng My sone pse ꝑ wylt prouffyte / it byhoueth the cōtynuelly to make residence in thy celle/& to take hede of thy selfe/ & employe ꝑ to werke/for it is not lawfull ne expedyent to go so moche as it is to be resydent/ꝑ whiche brod̄ heryng these wordes was so moche in despyte & moeued in yre ayenst ꝑ sayd holy fad̄ ꝑ sodaynly he apperceyued by his vysage ꝑ by ꝑ cause he chaūged his colour. & began to saye to hȳ. Ha my sone ꝑ saydest late that ꝑ were a synner/in accusyng thy selfe as vnworthy to lyue / & now by cause I warne ꝑ in good charyte to lyue well/ꝑ art angry with me & oughtest ꝑ to do so/certaynly I telle to ꝑ ꝑ yf ꝑ wylt be very & humble resygnous/ꝑ must lerne & bere corageously the charges & burthens ꝑ by other shall be leyd on the/& not to saye & grudge in thy selfe to thynke ony rygorous or hayneous wordes. For suche condycōns ought not to be fonden ne to domyne in ony religyō may wyllyng to come to felycyte & beatytude eternall. The brod̄ cōsyderyng these wordes ꝑ ꝑ holy fad̄ sayd to hȳ/he departed & dyde grete penaūce & amended his lyfe.

¶ Thabbot Moyses beyng in the hermytages of the deserte of Sythye was aduertysed ꝑ the Juge of the prouynce came towarde hym for to see hym & by lyte/wherfore he delyryng telchue that he sholde not see hȳ/departed from his hermytage/& put hym selfe in the way of the palus of Egypt/in whiche way the sayd Juge accompanyed with some of his seruaūtes mette hym/& axed of hym where was the celle of the abbot Moyses/the whiche answered hȳ/wherfore axe ye after hȳ/he is a may folyl she & ay heretyke. The Juge arryued

at the comyn chirche of the sayd hermytages/& sayd to ꝑ clerkes ꝑ he cam de there/how for ꝑ grete renōmee of ꝑ abbot Moyses desyryng to see hym he was come thyder. And ꝑ in comyng he mette an olde sad gooyng in to Egypt whom he asked where was the celle of thabbot Moyses/& he answered me in this maner/wherfor seketh ꝑ hym/he is ay herebyde. The clerkes heryng these wordes of the sayd Juge were moche troubled & dyspleasaūt/but neuertheles they asked what man was ꝑ olde sad that had so euyll & synystryly spoken of the sayd abbot Moyses. To whom the Juge answerd he is longe & black & clad with a lewde vestiment. Thēne they knewe ꝑ it was thabbot Moyses whiche had so spoken of hym selfe / & sayd to the Juge that he had sayd thole wordes to thende that the Juge sholde not knowe hē/wherfore the sayd Juge returned without speking more to hē & without to see hym ony otherwyse thau sayd is.

¶ An other brother asked the holy fader Mathoys sayeng to hē. Fayre sad ꝑ I go & be resydent in ony place how ought I to gouerne me in the same/ꝑ ꝑ wyll surely dwelle in ony place/kepe the well for getyng a name or renōme of ony partycular thyng as to saye that ꝑ wyll not conuerse in the compayne of brethern for to lede a lyfe more solytary/or that ꝑ ere not one thyng or other. By suche thynges a may getteth to hym a name & fame. And after he muste suffre thyr̄portunyte of the people/whiche is a thynge moche grenous ꝑ he be a man ꝑ desyreth to lyue vertuously & solytary.

¶ The grete abbot Nesteron & one of his religyouses walkyng in ꝑ desertes sawe to fore theym a grete dragon/for whom to eschewe incōdyment they fled de/ꝑ whiche thyng seeyng ꝑ sayd religyous sayd to ꝑ sayd abbot/ꝑ he was aferde. To whom he answerd nay ꝑ he was not/but it was to hē expedyent to flee/seeyng ꝑ dragon. For in so doyng he fled the spirite of vayne glorye / as who sayth ꝑ ꝑ by ꝑ moyen of some cōtemplacōns diuine ꝑ he had made to ꝑ dragon they had passed by hē without ꝑ he had doon to theym ony harme / they myght haue ronne in ꝑ synne of vayne glorye/wherfor for to kepe hē therfro/ it semed to hē best & more auayllable to flee fer from hē thau to cōmune hē.

¶ The abbot pastor sayd ꝑ a Religyous man ꝑ wyll well edyfye other for to gyue to theym good exāple/ought to kepe & obserue ꝑ thynges whiche he wyl be kepte & obserued by other. And furthermore he sayd ꝑ he merueylled of many men ꝑ haue no shame that wyll be partyght by wordes / wherin they ordres they be moche lasse.

¶ Thabbot Adelphus whiche was bysshop of Nyl went on a tyme in to a mōtayn for to see ꝑ holy fad Syloy. In a morneg ꝑ sayd bysshop wolde departe fro hē/but thabbot Syloy wolde fyrst make hē to breke his fast/how wel ꝑ it was thēne a fastyng day/& ch̄ as they leyd ꝑ table for to ete/cam vpon theym two brethern/to whom ꝑ holy fad ordeyned to gyue theym potage / because ꝑ they cam fro labour. The holy bysshop Adelphus seeyng ꝑ refectōn to be redy. sayd a parte to the fad Syloy/that he sholde deferre a lytyll to ete / tyll ꝑ the

two brethery were gone/to thende that they sholde not saye that he brake his faste/notwithstandyng ꝑ wordes that thabbot Syloy sayd to his reigyouses that they sholde gyue to theym ꝑ potage that he had do sette ouꝑ ꝑ fyre for ꝑ sayd bysshop Adelphus. The whiche brethery seeyng & receyuyng ꝑ potage ared of ꝑ reigyous that serued theym yt ther were ony straūgers in ꝑ celle of the sayd abbot Syloy. And yt the sayd abbot brake his faste in the mornyng with theym. To whom he answered / ye/the whiche answere herde they were moche angry and began to saye. God forgyue you ꝑ faute that ye do/in suffryng our abbot to ete at this hour. Ne knowe ye not well that he hath ben many dayes without labour / as who sholde saye/that he ought not to breke his faste / seen that he laboured not. The bysshop Adelphus herying these wordes repented hȳ & was displeasaūt of that whiche he had sayd to thabbot Syloy for to make breke hym his fast sayeng. Fader abbot pardone me/for ꝑ I haue sayd & thought is a thyng humayne/but in cōmaūdyng to gyue the potage ꝑ haste done a thynge dyuyne. Thenne sayd to hym thabbot Syloy. yf god glorifye not a man/his glorye shall neuer be stable.

¶ The abbot Amenas sayd to the abbot Syloy that he sholde applye hȳ to rede ꝑ scryptures/to thende to lerne to aome & make fayr his wordes/& for to be redy answerre to all askynges that sholde be made to hȳ. Syloy sayd that it was no nede to rede for to make his wordes fayre/but a man ought vertuously pourueye hym of holynesse in his wordes / by clennes of conscyence / as who wolde say/that a man that lyueth vertuously can not speke euyll ne vile.

¶ The abbot Symeon beyng in deserte. A Juge of a prouynce came for to see hym. And in comyng he fonde the sayd Symeon/whiche by the ayde and helpe of his gyrdell was cōmey ay a palmyer for to make it clene. And asked hym not knowyng that it was he Where was the olde fader Symeon that dwelled there solytaryly. And he answered that there was nomay there solytary/the whiche answere herde by the Juge/he departed. ¶ Ay other tyme cam ay other Juge for to see hȳ/of whiche thyng his dysciples were aduertysed/& cam sayeng to hȳ. Fayr fader make you redy/for here cometh a grete may for to see you & for to haue your bieslyng. To whom the holy fad Symeon answered. Now well well. I shal make me redy/& wente & tooke ay olde sacke wherwith he couered his hede & his sholdres / & holdyng in his hande brede & chese sette hȳ down & ete at the dore of his celle as he had ete no mete thre dayes byfore. The Juge & his people arryued there seeyng his cōtynaūce sette nothyng by hym. And retourned sayeng as by mocquery/is this ꝑ monke solytary of whome we haue herde saye so many thynges.

¶ Saynt Syncletyce that in lyke wyse that as a trelour that is publysshed and shewed is ofte mynysshed and dyspendyd. In lyke wyse euery vertue after that it is publysshed/lyghtly is put awaye and fynysshed. And all in lyke wyse as ware whiche is nygh ꝑ fyre is molten. In lyke wyse ꝑ soule whiche is

prayed becometh vayne/& leseth the ry
gour of vertue. He sayd furthermore þ
all ye lyfe wyle as it is impossyble a
thyng to be ye one tyme bothe herde &
seed. So it is impossible þ they þ haue
glorye mondayn & delyte theryn therin
maketh ony fruyte for to haue the he-
uenly glorye.

¶ In a hye fest halowed among þ re
lygyouses of þ hermytages/in þ whiche
they had a custome to take theyr refec
cõy in þ chirche. One relygyous man
among þ other called one of þ seruaũtes
in sayeng þ he ete no boyled mete/but
oonly brede & salt/þ whiche thyng her
de by þ sayd seruaũt/he called ay other
in sayeng to hym openly w' ay hye voys
Dryng some salt to this brod here/for
he eteth none other thyng. And one of
þ olde fadres herying þ arose vp & cam to
the Relygyous þ ated for salte/& sayd
to hym þ it had be more expedyent to ha
ue etey sleshe in his celle than to haue
herde þ words þ had be sayd of hym to
fore so many relygyous people/as who
sholde saye þ he ought to be ashamed/
to haue herde recyted of hym after his
owne worde that he ete noo thyng but
brede & salte. For yf he had be vertuo⁹
none ought to appercepue it.

¶ On a tyme vnto ay aged fad were
come sory straũgers/to whom for theyr
refeccõy he had do make good potage
& it happed þ þ same tyme came to hym
a brod moche ablyment/& þ ete no bre
de/they syttyng atte table & begõne to
ete/he brought chiches for hymselfe & ete
theryn to þ cõpany of þ other/& after þ
they were ryses fro þ table/ay aged fa
der called secretly þ brod & sayd to hym/
Broder whay þ shalt come hereafter to
fore ony men/sarpe thy self fro thyngs
ge to hym/as frenly letyng hym apperceyp
ue thyn ablynence or cõtynence/& yf
þ wylte do ony straye ablynence/sarpe
þ in thy celle & go not out. The sayd
relygyous herying these wordes/& enclyn
ed to theryn/& determyned to lyue ly
ke to þ other/& to ete suche mete as shal
de be brought in to the company of o
ther relygyous folke.

¶ Ay other holy fad sayd that the hu
mayne gyderner taketh awaye & cas
teth from hym all sauernesse & yelded
hym dry.

¶ Ay other olde fad sayd yt þ wylt hol
somly lyue / it behoueth the in fleeyng
the worlde to flee fro the mey in mor
tyng the sayd worlde & the mey that
bey therin/& to repute & fayne thyself
to be a fooll.

¶ Ay other lytyl treatyse techyng how
nomay ought to Jugt ony other.



A Relygyous monke beyng vn-
der the charge and congrega-
cyon of the abbot Helye hap-
ped on a tyme a temptacõ or a cause
for the whiche he was putte out of the
congregacyon. And he wente vp to a
montayne vnto the holy abbot Sayne
Anthonye. And after that he had aby
ded by a certayne tyme / he sente hym
ayen to the congregacõ from whens
he was departed/but incontynent that
his felawes sawe hym / they put hym
out ayen/wherfore yet efte ones he re-
tourned vnto the sayd fader Anthonye
sayeng to hym that they wolde not re-
ceyue hym. And for that cause the ho-
ly fader sente to theym suche a parable
A shyppe hath be in daunger for to be
perysshed in the see/where she hath left
the charge that she bare/and with gre
te labour & payne she hath be brought
vnto londe/ye thenne my brethern wyll
ye drowne and do perysshe the shyppe
that hath be delyuered. They knowyn
ge by these wordes/that the sayd holy
abbot Anthonye had sente hym ayen
to theym/and anone agreably they re
ceyued hym.

¶ A relygyous monke had cõmyssed a
synne/for the whiche he was constray
ned by a prestre to auoyde out of ꝑ chur
che. The abbot Pelarpon at that ty-
me beyng present arose vp and wente
also out/sayeng to hym that he was a
synner / as was the sayd Relygyous
monke.

¶ The abbot Paac dwelled in the de
sertes of Thebayde/and sawe on a ty
me amonge the other in the congrega
cyon of the relygyouses/among whom
he sawe one that was culpable of a syn
ne / for the whiche he Juged the sayd
relygyous. And in retornyng in to his
hermytage/wenyng to entre in to his
celle/he fonde changall of god whiche
letted hym to entre / sayeng ꝑ he wolde
not suffre hym to entre in. And ꝑ sayd ab
bot asked of hym ꝑ cause. And he answe
red hym/ꝑ god had sente hym for to aske
of hym whyther he wolde sende ꝑ broder
whiche he had Juged/& anone thabbot
kneled doun on his knees/in repentyng
hym of ꝑ whiche he had sayd/& requyryng
of changell ꝑ he wolde pardone hym.
To whom he answered ꝑ he sholde a-
ryse/& ꝑ god pardõned hym/but he ad
uertysed hym ꝑ fro thens forthon he shol
de beware & kepe hym from Jugyng of
ony persone/byfore ꝑ god had Juged.

¶ In the desertes of Sychye was fon
de culpable one of ꝑ Relygyouses that
dwelled there for thoffence or synne of
whom byhoued all the olde & aũcyent
faders assemble togydre/& by delybera
cõn they sent for thabbot Moyses/pray
eng hym ꝑ he wolde come to theym/the
whiche thyng he wolde not doo/wher-
fore the pryncypall among theym sen-
te to hym/prayeng hym ayen ꝑ he wolde
come to theym all/whiche had conclu
ded to abyde for hym/the whiche thyng
by hym vnderstanden/tooke an olde wa
let or sacke full of sonde / the whiche he
bare vpon his backe/& so cam in this
astate vnto the sayd aged faders. The
whiche comen tofore theym/they ared
hym what thyng it was ꝑ he bare. And
he answered to theym. These ben my
synnes that renne after me/the whiche
I may not bere/& ye make me to come
hyther for to Juge ꝑ sẽnes of an other
They heryng these wordes/tolde to hym

nothyng of the lynne of the relygyous brother / but voluntaryly pardonned hym.

¶ The abbot Joseph asked on a tyme the abbot Pastor to requyryng hym how he myght make hym selfe a very monke. To whom abbot Pastor answered in this maner. yf thou wylt in this worlde & in ꝑ other fynde ony rest examyne thy selfe in all thyn affayres in sayeng to thy selfe/what am I. and with this kepe the well fro Jugyng of ony other.

¶ An other brod asked on a tyme the sayd abbot Pastor in demaundyng hym yf I see my brother cõmyte ony synne/ shall it be well done for me to hyde it. The holy man answered to hym. As ofte & as many tymes as we hyde the synne of our brethern/god hydeth ours And also whan we dysclose them/god dysclooseth ours.

¶ A relygyous in playne congregacyon of monkes / dyde ay open offence. And nygh to the place where the caas happed was a relygyous monke solytary / whiche thenne by longe tyme had kept residence in his celle without in ony wyse to go out. ¶ Thabbot of the same congregacyon transported hym selfe towarde ꝑ sayd relygyous solytary/in shewyng to hym the synne of the other relygyous monke / & asked hym what he ought to do therin. To whom he sayd/that he sholde put hym out of the companye of thother. The whiche thynge done/the poore synner wente & put hym in a caue / where he waylled & wepte longe for his synne. And it happed that his brethern & felawes goyng towarde the sayd abbot Pastor/fonde the sayd monke sorowfull wepe/wente doun to the caue/and fonde hym there moche heup and desolate. And prayed hym that he wolde go vnto the sayd solytary Relygyous man / but he wolde not / sayeng that he neuer wolde departe fro the place where he was in / and that he had concluded to deye therin. The same brethern thenne comyng towarde the abbot Pastor / reherced to hym how they had founden the poore penytent / moche heup and displeasaunt and bytterly bywepynge his synne. ¶ The abbot Pastor conforterynge his grete contrycyon / prayed theym that they sholde goo and saye to hym that he sente for hym / that he sholde come and speke with hym/whyche they doo dyde/and he came anone. ¶ The sayd abbot seeyng hym so contryte/aroos and kyssed hym. And in rioycyng hym selfe with hym/prayed hẽ that they sholde take togyder theyr refeccõn. And after the sayd abbot sente one of his brethern to the sayd relygyous in sendyng to hym that for the good Renommee that he herde saye of his persone / he hadde desyred of longe tyme to see hym / how be it that for the slouthe and latchesse of theym bothe they hadde not yet seen eche other. And prayed hym that yf he had thenne ony leyser / that he wolde trauayle to come to hym to the ende that they myght see eche other. ¶ Thenne the sayd relygyous whiche had be accustomed to lyue solytaryly that he neuer yssued out of his celle / ymagyned and sayd in hym selfe / that yf god hadde not Inspyred the holy abbot Pastor to sende for hẽ to come to hẽ/he was not

aduyſed to haue done it/wherfore incō
tynent he came to the ſayd abbot Paſ=
ton/whiche moche humaynly receyued
hym. And after that they had deuyſed
togydre of many helthfull thynges/
the ſayd Paſtor ſayd to hym thyſe wor
des or ſemblable. Two men were in a
place/and eche of theym had in his cel
le a dere brother/that one of theym le
uyng his dere brother came to the celle
of his felawe bewepyng the deth of ꝯ
other/by the whiche wordes he gaaf to
vnderſtonde to the ſayd relygyo⁹/that
in forgetyng his ſynnes / he was ouer
rygorous to punyſſhe the ſynne of that
other. Thenne the ſame relygyous re=
ducynge to his mynde that whiche he
had done ſayd to hym. O vertuous
may Paſtor thou art in heuen ou hye/
& I any a lowe in therthe.

¶ Ay other brother that ſayd hymſelf
to be moche dredefull aſked of the ſayd
abbot Paſtor how he myght withſtan
de it. To whom he anſwered / that he
ſholde not deſpyſe nor condempne ony
may/and that he ſholde not be aduer=
ſatye to ony perſone. And in this doyn
ge/god ſholde gyue hym reſte and ſhol
de holde hym in his celle without per=
turbacyon.

¶ In the deſertes of Sythye/was ou
a tyme made certayn congregacyon of
relygyous men / amonge whom was
put forth and ſpoken of a brother/whi
che was culpable of ſome ſynnes. The
abbot Pyor beyng in the ſayd congre=
gacyon/helde his peas & ſayd nothyng
And whan euery may had ſayd that
hym ſemed good/he departed fro them
And after he came ayen/and brought
vpon his back a grete ſack full of ſon
de. And to fore he bare a lytyll of the
ſame ſonde in a lytyll bagge or valet.
The other holy faders and relygyou=
ſes ſeeyng that/demaunded hym what
he wolde do with that ſonde. And he
anſwered theym that it whiche was
on his backe in ſoo grete habundaūce/
ſygnefyed his owne ſynnes whiche he
had put behynde hym / not for to Re=
membre theym / and hadde forgeten
theym in ſuche maner that he coude
not ſorowe nor wepe for theym. And
that whiche he bare before hym in ſoo
lytyll quantyte / ſygnefyed the lytyll
ſynnes of this Relygyous broder/that
he layeth he hath lette to fore hym/that
is to ſaye in his remembraūce & myn=
de / and he ſayd that in leuyng to cor=
recte his owne ſynnes/whiche he ſayd
to be grete / he excercyſed hym ſelfe in
the correccyon of theym of the ſayd re
lygyous that were ſoo lytyll whiche I
ought not to do ſayd he. But I ought
to lette myne owne ſynnes to fore me
and thynke on thamendement and cor
reccyon of theym / and praye god that
he wolde forgyue theym me. The whi
che wordes herde by the holy faders/
they all ſayd that this waye was ſalu=
tarye and helthfull.

¶ An olde auncyent fader ſayd that
a may how well that he were chaſte
ought not for to Juge a fornycatour.
for in cōmyſyng the ſynne of fornyca=
cyon/he breketh the lawe. In lyhewy
ſe dooth he that Jugeth. For our lorde
whiche hath ſayd / thou ſhalt doo noo
fornycacyon. In lyhewyſe ſayeth thou
ſhalt not Juge an other.

¶ A curate or other preeſt admynyſter
of a chirche / came on a tyme vnto a

Solytary relygyous man/prayeng hym that he wolde mynyster the sacrament of the auter to hym/the whiche he dyd de gladly dyuerse tymes. And anone after came to the solytary manne a no ther that accused of a synne the sayd preest / the whiche comyng to the sayd solytary may for to be comyned as he had be acustomed. And he myght nes uer do so moche þ the sayd Relygyous solytary may wolde ones opey his do re/wherfore the preest seeyng that/ano ne departed. And incontynent the sayd solytary monke herde a voys whiche sayd to hym these wordes. The mey ha ue take from me my Jugement. After whiche voys herd/he was rauyssched in a vysyon in suche wyse þ hym semed that he sawe a pytte of golde in whiche ther was good water. And with this he sawe a lepre or lazar that dirwe vp of þ same water/& put it in a vessell. And how be it þ the sayd solytary monke de syred to drynke therof/neuertheles he dranke not/bycause þ he þ haled it vp was a lepre. And the sayd voys sayd a gayn to hym/wherfor drynkest not þ of this water/what letyng doth he to the þ draweth it/he draweth it vp oonly & putteth in his vessell without ony cor ruptynge or wallynge the sayd water. Thenne the solytary retornyng to hym selfe/& consyderyng þ vertue of þ same vysyon/called ayen the preest/& myny stred to hym as he dyde tofore.

¶ In a monastery of relygyon were somtyme two brethern ledyng a moche faye & holy lyfe. Eche of theym by his merytes deserued to see & knowe his fe sawe to be in the grace of god. And it happed on a tyme þ one of theym on a fryday in the mornyng yssuyng out of his monastery sawe a relygyous man he whiche ete prysely/& he alsed hym in beholdyng hym how he ete lery þ it was not tyme of etyng. On þ mary whiche was þ daye in whiche after theyr custo me þ they sholde faste/he was in þ chir che with his brod & þ other relygyous þ whiche his brod in beholdyng knewe the grace whiche god before had gyue hym was departed from hym/wherof he was moche sorowfull. And whan he was come in his cell/he alsed hym what thyng he had done/sayeng to hym þ he had not lery the grace of god in hym as he had tofore. To whom he answered þ he supposed not to haue complyed ony ylle/neyther in dede ne in thought/yet ayen his broder alsed hym/yf he had spo ken ony ylle worde. And in Remem bryng hymself of that he had sayd the daye before saye to hym / yesterdaye I reprened a relygyon may/whom I fon de etyng in the mornyng/& I trowe þ it be the synne that I haue complyed in as moche as I haue reprened hym with out to knowe what necessyte he hadde But I praye the my brod/that þ wylt labour with me in prayng god duryng these .xl. dayes þ he wyll pardone and forgyue me my synne. The whiche thyng they dyde/& the sayd two wekes passed/the brod sawe the grace of god comyng ayen vpon his sayd broder/by the whiche they were gretely comforted and thanked god.

¶ Here foloweth ay other treatyse shewynge how one ought to haue dyscre cyon.



The holy abbot Anthonye sayd that some ther be þ trauayle & tourmente theyr bodyes by gret & sharpe abstynences. And sayd þ in so doyng bycause they had no discrecõn they deserued noo meryte ayenst god. Some brethery cam on a tyme to hẽ for to telle to hym some fantasyes whiche they had had/to thende that he shulde saye to theym yf they were true / or yf they were mockes of þ deuyll. Now had they atte departyng fro theyr hermytages / brought an alle with them whiche was deed on þ waye. The whiche thynge forsery by saynt Anthonye byfore they arryued to hym/he went agayn hem & axed of theym/how theyr alle was deed. Thenne in answeryng to hym they asked how he myght knowe that he was deed. And he sayd to theym þ the deuyles had shewed to hẽ Thenne they tolde to hym that for the fantasyes that ofte cam to theym / of the whiche the some were true/& the other not true/they were come to hẽ/to knowe how they ought dyhaue theym to thende þ they myght kepe theym fro errour/of whiche they helde theym content by therample of the alle/by þ whiche he shewed to theym þ suche fantasyes comen of the deuyll.

¶ An hunter on a tyme huntyng wylde beestes in a forestr cam & fonde saynt Anthonye dysportyng with his religyous dyscyples/wherof þ hunter was in hẽself ryght content. The whiche thynge saynt Anthonye wyllyng to shewe to hẽ þ somtyme it is necessary to a prelate to condescende hẽ to his subgettis he sayd that he sholde sette his bolte in his bowe/& drawe his bowe/whiche he so dyde. And after he bad hym drawe depper his bowe/& so he dyde/& yet he bad hẽ drawe more strongly. And as he wolde haue drawen/he answered hẽ/þ yf he drewe more than reson/he myght well breke his bowe in ppeces / thenne sayd to hẽ saynt Anthonye / þ in lyke wyse was it of theym þ alwaye labowred in þ seruyce of god. for yf þ brethery laboured more than mesure/anoy they sholde be wery & trauayled/& myght not bere þ payne/therfore it is nede in lyke wyse to forbere somtyme rygour. The hũter heryng these thynges was gretely touched with cõpuccõn/& prouffited moche by þ wordes of saynt Anthonye. And after departed & went his waye/& his religyouses cõfermed in þ exercyce of vertues wente in to theyr places.

¶ A certayne broder requyred thabbot Anthonye that he sholde praye to god

hys hyny. To whom he answered / yf thou hast noo charge ne besynes of thy selfe to prayeng god that he kepe the fro tymne / ye shall have no pyne of the/ ne more shall I also.

¶ An other tyme sayd the sayd sayntt Anthony of some folke that he lyne we to be feble & herties. God suffreth not this people here to have ony warre or batayles / bycause he knoweth they be feble & may not be it.

¶ Thabbot Eusgrys sayd to thabbot Arsenye he mervayled moche / how it myght be / he so grete a multytude of relygyouses as were there & had so grete science & Instruccon / & had noo vertues. Sayeng furthermore that the labourers & werke men in Egypte were endowed with Infynye vertues / and sayd that many relygyouses were not vertuous / by cause they applyed ouer ententyvely theym selfe to worldly thynges / but the labourers & werke men of Egypt had gotey the vertues by theyr owne & propre labours.

¶ The holy fader Arsenye sayd that a Relygyous straunger dwellyng in a straunge prouynce / yf he wyll be in rest & tranquyllyte / he ought not to entremette with ony worldly thyng.

¶ Thabbot Marke sayd to the holy fader Arsenye that it was a good thyng whan a Relygyous may taketh some cōsolacon in his celle. And that he had sery a relygyous man / the whiche had but one oonly plante of a cole in his gardyn / & he had pluched it up / to the ende that he sholde not take therof ouer grete plesyr / or ouer grete delectacyon. To whom the holy fader Arsenye answered / that the holy sad Marke he sayd well / how well that it is necessary to some man to byhave hym selfe after his exercytacon. But yf the same persone he had oplanted & pulled up the sayd cole / yf he had not in hym thus vertue to endure it / he had nedy other thyng to do / but to plante it ayen.

¶ Thabbot peter whiche was dyscyple of thabbot Loth sayd he was on a tyme in the celle of the holy fad Agathon where as cam to hym a relygyous persone sayeng / that he had wyll to dwelle with the relygyouses / & for the cause he prayed hym that he wolde saye how he ought byhave hym among theym. To whom the sayd fader answered / that it was necessary / that for the fyrste daye he entred he sholde take suche & so good maner of lyvyng / that he sholde neuer chaūge it / & that he sholde take to hym selfe no trust of his werkes. The holy fader Macharye to this purpose sayd hym / what dooth trust. To whom he answered that it is lyke vnto the gyrt bete / the whiche whan it burneth / maketh euery man to flee from hym. And also it corrupteth the fruytes of the trees. Thenne sayd the holy fader Macharye / trust is an euyll thyng. The fader Agathon answered / that it is noo worse pallyon than is confyaunce / the whiche is moder of all other pallyons And it is a thyng couenable & necessary to a relygyous persone / that he applye hym selfe to vertuous werkes / & that he take not in hym selfe confyaūce of the same werkes / how be it also the he be resydent allone in his celle.

¶ We fynde that for the dyscrecyon of thabbot Agathon. Some desyryng to see hym & to experyment / yf he were a

may moderat & patyent/& not subget to angre or to yre / cam & translated theym to hym/& sayd to hē many Iniuryes in this maner. Thou art thabbot Agathon / & of the we haue herde saye/that þ art a grete tompeatour/& replenysshed with all pryde & ambycōn To whom he answered/it is true/where of it me displeaseth. After they sayd to hē/þ art Agathon/the grete rayler full of Rycotous wordes & of detraccōn And he yet answered þ he was so. And furthermore they sayd. Thou art an heretyke/herynge the whiche Iniurye/ he sayd without troublyng ne mocuyng hē self in wrath/that he was none heretyke. And they seeyng his grete patyence/asked hym wherfore he had suffred & endured so longe so grete Iniuryes/as were the fyrste/in confessyng theym to be true. And he had not in hys wyse suffred þ last Iniurye. To whiche answerynge he answered/that as to the regarde of the sayd fyrst Iniuryes he had attributed to hē self/& was prouffyte to his soule to haue endured thē. But as touchyng to the last/by þ whiche they accused hē of þ right enorme synne of heresye/consyderyng that this synne is the pryncypall þ departeth a man from the companye of god. And that for nothyng he wolde not be separate fro hē/therfor he wolde not endure it. They herynge his right honest answere were moche meruayled of his right grete discrecōn/& departed from hym moche well edyfyed.

¶ The sayd abbot Agathon asked þ whiche labour was more grete whether to kepe his body / or to kepe his soule. He answered þ the bodye was lykened to a tree. And sayd that to kepe his bodye/was as moche as to kepe the leues of the tree. But to kepe the soule is as moche/as to kepe the fruyte. And therfore it is wryten that euery tree not bryng good fruyte shall be hewen doun & put in the fyre to brenne/it behoueth vs for the conseruacōn of our fruyte to haue besy solycytude of the kepyng of our soule. And in so doyng to haue cōstaūce in our good thoughtes & cogytacyons. Also alwaye we haue nede of couerture & ornement whiche is labour corporall.

¶ Thabbot Agathon well discrete & sayge for well to entende & vnderstonde/nothyng slouthfull for to labour/& suffysaunt in all thynges. And moche strongly ententyfe & besy in labouryng with his poore handes/and moche sobre in etyng & vestymentis.

¶ In a chapytre generall where as were assembled all the relygyouses of Scythe for the determynacyon of a certayne cause. After the deliberacyon of the same cam to theym thabbot Agathon/whiche sayd to the sayd relygyouses / that they had not well ordeyned. The whiche heryng these wordes sayd to hym / who art þ that thus spekest. To whom he answered. I am the lone of a man. Certaynly it is wryten. O ye lones of men yf ye speke veryly Iustyce. Juge ye ryght wysely.

¶ The sayd abbot Agathon sayd that yf a man vracundyous were so vertuous that he myght reyse þ deed bodyes yet it sholde not please god bycause of his yre.

¶ On a tyme cam to thabbot Achylles thre olde faders/amonge whom there

was one whiche was moche displeasyd ay ayle oppynyon. The other tweyne eche after other requyred the abbot Achylles that he wold make a nette for to fysshe/to thende þ theyr monasterye sholde haue remembraūce of hȳ. And he answered to theym þ he wolde none make. That other after made to hym lyke requeste. To whom he answerd/ that gladly he sholde make it for hym. The other tweyne somwhat hauyng Indygnacōn of that he had refused to make the sayd nette/& neuertheles he had condiscended to make it to that other whiche was oppynate. And asked hym/what had moeued hym to make it sooner for hym than for them. To whom he answered. I haue answered to you tweyne that I wolde not make it/& that it was not my pleasyr/for as moche as I knowe well/that ye be neuer angry ne wroth. But to this may I haue graūte to make it/because that yf I had not accorded to hym to make it. I sholde haue gyuen to hym occasyon to saye þ by you or by other I had be aduertysed of his cuyll oppynyon/& for that cause I haue wylled to make to hym the sayd nette/ and began to cutte of the corde for to make the sayd nette/to thende for to appease his corage/& that he shold not perysshe in that heuynesse.

¶ Some reherceth of an aged holy fader whiche had ben duryng fyfty yere without etyng of ony brede/and without drynke sauf a lytyll water/the whiche sayd that he hadde quenchyd and mortefyed in hym fornycacyon/anarycie/and vayne glorye. ¶ The holy fader Abuahany aduertysed that he had sayd these wordes/asked hȳ yf he had sayd theym. The whiche answerd/ye/ and for to therme that he had cuyll sayd. The same Abuahany made to hym suche a demaunde. I put case that thou entrest in to thy celle. And in goyng in thou foundest a woman vpon thy matte/ Wenest thou to kepe the well fro thynkyng what she is. To whom he answerd that/nay/ But he sholde repugne well to his thought that he sholde neuer touche her. Thenne sayd Abuahany to hym/ thenne thou hast not slayne fornycacyon. For the passyon is yet lyuyng/but it is bolden. And yet he sayd to hym/yf in gooyng by the waye thou sawest stones and pyeces of potters/among the whiche thou sawest and apperceyuedst some to be of fyne golde/now sholde it seme to the/ that thou myghtest repute suche and no better than the stones. He answerd nay/ but he myght well withstande it to his thought in suche maner/that he wolde not take ne gadre theym. ¶ And furthermore Abuahany sayd to hym/yf it be reported to the of two brethern/that the one loueth the well/and speketh honestly of the/and that other hateth the and hath the in cuyll wyll/ and speketh cuyll in detractyon of the and of thyn honour. I aske the yf they bothe came to the/ sholdest þ receyue theym egaly & with lyke corage. He answerd nay/but he wold well contrayn hȳselfe to doo as moche good to hym that wolde hym cuyll/ as to hym that loued hym well. And thenne sayd the abbot Abuahany/the passyons lyuen yet/ but they be somwhat bolden & withdrawen by the strayt lyuyng of holy men.

¶ One of the holy fadʒ recoũted that ther was ony olde relygyo⁹ mayn tayn vertuously & labouryng in his celle The whiche cladde hym with a matte On a tyme he tranſported hym vnto the holy may Ammon. The whiche ſeeyng hym to be cladde with a matte/ ſayd to hym that ỳ veſture was not hȳ vtyle ne prouffytable. The ſayd relygyous may ſayd that he was moche moleſted and trauayled with ther cogytacyons and thoughtes/the whiche he declared to hȳ to be ſuche/that is to wyt that it conſtrayned hȳ to departe from his place/and to go in to ay hermytage. That other was that it excyted hȳ to go in to a place ſo ſtraũge that noon ſholde knowe hym. And the thyrde/ that it admoneſted hym to encloſe hȳ in his celle in ſuche maner that he ſholde not ſee ony perſone / and that from two dayes in to two dayes he ſholde not ete. To whom thabbot Ammon anſwered that it was not expedyent to do ony of the thre thynges/but he coũſeyled hym that he ſholde be reſydent in his celle as he had be accuſtomed/& ete euery daye a lytyll/hauyng alwaye in his herte the worde of the publycan the whiche is conteyned in the goſpell/ and that in ſo doyng he may be ſaued Thabbot Danyell ſayd/that whan a man ſhall kepe his herte in verdure/he ſhall make his ſoule drye. Furthermore ſayd the ſame abbot Danyell that whan the bodye is ſtrongly nouryſſhed it maketh the ſoule to become drye / & whan by abſtynence it becometh drye/ it maketh the ſoule to be well nouryſſhed. Yet reherceth the ſayd Danyell that the abbot Arſenye beyng in Syche had a monke whiche alwaye ſtale and robbed that whiche the olde fadʒ had. The abbot Arſenye deſyrynge to kepe hym fro dooyng ſuche theftes/to thende that he ſholde not be fynably dampned yf he perſeuered. Brought hȳ in to his celle ſayeng to hym/that he ſholde take all that were nedefull to hym/and that he ſholde gyue hym leue to take all/forſeen alway that he ſholde noo more ſtele ne robbe ony thyng. And in dede he gaaf to hȳ golde and ſyluer/and all that he hadde in his power. But neuertheleſſe he coude not gyue to hym ſoo moche/that he coude kepe hym from ſtelyng. The olde fadʒ ſeeyng that he wolde not amende ne kepe hym fro ſtelyng / putſynge hym out of theyr companye in ſayeng/yf to ony brother cam ony bodely ſekenes he muſte thynke oy it and ſuffre it. But and yf he be a theef/and that he be warned to withſtande hym fro robbyng / and he wyll not doo it / It behoueth to putte hym out. For he dooth the detryment of his ſoule. And all they that dwell with hym bey troubled with his vyce.

¶ Thabbot Euagrius atte begynnyng of his conuerſacõy/tranſported hym vnto ay olde fader/and requyred hym that he wolde gyue to hym ſome good Inſtruccyon and to helpe hym that he myght be ſaued. The olde fader anſwered to hym/yf thou be with ony perſones/kepe the from ſpekyng tyll thou be requyred. Euagrius touched with compunccyon by that worde / repented hym to haue ouer ſoone ſpoken. And ſayd to the olde fader / that he hadde redde many bookes/but he hadde not

founde suche Instruccyon/and conclu-
ded to prouffyte well therwith/and de-
parted from hym. The sayd abbot
Eusagrius sayd that thre thynges/that
is to wyte/ofte to rede/to wake/and to
praye god/perfey stedfast and constan
te the thought that is wauerynge and
erryng by vayne cogytacons and tho-
ughtes. Furthermore he sayd that ab-
stynence ob mete/labour/and delynci-
te/lasseu & makey colde the brennyng
of concupyscence. And to plaimodye
with longanymyte/that is to saye be-
syly and contynuacon in vertuous wer
kes/and to haue a pyteous herte. But
he muste doo all theie thynges in tyme
conenable and oportune/and by mesu
re and attemperaunce. For yf Inportu
natly and without mesure they be do-
ne/they prouffyte not longe. And the
thynges that lytyll whyle endure/bey
more noyous thay prouffytable.

¶ Thabbot Effrey passyng on a tyme his waye/ at thymstygacyon of an
euyll felawe/ cam after hym a poore
mysserable comyn woman/and began
to flatere hym/desyryng to drawe him
to consente to knowe her fleshely Dis
atte leste yf she myght not make hym
to do soo/that she sholde prouoke and
moeue hym to yre. For neuer may la-
we hym chyde ne wroth to ony perso-
ne. And he seeyng the sayd woman ap
prouchyng to hym/he sayd to her My
frende come and folowe after me/and
whan they were in a place publyke &
comyn/where as moche people frequē-
ted/he called her and sayd that she sho
lde come to hym/and is she dyde. And
thenne after sayd to hyr/now my fren
de lye douy here to thende that I doo
that whiche thou desyrest. Whe seeyng
the grete multytude of people that we
re there/sayd to hym. Ha fayre fader
we be not in a place propper to doo it/
seeyng the grete multytude of people that
is here/for here we sholde be confoun-
ded. How my doughter answered the
holy fader Effrey/yf thou hast shame
that the men sholde see the/how moche
more oughtest thou to be ashamed to be seen
of god/ whiche shewed the thynges
hydde in derkenesse. Whe heryng theie
wordes and all confused vanquyssshed
by the same/retourned without to ac-
complysshe her dampnabell wyll.

¶ On a tyme cam to the abbot Zenon
some brethern that asked hym sayeng
Fayre fader what sygnefye the wor-
des that be wryten in the boke of Job/
that is to wyte/ that the heuen is not
clene ne the worlde/ as to the regarde
to the presence of god. Thenne sayd
the holy fader Zenon/that the brethe-
ren had lefte theyr synnes/ and were
curyous and bely to enquyre of heuen-
ly thynges. As who sholde saye/ that
it was a curyous demaunde and lytyll
necessary/and that it had ben to theym
more prouffytable to chynke on the cu-
reacyon of theyr consciences. Neuer-
theleste he sayd to theym thynterpreta
cyon of the sayd wordes in this maner
That is to wyte/because that god o-
nely is clene and not defoyled with ony
vyce. For that cause it is sayd/that the
heuen ne the worlde be not clene in his
presence/that is to saye to the regarde
of his pureté & clennes.

¶ Thabbot Theodore the ferme sayd
yf thou hast amyetye or frendshyp with
some/the whiche yet by Inconuenyent

ne lynne of fompcacyon/thou ought⁊eſt to ſtratche thyn hande to hym for to ⁊eyſe hym vp yf it be poſſyble. That is to ſaye to enforce thy ſelfe by ſwete or rygorous admonycyons for to make hym leue his lynne/but yf thou ſee hym to be obſtynate in rennyng in to ony errour in the fayth. And that he wyll not retyne to a good waye/thou ought⁊eſt Incontynent to cutte of and take away his amytye behynde the/to thende that parauenture by comenyn ge ouer longe with hym/he drawe the not to the bottom of the ſwolowe/that is to ſaye to euerlaſtyng dampnacyon.

¶ The ſayd abbot Theodore cam on a tyme to thabbot Johan whiche was a gheldyng of his natyuyte/that is to ſaye that he neuer had ony temptours. And in ſpekyng to gydre/the abbot Theodore ſayd to hym/whan I was in the deſertes of Sythye/the werke of the ſoule was our propre werke/the werke of our hondes was our propre paſſyng. As who wolde ſaye that the hermytes or relygyouſes that thenne were in Sythye toke hede pryncypally and moſt longe to oryſons and contemplacons. And whan ſomtyme they labourd with hondy werkes/it was oonly to paſſyng a lytyll tyme for to eſchue ydelnes. But preſently the werke of the ſoule/that is to ſaye all werkes vertuos and helthfull they left and put a backe/and entende not to labour it/but for thentenement of the bodye and to ſatyſfye his dyſordynat concupyſcence.

¶ On a tyme an aged fader cam vnto thabbot Theodore/and as all admerueylled ſayd to hym. Loo ſee one of our brethern/whiche is retourned to the worlde. To whom the ſayd Theodore ſayd/that he therof ought not to merueylle. But whan he herde ſaye that ony relygyous had loo well withſtanden the temptacyons of the fende/yf had eſcaped without to be of hym deuoured/thenne he ought to merueylle. As yf he hadde ſayd/that it is a thynge dyffycyle aboue all other thynges/and worthy of grete admyracon whan a man how well that he be vertuous can ſo moche doo that the deuyll may not doo dampne hym. ¶ Yet ſayd the ſayd Theodore that many in this world haue choſen temporall reſte/by the whiche wordes may be knowen that he wolde ſaye to be Impoſſyble to haue in this worlde certayne reſte or conſolacon temporall/without fyrſt to haue reſte in his conſcyence.

¶ On a tyme ſome auncyent faders tranſported theym to the hermytages of Sythye with the whiche wente the abbot Johan Naue. And it happed that in etynge on a tyme to gydre one of the mooſt auncyentes aroos whiche was a preeſt/the whiche entremeddled to gyue to theym that ſatte atte table a lytyll veſſell wherin was water for to take after theyr appetyte. But euerych of theym hauyng regarde to the auncyent of this holy fader/whiche was holden venerable/refuſedeyn to accepte his ſeruyce/reſerued oonly thabbot Johan the lytyll/the whiche whan it cam to his tourne/he preſented to hym the veſſell/and Incontynant he receyueded it/wherof the other merueylled. And ſome ſayd to hym that they were abaſſhed moche/how he whi

che was lethe of all/hadde presumed to dle the seruyle of one soo notable a man. That is to saye that he is aged and vertuous. To whom he answered in this maner. Whan I ayde fro the table for to gyue to my brethern water to drynke. I reioyce me whan they drynke all / to thende that I may gete of god some rewarde. Now I receyue his water and accepte his seruyse/to thende that I be cause that he deserue some merycte. And also to thende that he be not somwhat angry / yf he had not some of vs / that wolde haue his seruyse acceptable. And whan he had so sayd/they merueylled all of his discrecyon.

¶ The abbot pastor axed oy a tyme thabbot Joseph to demaundyng hym whan some temptacyons assayllen a persone / yf he ought atte begynnyng withstande theym / or yf he ought to suffre theym in to his thought. To whom the holy fader answered / that he sholde late theym entre / and after he sholde fyght with theym and withstande theym. Anone after the abbot pastor retourned in to Scythe where as he made his resydence. And certayn tyme after a Relygyous man comen fro Thebayde in to Scythe in spekyng of thabbot Joseph to some Relygyouses / sayd that he hadde assayed hym/ how he ought to conduyte hym in his temptacyons/and yf he ought promptely resyste and withstande theym / or elles receyue theym and fyght ayenst theym. And that the sayd Joseph had sayd that he sholde kepe hym that he receyued theym not/but Incontynente to caste theym fro hym.

¶ Thenne the abbot pastor herynge these wordes of the sayd relygyous person / and knowyng that the sayd abbot Joseph hadde counseylled hym to doo the contrarye / departed fro Scythe/and went to Pancle where as the sayd Joseph helde theym. And whan he hadde arryued and entrelaued eche other. The sayd pastor sayd to hym suche wordes. My brother I shall saye to the wherfore I am come here. I haue grete desyre to see the/and with this thou knowest I haue manyfolded to the some of my cogytacons and thoughtes. And I demaunde of the oy a tyme/yf to the temptacyons that comen to me. I ought incontynent resyste and withstande them in castyng theym behynde me / or yf I in ony wyse ought to receyue theym / and thenne after to caste theym fro me. To whiche thou saydest and answeredest/that I sholde not redyly cast theym fro me/but sholde receyue theym and after that I had foughten ayenst theym to caste theym fro me. Now I haue sythyn well herde saye of one of our brethern of Scythe comyng fro the / that thou hast counseylled hym all otherwyse to doo. Therfor I am comen to knowe of the that thou saye to me for to content my fantasye. ¶ Thenne thabbot Joseph sayd to hym. My broder thou knowest that I loue the/certaynly that doost I answered pastor/whan thou requyredest me to gyue the counseyll in this matter vnderstodest thou not that I gaaf to the as I wolde haue gyuen to my selfe Certaynly yes sayd pastor. Certaynly sayd Joseph. Why aduyse ye suche / that yf thou or I gaaf place to temptacons

whan they assayled vs/and after that we fyght ayenst theym/thenne we haue the more merytt/than yf incōtynent we cast theym away without to fyght ayenst them. Ye thus dooyng we be the more proeued/and therfore I spack & counceylled the as I wolde haue done to my selfe/but euery man hath not the constaūce to mowe withstande the temptacōns whan they delyuer to them ouer grete entrer. Therfore to hym/to whom I sayd the contrarye. I sayd it for his moost surete/& by cause I knewe hȳ not ne what strength he had.

¶ The sayd abbot Pastor sayd þt on a tyme that he transported hym selfe in to the lowe partyes of Eracleos vnto the sayd abbot Joseph/the whiche had in his monasterye a moche fayr tygge tree. And on a frydaye in the mornyng the sayd Joseph and Pastor deuysyng togyd̄/the sayd Pastor beheld þt sayd tygge tree. And Joseph sayd to hym þt he sholde ete of the tygges þt ther were But by cause it was fastyng daye / he wolde not ete. Neuertheles he prayed hym in the name of god that he wolde tell to hym the cause wherfor he wylled hȳ to ete / seyng that it was fastyng daye. And how be it that he ete not as sayd is/neuertheles yet he was asha-med that he had not done þt the sayd Joseph had cōmaūded hym doubtyng to haue done euyll in as moche as he had not obeyed to his comaūdement/yma-gynyng þt he had done it without cause. Thabbot Joseph answered hȳ that the olde faders at the begynnyng had not acustome to cōmaūde the yonge re-lygyouses ony thyng/that it were law-full to do/but to the contrarye cōmaū-ded them to do thynges that semed to be vnprouffytable & not decente ne co-uenable. And whan they sawe þt they were redy to do all þt / whiche was cō-maūded to theym were it good or euyll Thenne they cōmaūded them̄ nothyng but þt whiche was reloy. And so ought they to do bycause they knewe þt in all thyng they were obeyssaūt.

¶ A bro̅ asked the sayd abbot Joseph in demaūdyng hym what he had to do vpon þt whiche he sayd/that he myght not bere ony temptacōns/ne labour/ne gyue almesse. Thabbot answered hym yf þt mayst not do ony of these thȳges at the lest kepe thy coulcyence clene fro̅ all euyll towarde thy neyghbours/& in this maner þt shalt be saued. For god axeth noo thyng but the soule without synne.

¶ Thabbot Ysaac of Thebayde de-fended his brethery/þt they sholde not brȳg ony childery in to theyr monaste-ry/sayng þt in Sythye by thoccasyon of childery. iiij. chirches had bey deserted.

¶ Thabbot Longyn sayd on a tyme to thabbot Lucius þt he had thre thoughtꝭ þt greued hȳ/that one was þt he wente in to ay straūge coūtree. And the sayd Lucius answered to hȳ/yf þt reteyne not thy tongue/in what someuer place þt þt goost þt shalt not be a straūger/but yf þt refrayne it þt shalte be there a pylgry-me/ After the sayd Longyn sayd to hȳ The seconde admonesteth me to faste two dayes contynuell without etyng. The holy fader answered to hym. Ser taynly my brother / whan by force of fastyng þt becomest so croked that thy hede boweth to thy fete. Yet for all that shall not thy fastyng be agreable

to god / yf it be not done with a pure entencyon / therme is it nede to make suche sallynges as they agreable to god and to kepe the fro cuyll thoughtes. Yet ayen sayd thabbot Longyo. That other thought is that J kepe me from hauntyng with the mey. And the sayd Lucius answered to him / yf thou canst not correcte thy lyfe in cõuersyng with other. Ju lyue wyle þ canst not correcte thy selfe lyuyng allone solytaryip.

¶ Thabbot Macharye sayd yf we put to our remembraunce / that is to saye / yf we forgete not / & pardonne the offenses that they doon to vs by the mey we take awaye & cutte fro our thought the vertue to haue remẽbraunce of our lorde. But yf we haue remẽbraunce of the cuylles þ the deuylles exyteth vs / we shall be vertuous & Jnuyncyble.

¶ Thabbot Machoys sayd that þ deuyll knoweth not by what passyon or synne he maye pryncypally ouercome or subdue the soule. And therfore he soweth in vs cuyll thoughtes / but he can not take theym awaye ayen. Somtyme he soweth fornycacyons / and semblably other passyons. And ty þ wherin he seeth the soule to be moost enclyned thenne moost ardauntly he myny strech that to hẽ. But yf he knewe certaynly the temptacõy to whiche the soule shold de be moost enclyned / he sholde not ad myny ster to hẽ so many temptacõns.

¶ Some rehercey of thabbot Nachere whiche was dyscyple of thabbot Syrinayo / whiche made residence in his cel le in the mount Syna / he lyued only with thynges whiche were necessarye for his bodye. But after that he was made bysshop of the Lyte of Pharao / he made moche more abstynence than he hadde doo byfore / the whiche thyng seeyng his dyscyple sayd to hym. Wy lord whay we were ty the deserttes / we tourmented not our bodyes by strayt & harde affliccyons lyke as we do now. To whom he answerd / whay we made ty thermytage our dwellyng / we were ty a place solytary & ty rest. And for þ cause J wolde well gouerne my poore bodye to thende that J ranne ty to moo sekernes. But now we bey ty the worlde / conuersyng with worldly thynges / where we haue moo occasyons to synne than we had before / the whiche it behoueth necessaryly to cutte of and cast awaye / wherfore it is nede to vs to lyue the more soburly. And ey that other parte yf of aduenture J were seke. J sholde synde here / whiche sholde better helpe me / than J sholde ty thermytage / by whiche J shall not lese the purpose of relygyon.

¶ A broder dwellyng ty an hermytage nygh vnto thabbot Pastor / sayd to hym oy a tyme / that he was sore troubled / & that he wolde forsake his place and go ty to an other. Thabbot Pastor demaũded hym what moeued hym to doo soo. He answerd that he herde saye of a brother beyng there some thẽgres / by whiche he was not well edyfyed. Thabbot answerd to hym þ they were not true / he replyed to hym ayen that they were. For the broother whiche had reported theym to hẽ was veryfiable & true. Thabbot sayd yet ayen that the relygyo⁹ was not true / for yf he had be suche / he hadde neuer reported suche thẽgres. our lord herẽg þ boys of þ fadermyters obeyeng to hẽ for theyr sẽne wold

not byleue it/but descended & wolde see it with his eyen. The relygyous answered ꝓ right so he had seen it. Thabbot pastor herynge these wordes/began to lo ke on ꝓ grounde/& toke vp a strawe/& asked hym what it was ꝓ he helde/ꝓ relygyous sayd ꝓ it was a strawe. After he loked vp on hye towarde ꝓ couertyng of his celle/& lokyng shewde to hym a balke or a beme/& he asked hym what it was. And he answered ꝓ it was a balke ꝓ sustayned ꝓ weyght & charge of ꝓ celle. Thenne sayd to hym thabbot. My brod hardyly sette in thyn herte & byleue ꝓ thy synnes be suche & also many as ꝓ balke/& the synnes of whom ꝓ spekest symylytyly bey lyke & as lyght as the strawe. Syloy herynge this worde was moche admerueylled of his grete discretion & sayd to hym. Holy fad as moche as I may I blesse & prayse the. Certaynly thy wordes bey vertuous as precyous stones.

¶ On a tyme prestes of ꝓ relygyon came vp to a monastery nygh by/in whiche also was thabbot Pastor. And thyder came thabbot Anub/ꝓ sayd to hym ꝓ he sholde praye thoo prestes to take w^t theym in charyte suche as god had gyuen to theym. Thabbot Pastor beyng long without meuyng hym or to make to hym ony answere. Thenne ꝓ sayd abbot Anub was angry & went out of ꝓ monastery they ꝓ were by ꝓ sayd abbot Pastor axed wherfor he had gyue none answere to thabbot Anub / bycause sayd he ꝓ I haue no cause so to do/ye knowe well ꝓ I am dead/& a man ꝓ is dead spekith not/& therfor though I be here w^t you/ye ought not to repute me lyuyng.

¶ A relygyous of a monastry of thabbot Pastor wente on a tyme a pylgremage / & arryued in a place where as dwelled a solytary relygyous/the whiche was moche loued of all theym there about And for his vertues cam ofte for to vysyte hym. The same brod in oy uelyng with hym/receyued to hym some of the vertues of the sayd Pastor. And for that cause the sayd relygyous desyred sore to see hym. And after the sayd relygyous was retourned in to his monastery whiche was in Egypte. Certayne tyme after / the sayd solytarye man departed for to go thyder/and so longe walked that he came in to ꝓ place / where that ꝓ other relygyous had tolde hym where he sholde fynde hym. And whan ꝓ sayd relygyous sawe the solytary monke/he was moche Joyous & made to hym good chere. And after the sayd solytary monke prayed hym for sayntcharyte that he wolde shewe to hym his abbot Pastor/whiche he dyde & brought hym vnto his sayd abbot sayng to hym. O venerable fader loo here is a solytary relygyous man / whiche in his prouynce is moche honoured & prayled of all men/ꝓ whiche desyryng to see the for ꝓ good renomee ꝓ he hath herde of the is come oonly hyther to see ꝓ. After ꝓ they were entrelaued/thabbot Pastor receyued hym Joyously/& after they had rested theym togydre/began ꝓ sayd solytary to speke of holy scrypture & of spyrytuell & heuenly thynges/ but thabbot Pastor gaaf to hym none answere/& ꝓ solytary relygyous seeyng ꝓ he spak not/all wroth departed from hym And to ꝓ brod ꝓ had brought hym thyder sayd in this maner. I haue well tarryed in vayn & for nought this waye ꝓ

I am comen to this holy fad̄ for to see hym & to speke with hē/& that he deyneth not to speke to me. The reygo⁹ herynge ꝑ cōplaynt of ꝑ other/transpor-ted hē fro the sayd abbot pastor & sayd to hē. Fader abbot this notable re-lygo⁹ whiche hath so grete a fame in his cōtree is comen hyther for to see ꝑ & ꝑ wyll not speke to hē. Thabbot an-swered to hym. I am not a may for to speke to hym/he speketh not but of hye & of heuenly thynges. And I whiche am a may can not speke but of lowe & erthely thynges/yf he had spoken of ꝑ passyons of the soule/certaynly I shol-de well haue answered hē/but to hye & spyrytuell questyons I can not answer for I knowe theym not. The holy fad̄ af-ter ꝑ he had herde this answer/retour-ned to ꝑ other solytary may/& sayd to hē ꝑ the abbot pastor sayd to hym. Ha thenne touched of cōpunccō/returned vnto the sayd abbot/& axed hym what thyng he had for to do/of ꝑ his passy-ons surmounted hym. Thabbot behol-dyng hē sayd. Now ꝑ art ryght welco me/now I shall opey my mouth to the And yf I can ony good worde I shall saye it vnto the. Fynably after many fructuo⁹ colacōns betwene theym sayd The sayd solytary relygo⁹ fonde hē self well edyfyed/began to saye. Cer-taynly I haue foundey here the ryght waye of charyte. And in gyuyng gra-ces & thankynges to god whiche had gyuen to hē the grace to see one so holy a may/returned in to his regyon.

¶ An other brother sayd on a tyme to thabbot pastor that he had cōmytted a grete synne / for the whiche he wolde here penaūce doyng ther yere. The ho-ly fader sayd to hē/that it was moche Therme sayd the brother/cōmaūde ꝑ I do it oonly one yere/he answered ips-he as he dyde tofor/that it was moche They that were present at these wor-des saydey ꝑ it sufficied vnto .xl. dayes The holy fader yet sayd that it was moche/& furthermore sayd. I byleue ꝑ yf a may repente hym with a contryte herte/& after his repentaūce he do no more thyng wherof he ought to repen-te/ꝑ god shall receyue his penaūce how be it that it be but ther dayes.

¶ Thabbot Amoy requyred on a tyme ꝑ he sholde saye to hē what cōsayl was best to gyue for to eschewe dyshon-est thought/& ꝑ delyures ꝑ engendrey in ꝑ herte of a may. Thabbot pastor answ-red by maner of answere/ꝑ is to wyte ꝑ yf the axe may glorifye hē self of his cuttynge / but yf it were put to werke & yf ther were not mynystred to it wo-de for to be hewed & cutte. Certaynly sayd he no. And in lyke wyse maye be sayd of folysshe thought & delyres dys-ordynat/yf ꝑ gyue to theym no mater obtemperyng to ꝑ same/they may not ouercome the.

¶ A lyke askyng made thabbot Ysaye to the sayd abbot pastor / to whom he sayd thus. As a crosse full of vesture-ment/ yf it be longe kepte without openyng/ ꝑ sayd vestement shall rote & destroyed Ryght so folysshe thought/whiche en-gendrey in our herte/yf we accōplysshe theym not by successyon of tyme / they shall mynusshe & come to nought.

¶ Thabbot Joseph asked on a tyme ꝑ abbot pastor of ꝑ same thyng/to whō he answerd/ꝑ lyke as a serpēt enclosed in his caue / or a scorpyon in a vessell

stopped by longe tyme hey suffocate & slayn/in lyke wyse the euyll thoughtis the whiche by ꝑ subtylyte of ꝑ euyll fende of helle hey growen & multyplyed/a lytyll & lytyll they ouercomyn by ꝑ patyence of hē ꝑ suffreth theym/in refysyng theym with all his corage.

¶ Thabbot Johan asked of thabbot pastor how he byhaued hē in fastyng And he answered to hē/that he ꝑ wolde faste/ought euery daye to withdrawe a lytyll of his mete/in suche maner ꝑ he sholde not be full. And thenne the abbot Joseph sayd to hym. Thenne whan ꝑ were ponge ꝑ fastest not two dayes without to ete euery weke. The holy fader answered. Bycause me ꝑf ꝑ wyll. I haue fasted two dayes / & thre dayes/& a weke all hooll. But ꝑ olde fadres haue assayed & proued all these thynges. And they haue fonde/that it is a good thyng to ete euery daye ones & a lytyll lasse. And they haue shewed to vs this regulier way whiche is moost facyle & lyght.

¶ The sayd abbot pastor sayd that a relygyous ought not to dwelle in a place / where he seeth ony to haue euyll will ayenst hym/for he shall not cōe profyte there.

¶ A brother came to thabbot pastor & sayd ꝑ he sholde labour & lowe his felde that he had. And the grayne & corn that he sholde gadre/he sholde dystrybute it to ꝑ poore people. The holy fader answered hē/that he dyde a ryght good werke/and so departed with this good purpose/& was holp to doo more almesse than he had done byfore. The abbot aduertysed of this thyng asked of thabbot pastor / ꝑf he fered not that god sholde be angry with hē for to haue coūseyll hym so to do/bycause ꝑ hē semed ꝑ ly suffryng hym so to labour/ he departed hē fro his propre vocacōy-whiche was for to praye to god. Thabbot pastor heryng these wordes sayd nothyng. And two dayes after he sent to ꝑ brod & made hē to come to hym. To whom in ꝑ presence of ꝑ abbot Anub he spake in this maner. My brod what thyng was it ꝑ ꝑ askedest of me ꝑ other daye / whan I thought oy other thyng. The relygyo⁹ sayd to hē. Fayr fad I sayd to the/ꝑ I laboured & sewe a felde ꝑ I haue/& ꝑ the grayn & corn that I gadred therof. I dystrybuted to the poore people. Thenne sayd to hē ꝑ abbot pastor. I suppose ꝑ ly so sayeng ꝑ haddest spoken in the persone of thy broder/whiche is a laye man. Certaynly to do so is not the werke of a monke. Whe thenne heryng these wordes was moche angry & sayd. I cay do none other werke. And I cay not kepe me fro sowyng of my felde. These wordes sayd he retourned. Thabbot Anub heryng his answere was moche dysplea saunt of ꝑ he had sayd/& sayd to thabbot pastor. O my brod I praye the to pardōne me. The sayd abbot pastor answered to hē. That tyme ꝑ the relygyo⁹ spake to me of this mater. I knewe & cōsydered well/ꝑ this werke was not couenable to a relygyous man/but I answered to hē after the good affeccyon of his corage/the whiche I had excyted to the prouffyt of sayne charyte. Now he is retourned heuy & alway he dooth the sayd werke.

¶ The sayd pastor sayd ꝑf a mā haue cōmyted ony synne/& he denyed sayeng

I haue not done it & thou repentest þē not. Ye so doyng þ lacherest his good cou-rage/but yt þ saye to þē. Thy lorde be not angry. And hope þ from henceforth from doyng euyll/þ oughtest with this to encrese his courage to do penaūce. Also the sayd holy fader sayd þ experyence is a good thyng/for by þ hey the mey after more constaunt & the more stedfast he sayd furthermore whan a man re-cheth & warneth ony man to do a thyn ge/that he wyll not do it hym selfe/he is lyke a pyete þ refresshyth all theym that come to hym/& þ with his water wassheth & maketh clene all ordure & fylthe/but he purgeth not hym selfe/& is full of fylth & vnclennesse. Also he sayd that he is a man þ knoweth hym selfe. ¶ Item he sayd þ yt ther mey bey togydre / of whiche that one is to rest/that other is sek & thanketh god/ & the thyrde admynystreth to þ other two with pure & clene wyll / these thre bey as of one courage. ¶ Item he sayd þ shrewdenesse putteth out neuer other shrewdenesse. And therfor yf one do to þ harme/þ oughtest to do well to þē/ to thende þ thy good dede destroye his malyce. ¶ Item he sayd þ þ relygyous that is full of noyse/is no monke. He þ rendryth & dooth euyll for euyll/is no monke. And he that is prous & angry is no monke.

¶ A broder ou a tyme cam to þ sayd abbot pastor & sayd to þē þ many co-gytacons & thoughtes cam to his cou-rage/whiche made þē almoost to perysshe Thenne thabbot made to despoyle þē all naked/& sette þē to the playn ayer & after sayd to hym þ he sholde opene a brode his bolony / & take the wynde. To whom he answered that he myght ne coude do it. Thenne sayd the holy fader/yt thou mayst not do that/noo more mayst þ restreine the fro þ thoughtes & cogytacions/but þ they wyll assay le the. But it is to thy power to with-stande theym.

¶ An other broder cam & asked hym how he sholde dyspoyle hym of ay he-rytage that was lefte to hym/he an-swered to hym. Go thy waye/& come ayen within thre dayes/& I shall telle the what þ shalt doo. The thre dayes passed he cam ayen to the holy fader/ lyke as he had ordeyned. Thenne he sayd to hym/what shall I saye to the/ yt I saye to the/gyue it to the chirche/ the mynystres of the same shall make good cheer therwith. Yt I saye to the/ gyue it to thy kynnesmen and frendes þ shalt haue no rewarde ne remybucy-on. But yt I saye to the that þ gyue it to the poore people / thou shalt dyspoyle it surely. Goo thy waye thenne & doo that thou wylt.

¶ A broder asked of the abbot pastor yf he sawe ony thyng/that is to wyte/ yf he ought to speke/he answered to hym that it is vayeen/he that speketh of ony thyng to fore þ he hath herde it he is a fooll / & renneth in to repreef & vylonnye. Therfore yf thou be asked thenne speke/& yf not/holde thy pees.

¶ The sayd holy fad sayd furthermo re/that thabbot Amon sayd þ ther is a man/whiche all the tyme of his lyfe ha re ay ire/and may noo herbe done the tere. And ther is ay other that hath þ plage to bewe / & with a fewe strokes he smyteth down þ tree / by whiche ire he vnderstondeth dyscretly.

¶ An other broder asking the sayd abbot Pastor / sayng þ he suffred in dwellyng with his abbot the grete hurt of his soule / & asked hym whether he ought to dwelle & abyde with hym. Thabbot Pastor knowyng that his abbot dyde to hym wronge / meruayled hym of that the Relygyous asked hym yf he ought longer dwelle with hym / to whome he answered / yf þ wylt / abyde there. The whiche answere herde / he departed fro the sayd Pastor / & returned & dwelled with the sayd abbot as he dyde byfore / And after he returned ayen to þ sayd Pastor and sayd to hym that it greued his soule. Neuertheles the sayd Pastor answered nothyng to hym / wherfore yet he returned ayen to his abbot. Fynably he cam the thyrde tyme / & sayd to the holy fader / that he wolde abyde noo lenger with hym. And thenne the holy fader Pastor answered to hym. Wyl sone þ hast doon thy deuour. Go thy waye & be no lenger with hym / in sayeng furthermore / that a man that seeth his soule to be in daunger / ought not to aske what he ought to do for to eschewe it / whan he seeth clerely that he may do it. Sometyme some enquyre of the aged faders thynges doubtous & derke for to knowe / that whiche they knowe well / & for to be the better edyfyed of theyr conuersacions. But of the euyl synnes / they ought not to aske / but they ought incontynent to destroye & throwe them behynde theym.

¶ Abraham whiche was dyscyple of þ abbot Agathon / asked of thabbot Pastor in demaundyng hym / wherof it proceded þ the deuylles foughten so strongly / to whom the holy fader Pastor answered. Sayst þ that the deuyls fyght with vs / whan we accomplysshe our euyll wylles / for our euyll wylles ben the deuyls þ trouble & tormente vs to thende that we accomplysshe theym.

¶ A broder asked the abbot Pastor in demaundyng hym / how a relygyous may ought to kepe residence in his celle or habytacion. To whom he answered for to kepe residence in his celle as to that may be knowen & spoken openly / is none other thyng but to labour with his hondes / ete ones on þ daye / to kepe scylence & to take contemplacion in heuenly werkes / but to profyte in þ same preuyly & secretly / is þ euery man haue drede of god / shame to fore hym whersomeuer he go / & in suche wyse to kepe & obserue þ hours of his seruyce temporall / þ in this doyng he be not necligent to thym he on spyrytuell thynges. And yf it happe þ one haue not to do in some handy werke. It behoueth hym for eschewe ydelnes to put hymself in þ seruyse of god & to employe the tyme without ony perturbacion. And þ conclusyon of all these thynges is to seche the companye of good and deuoute relygyous persones lyuyng & conuersyng holyly / and flee the companye of theym that ben euyll and shrewes.

¶ Two Relygyous persones cam on a tyme vnto thabbot Pambo that one of theym asked hym sayeng. Fayr fader I faste two dayes togyder in the weke / & ete not but two lytyll mythes bakey vnder the asshes. Semest thou that in thus dooyng I shall be saued / or yf I be deceyued and begyled. And that other brother sayd to hym. I gete by the labour of my handes euery daye

two pens/of whiche I receyue that one
for my labour/& that other I distribute
to almesse/ought I be saued/or any
I deceyued. And after these wordes they
prayed hym affectuously þ he wolde gyue
theym no answere. Neuertheles he wol
de not do it. Four dayes after the sayd
two brethern religyous hauyng will to
departe & go fro hym. Some of the cler
kes & disciples of þ sayd abbot Pam-
bo/prayed theym þ they wolde not be
displeased of þ their abbot had not an
swered to their axynges / & that god
sholde reuarde theym. And furthermo
re they sayd þ his custome was suche/
that he spake not lyghtly / yf god had
not inspyred hym what he sholde saye.
Thene at their departyng they entred
in to the celle of þ sayd abbot Pambo/
& in takyng of hym leue/they recomaū-
ded theym to his holy fadirhede / in
prayeng hym/þ it myght please hym
praye god for theym. Thenne he axed
theym yf they wolde departe/& they an
swered ye. And in beholdyng theym in
his mynde/& cōsyderyng their werkes
he began to wayte in þ erthe in sayeng
these wordes. Pambo fasted two dayes
hole in the weke/& eteth two lytell lo
ues habery in the asshes/is he therfor a
monke/nay/and after he wrote sayeng
Pambo receyueth of his werkes. þ pens
& distributeth in almes/is he therfore
a monke/certaynly nay. And after þ
he was styll a lytell/he sayd to theym
that the werkes þ they vse were good
But yf they kept their conuersacion a-
yenst their neyghbours to soo doyng
they sholde be saued. And with these
wordes þ sayd religyous hauyng well ex-
hyred/departed & returned in grete Joye

¶ An other holy religyous asked the
sayd abbot Pambo/howe he myght do
þ the euyll spyrytes/þ is to saye the de-
uylles of helle ordeyned hym to do my
good werke to his neyghbours. To
whom þ holy fad answered/þ he shol
de saye neuer so/for in the wordes he
made god a lyer/but he sayd to hym ab
solutely these wordes I wyll not do mar-
cy/& sayd that god pursueyng for our
cause ayenst the sayd enemyes of helle/
had sayd these wordes. That is to sy
re. I haue gyuen to you power to mar-
che vpon the serpent & scorpyons/& to
tredé theym vnder your fete. And in sy
he wyle I haue gyuen to you power vp
on the strength of themenye. Thenne
sayd the holy fader to the Religyous/
why defoulest not þ thynkyng and
foule enemyes.

¶ Thabbot Paladius sayd þ it is ne-
cessyte/that þ soule þ wyll lyue & co-
uerse accordyng to the wyll of Jhesu
cryste/to lerne in the sayeth the thynges
whiche he knoweth not/& also þ he sh
we & teche manyfestly þ whiche he had
lerned. And yf þ soule do not enuyche
of these two thynges there as she may
do it/it may be sayd of suche a soule þ
she is withholden with a maladye en-
raged. For þ fyrst principall & begyn-
nyng to departe hym selfe fro god/is to
haue enuye & grutchē to shewe & te-
che þ good þ he can. And whan we ha
ue appetyte that the soule alwaye loue
god.

¶ An other religyous axed of thabbot
Syloy wherfor it was þ his pacyens
myght not departe fro hym. To whom
the holy fad answere/þ it was because
that the vertuelys of the same pacyens

wene wythin hȳ/as who sholde saye he wolde ouercome theym ouer lyghtly. And furthermore he answered hȳ that he sholde gyue to theym theyr wages ꝑ they were worthy to haue/& they shall goo theyr waye.

¶ Than Synclietyce sayd ꝑ they whiche by grete labours/& to perill of theyr goodes & assemble tꝛesoralle ryches & haue grete thynges. Thenne they desyre to gete yet more & repute lytell or nothyng that they haue. And ꝑ worse is they sette all theyr entent & affectiõ to haue & gete thos thynges ꝑ they haue not. But we our selfe whiche ought to enforce vs to prouffyte in tꝛelygyon/ haue no charge or besynesse of thynges that is to saye of vertues ꝑ we ought to gete/& also we wyll not possesse theym whiche bey to vs necessary for to gete ꝑ loue of our lord. Yet sayd ꝑ good lady Synclietyce ꝑ ꝑ ther be two maner of besynesses/ꝑ one is to the soule vtyle & prouffytable/that other corrupteth & is ryght dõmegrable. Thẽne ꝑ besynesse whiche is prouffytable is that/whã by cause of our synnes we wayle & wepe for theym/& for thynnocẽce of our neyghbours/& also in seruyng ꝑ we fall not fro our good purpose/ to thende ꝑ we may come to ꝑ perfectiõ of all bonte/& this is ꝑ verray spece of besynesse. That other besynesse ꝑ corrupteth the soule/is that whiche ꝑ fende sendeth to vs without ony reason/ꝑ whiche tholde fadis calle it ennoye or grenaũce/& therfore it is necessary to vs to cast it away with all dylygence/in makyng to god contynuell prayers plaimodyes & orysons. ¶ Yet sayd ꝑ holy lady Synclety & that ꝑ fende by his cuyll counsell exciteth sometyme theym that bey contẽplatyf to make grete & inmoderate abstynences. And otherwhyle he putteth in to theyr ymagynacõn ꝑ whiche is but reasonable/to be harde & dyffycyle to bere/whan thẽne we wyll obserue habstynence druyne & hollome fro ꝑ whiche is tyrãnyke & dyabolyke/we ought to obserue & kepe ꝑ thynges/that is to wyte/that in all tyme we haue one vnmutable rule in fastyng/& that we determyne not sodaynly to faste four or fyue dayes cõtynuell/& after we to fyll ꝑ bely with grete multytude of metes/ for that reioyceth moche strongly our enemye & aduersary ꝑ deuyll/for alway that whiche is done without mesure/ gooth to corrupcõn/lete vs not thenne sodaynly caste awaye our armour/ to thende that we be not foũde naked in the bataylle/& by this nakednes taken lyghtly & put to deth. Now our armour bey our bodyes/& ꝑ knyght is our soule/wherfore it behoueth vs to be dylygent & kepe vs ꝑ we be redy to socour that one & that other.

¶ Du a tyme two olde fadis camen fro ꝑ partyes of Pelusie vnto ꝑ abbeye Sarre/& in comyng thyder they sayd that it was nede to mete theymself/ꝑ is to say/to purpose to her some wordes whiche sholde gyue to her cause of humylyte. They thẽne arryued to her in deuysyng togyd ꝑ one of them tweyne sayd to her/ꝑ she sholde take hede & be well ware/that she enhaũced ne lyfte vp her self in her corage/& that she sholde not be proude in auaũtyng sayng ꝑ to her whiche was a woman were comen solytary relygyouses. To whom prudently she answered that how be it ꝑ she

wha a woman of sexe femenyne/neuer
thelesse she had ꝓ courage of a man so she
wolde saye ꝑ she was not so indyscrete
for to haulce her self by euermoche vnli
cense. And manner ꝓ sayd abbesse sayo
to theym/yf I requyred of god ꝑ euery
mā shulde haue of me good reputacio
eyther were of me well edyfyed. I shal
de do so moche ꝑ I wolde be folde dou
ynge penaūce tofore theyr paces/but I
seche not this vayne glorye / but praye
god ꝑ my courage & my werkes be repu
ted of lytyll estymacio ayenst all mey.
¶ Thabbot Yperict' sayd ꝑ he is very
ly wyse ꝑ by his werkes/& not by wor
des enlygneth & techeth other. ¶ On
a tyme cam a noble mā of Rome & be
cam & made hymself religyous in a chir
che of Sychye / whiche had had tofore
a palays moche gretly ornāmēted/& had
a seruaūt whiche myny stred to hē his
necessytees. The peple hauyng ꝑ pryn
cypall myny stracio of ꝑ same chirche/
cōsyderyng ꝑ this religyo' may had be
ty his tyme delycatly nourysshed/was
dylygent to sende to hē suche good as
god had sent to hē/or had brought to
ꝑ chirche. And as he had dwelled & ben
trydent ty Sychye by ꝑ space of .xxv.
yere/he became a mā contemplatyf dyscre
te & well ornāmented. Thēne it happed ꝑ
one of ꝑ religyouses of Egypt among
other well famed/herynge ꝑ renōmee of
ꝑ sayd religyouses cam for to see hym
hopyng to see hē right herde & sharpe
lyfe. The whiche ty entryng ty to his
celle/humbly salewed hē/& after theyr
prayers made lyke as was theyr custo
me/they rested & satte togydre/ꝑ religyo'
of Egypt seeyng hē cladde with bely
ment more soffte & better than were ꝑ
other religyouses/& hē selfe had but a
matte of Jonkes/& no hyde as thyes ly
ue hē a lytyll enyssheo of grasse vnā
hys hede/& his feet bare with smale ha
ley/he was ty hē selfe ashamyed/by cau
se ꝑ ꝑ other religyouses of ꝑ place had
not be accustomed ty suche wyse to lyue
but hadde alwaye done & bone/as yet
& bare more sharpe & rigour' abstynēce
The religyo' Romayn hauyng ꝑ gra
ce of contemplacio & prudence knewe
thesprymacio ꝑ ꝑ religyo' of egypt had
of hē/& sayd to his seruaūt ꝑ he shold
make redy some maner mete well dres
sed for to feste the holy fad ꝑ was come
thyd/the whiche seruaūt ty obeyng his
mayster set ony ꝑ fyre a fewe coolx wont
ꝑ he had/whā they were sodey & bou
ysperent was comē for to take theyr re
fection/they toke sufficyently ynough &
drunken wyn/thēne the sayd Romayn
was pourueyed for to sustayne his body
whiche was enfeblyed by seiennes/ꝑ euery
comē they psalmodyed .xij. psalmes/&
after they slepte/& at mydnyght ty lyke
wyse they psalmodyed/ꝑ religyous of
egypt aryseng erly ty ꝑ mornyng & ta
kyng his leue of ꝑ religyous Romayn
sayd to hē. Why fad to god I cōmaūde
the/& so departed not well edefyed of ꝑ
sayd Romayn/& as he was a lytyll w'
drawen/ꝑ sayd romayn wyllyng to ta
ke awaye fro ꝑ religyo' egyptyen ꝑ ly
nyche aprouyed ꝑ he had of hē sent for
hē ayen by his seruaūt/& whā he was
retourned/he retryued hē ty grete Joye.
After he asked hē of what puyssaūce he
was & of what cyte/to whom he ā we
red ꝑ he was of ꝑ puyssaūce of egypt/but
he had be ty no cyte/& after he axed hē
of what craft he was before he was re

hygpous & in what place he dwelled/& he answered þ he kept þ frides & kept
wythoute there/he axed hy allo where he
slepte/& he áswered in þ fridos/he axed
more vpon what bedde he laye/wherto
he áswered/where sholde I take a bed
be whá I was in þ frides/as who sayth
he had none to lye on/& he axed thẽne
how he slept/& he áswered vpon þ bare
erth/yet he axed what mete he ete &
what wyn he dráke/& he áswered as
wilde/what mete & drẽke sholde a má
fynde in þ fridos/how lyuell þ thenne
sayd þ Romayn. The egyptyen sayd I
ete drye brede and yt I ete ony shal
be thyng. I drynke wat/thẽne sayd the
Romayn þ this was a grete labour/&
yet he axed of hẽ yf he had ony hayne
wherin he myght wasshe hẽ/& he sayd
nay/ but whan he wolde wasshe hẽ it
was in a ryuer whá he wolde. And af-
ter þ sayde Romayn had knowen of þ
sayd relygyous of egypt/all þ thynges
afore sayd/al well the maner of his fyrst
lyuyng as of his labour/wyllyng to put
hym with hẽ/tolde to hẽ þ lyke þ he ly
ued þ tyme þ he was seculer/in sayeng
thꝰ. Why brod I wyl wel notefye to you
how I myserable synner whom þ lerst
any boxy in þ grete renõmed cyte of ro
me/& in the same haue had a grete na
me in the palays of themperour. The
whiche wordes heryng thegyptyen was
in his herte touched with grete cõpunc
cyõ/cõsyderyng þ þ lyke þ he ladde was
moche dyfferent from þ whiche he had
ladde byfore/& with grete cure & bely-
ers he herde þ other thynges þ he sayd
þ whiche also sayd to hẽ þ he had had
in Rome grete & magnyfyke rychesses
as well in houses lũptuouses as other
possessyons & reuenues/golde syluer &
Jnestymable moeuable goodes/& in cõty-
nuyng & habondyng in þ sayd goodes
was comen & had yolden hẽselfe in þ
lytyll celle & in þ solytary place where
he was. Furthermore he sayd to hẽ/ þ
he had had beddes apparayled & gar-
ned with golde/& garnysshed with ry-
che couertures/for the whiche god had
gyuẽ to hẽ this lytyl couche of Jonkes
whiche þ he had/& the hyde or skynne
wherupon he rested. But in stede of his
robes & vestymẽts whiche were wont to
be ryche & right precyous/he vsed poore
& symple habylemẽt wherwith he was
clad. To his dyners & banketes he dys-
pended & cõsumed grete sõmes of mo-
nye/& in stede of thẽ he vsed herbes &
cooles/& dranke a lytyll cuppe of wyn
he had also a grete sequely & rowte of
worldly & galaũt seruaũtis/in stede of
whom our lord had enspyred one only
of his seruaũtes to mynystre & serue
hẽ/& in stede of solẽpne baynes in whi
che he had be accustomed to bayne in/
he wesshe his feet in a lytyll wat/& al
so vsed smale holey/for to support a ly
tyll þ maladye þ he had in his legges/
And furthermore in stede of sloyt har
pes/melodyꝰ Jnstrumẽt/& delycyous
songes of mulyke/in whiche he moche
delyted in his dyners & bãkett/he psal
modyed ony þ daye .xij. psalmes/& in þ
nyght in lyke wyse as so moche/& for
penaũce of his synnes passed/ he tobe
but lytyll rest/whiche he reputed to be
vnprouffytable scrupte to god/& whan
he had sayd all these thẽges/he prayed
humbly the relygyous egyptyen/ þ seen
his Jnfyrmyte & maladye/ þ in hẽ he
sholde not be slaũdred. The egyptyen

heryng theſe thynges and conſyderyng
his lyfe & exile after the ſayd holy fad
remayed/began to ſaye. Alas to me my
ſorable wretche where ſhall I become/
whan I beholde my lyfe/ & thy lyfe ꝓ
holy mā. I fynde it moche & greatly dyf
ferente/for in leuyng ꝓ tribulacions &
grete labours ꝓ I here & endure in the
worlde I am come to come ſolytary in
reliygyon/where I haue ſolde more reſt
thay trauayll/ & I haue now ꝓ I had
not tofore/ꝓ is to wyte a pealyble & ea
ſy lyfe without ony greuaūce. But ꝓ to
mayn thy ſelfe by propre wyll haſt for
ſaken Infenyte pleaſances & wonderly
delectacōns/art come to lyfe in this re
lygyous lyfe/whiche ſhall ſeme to woꝛl
dly people/to be to ꝓ grete tribulacōn/
for as moche as in ſtede of ꝓ ſayd plea
ſaūces & delectacōns/ꝓ haſt choſen to ly
ue in humylyte & poueꝛte. Theſe woꝛ
des ſayd/ꝓ ſayd reliygyous egꝛegyed mo
che well edyfyed of hē/& for his prouf
fyte cam after oftymes to vſyte hym
knowyng that he was a man of grete
prudence/& that conde well diſcerne ꝓ
thynges doubtous/as he that was full
of the grace of the bleſſyd holy goaſt.

¶ An olde fad ſayd ꝓ it was not of ne
ceſſyte to vſe ſo many wordes/as men
vſe now preſently/but ꝓ werkes beꝛ ne
ceſſaryly requyred/that is to ſayꝛ/ꝓ it be
houeth not ſo moche to ſeche & ſerche ꝓ
wordes whiche haue not fruyt/but the
werkes whiche beꝛ pfytable & fruyteful

¶ A yong reliygyous man axed ſomty
me of ꝓ olde reliygyous fada/yf ony was
pollute/whā he thought or demed ſo
me foule thought or dyſhoneſte. To ꝓ
whiche aſkyng/after ꝓ ꝓ ſayd holy fa
deꝛs had longe diſputed amonge theꝫ
ſome ſayd yea/& ſome ſayd nay / alle
gēg/that yf eche many ꝓ thought ſuche
thēges was pollute/they ꝓ be ygnoraū
tes & yuiotā/& to whome offymes cum
many tēptacions with grete difficulte
ſhall moue be ſaued. But they ſayden
to be a thyng moche perilyous/whā in
thynkyng on vycyous thynges/it be re
ſiſted w' all his force in ſuche maneꝛ
that it be not bodely accōpliſſhed. The
bisō whiche made this alleyng beꝛyng
theyr differente anſwers/the whiche ſe
med not to be ſuffyſaūt for to contente
hē/he went to an other holy fad beꝛ
ter approued/whom he prayed to be
by hē a certayn of ꝓ trouth of this thē
ge. The holy fad anſwerd to hē/that
euery perſone after his meſure ſhall re
dre acompte before he ſhall be rewar
ded. By this anſwer the bisō beyng in
more doubte thā he was byfore/pray
de hē ꝓ more largely he wolde expow
ne it to hē/thēne ꝓ holy fad expouned
it to hē by ſuche a ſymylytude. There
were two Reliygyouſes of whom ꝓ one
was more vertuous thay ꝓ other/& de
parted fro theyr monaſterye for to goo
to do ſome of theyr affayres/& it hap
ped ꝓ the more vertuo' man of paſſyng
his waye or otherwyſe foūde a fayr vel
ſell of golde/whiche was ſo ryche & ſo
precyous ꝓ for ꝓ grete ryches & pꝛeꝛo
ſyte he wā tempted to take it and be
re it awaye/but neuertheleſſe the reli
gyous for the grete vertue ꝓ was in hē
promptly & without grete dyfficulte re
payne therme & reſiſted the ſayd tēpta
cōn/& tolde not ꝓ ſayd veſſell/certaynly
notwithſtādyng that he had be ſo tēp
ted he is nothyng pollute. That other
reliygyo' cam after whiche was not ſo

vertuous as the fyrst/& foũde the same vessell/& in beholdyng it he was tẽpted to entre it lyke as ꝑ other was / but he resysted not so constantly ꝑ temptacõn but abode more lẽger in ꝑ euyll purpose by ꝑ ꝑ he had not ꝑ courage so soone ne so constantly to resyste it as that other. Neuertheles he cõtrayned hȳselfe in su che wyse ꝑ he tooke it not/lykewyse may he sayd ꝑ he was not pollute/& as touchyng to the retrybucõn & rewarde / it may be sayd ꝑ in so moche ꝑ he had had more payne to restrayne his dyssoluta ne affectõn fro chaccõplysshement of ꝑ euyll purpose/of so moche he ought to haue ꝑ more meryte. ¶ An olde fader sayd ꝑ he whiche executeth his wyll after his sensuall apetyte/is not in ꝑ grace of god/nethcles yf he sẽne ygnoraũtly / he may retorne to our lorde by penaũce/but he ꝑ wyll folowe his wyll/ whiche is not after god/& wyll not enquyre of good & Iuste persones/how he ought to conduyte hȳ in thobseruacõn of his worthy & lowable cõmaũdemẽts but reputeth hȳselfe so wyse/ꝑ he wyll not ne dayneth not to vse ꝑ counseyll of other/vnneth and with grete payne cometh he to the waye of helth. ¶ An olde faõ was axed of a relygyous man what sygnefyeth ꝑ wordes whiche be redde in ꝑ gospell sayeng/that ꝑ waye ꝑ leadeth to lyfe is short & strayt/ꝑ whi che olde faõ answered sayeng thus/the waye strayt & short is suche/ꝑ is to wyte/ꝑ a man be ferme & constaũt/in resystyng vyolently to his cogytacõns & thoughtes/in suche wyse ꝑ for the loue of god/& in obeyng to his cõmaũdemẽt/ he emptye of & caste awaye from hȳ all his euylles & dampned wylles. And to this purpose is foũden in holy wrytte/ in the actes of ꝑ dyscyples apostles/ꝑ they sayd to our sauyour Jhesu cryst. Syre we haue forsaken all thynges & haue folowed the. ¶ An other olde faõ/ꝑ lyke as thorder of the relygyon is more honourable than the order of seculers. In lyke wyse a relygyos straũger that is to saye dwellyng in a straũge place & ought fro his byrthe ought to be the myrrour of other in well doyng in all maners to straũge relygyoules & nedy for he ought better to knowe theyr indygences than he ꝑ neuer was forth out of his celle. ¶ An other aged faõ sayd that yf a werke may dwelle in a place where ther be none other werke mey/ he maye not theyr prouffyte. For ꝑ vertue of a werke may cõsyster in ꝑ/ꝑ he enforce hȳ to werke/& ꝑ in werkyng he mynysshe not/that is to saye/yf he make it not better/atte leste ꝑ he make it not worse in ꝑ ende than at the begynnyng. In lyke wyse a slouthfull man yf he dwelle with a good werke may/ he purifyeth/or yf he purifyeth not at leste he dooth nought. ¶ An other sayd that a man whiche haboũdeth in wordes / & putteth them in effecte by good werkes / is lykeneth to a tree ꝑ wexeth grene by thabondaũce of fayr leues/& bereth no fruyt. In lyke wyse also as a tree charged with fruyt wexeth grene whan that it is garnysshed with fayr leues/right so a man ꝑ is fructuous by vertuous werkes/rendreth hȳselfe grene & delectable by his good wordes/whi che exyteth & admoneesteth other to do well by his example. ¶ An other aged faõ sayd that on a tyme a relygyos persone whiche had cõpyled a synne mo/

che grete/was after strongly dyspleas
sant to his courage to doo it / wherfore
moeued of impacyēce/& delyrēg to do
penaūce went to my olde fader/& with
out to cōfesse hē þ he had done þ layd
synne ayēd hē suche an allegyng/yt a re
ligyous had cōpyled suche a synne/
myght he recouer þ way of helth. The
olde sad whiche was not moche dylpe
te herynge hē/answered & sayd to hē/ha
broð þ hast lost thy soule/þ whiche an
swere herde by þ religyous/he layd as
dyspayred/lyth þ he was lost/he had no
more to do for tabyde to religiō/& ther
fore he retorned ayē to þ worlde. Nethe
les ayē gooyng he cōcluded to go & ma
nyfeste his synne to ay other holy sad
named Syluayo/þ whiche was a many
vertuo? & replenyshed with grete dyls
crecōy. Comyng thēne to hē þ layd re
ligyo?/he durst not saye to hē his synne
but to this maner/þ he had asked þ o
ther olde sad. Lykewyse he asked þ sa
me olde abbot Syluayo/the whiche ay
answeryng to hē/began to telle of holy
scrypture ayē saying/þ a man was not
all dāpned of his synne for reloy of his
thought oonly. The religyous heryng
his answere/& takyng ayē hē courage &
hope/cōfessyd his synne to þ layd abbot
Syluayo/þ whiche his cōfessyon herde
as a good leche/gaue to his soule a right
good remedye whiche he toke out of ho
ly scryptures saying/þ alwaye he had
remedy by þ meane of penaūce þ whi
che was stablyshed for thes þ by very
contrecōy & charyte cōmytted theym to
our lord. And þ same abbot enioyned
to hē helthful penaūce whiche he accō
plyshed & dyde with right grete courage
& was afterward of right good & holy
lyfe. And it happed after some yeres
passed þ þ layd abbot Syluayo/as by
aduenture passed by the place where as
dwelled þ olde sad/whiche by his trych
ro? answere had put þ layd religyo? ay
desperacōy/& tolde to hē þ whiche was
happed ay sayeng to hē/þ þ same relys
gyous by the moyen of his contrecōy &
penaūce had ay suche wyle purifyed ay
vertuo? werkes/that he was amōg his
brethern as a sterre shynyng & illumy
nyng theē/þ whiche thyng ought to be
noted/sperially by thes þ haue power
to correct þ synnes of other/to thende
þ they ought to beware to bryng thēē
to despayr by fawte of dyscrecōy/& a;
myably to cōduce theē to helthfull pe
naūce. ¶ Ay other sayd þ we be not
dāpned of our thoughtis & cogytacōns
for so moche as they bryngē vs vnō/&
entre within vs but yf we cōsente &
resyste them not/they be thēne cawse of
our dāpnacōy/& oftymes it happeth þ
by theē whan we do & obeye theē/we le
se our good heuen/& by theē also whan
we resyste theym/we recouere theym &
obteyne a glory? crowne. ¶ A no;
ther aged sad layd þ a religyo? ought
not to haue ony famyliarytee with se
culer peple/ne knowleche with wymen
ne to trust ay a childe. ¶ Ay other
brod ared ay olde sad ay sayeng to hē
that many temptacōns cam vpon hym/
& he wyst not how to withstande hē / &
prayed hē þ he wolde teche hē how he
myght ouercome them. To whom he
answered þ he shuld not to resyste ayenst
all/but ayenst one principally/sayeng
to bryng fourthermore/that amonge gre
te nōbre of temptacōns/ther is one that
is alwaye þ chyef/þ is to sayn þ mord

euyll/that is to saye the werst of all the other/& þ he to whom suche euyll tẽp=tacõns patiente theym is so grete nõbre ought diligently to thynke & cõsydere to hȳselfe/þ he ought tenforce to ouer=come theym & cause thē̄ awaye from hym/& to þ doyng/all the other shall goo awaye & departe lyghtly.

¶ An other holy faõ exortyng his bre=thern to resyste theyr tẽptacõns sayd to thē̄ these wordes. I praye you my bre thern/þ lyke as ye haue refrayned & re strayned your euyll operacõns. Ye lyke wyse ye refrayne & restrayne your euyl wylles & thoughtes.

¶ Also sayd an other holy faõ/that he that wyll dwelle in desertes/or in ther mynage/ought to be discrete for to re=che to suche maner þ he haue noo nede to be taught/& þ he suffre not by defau te of wytte any dõmage.

¶ An other olde faõ was asked of a re ligyo⁹ persone/how & by what werke he myght gete þ grace of god/or by fal tynges/or by watchynges/or hauyng an herte pytous. To whom þ olde faõ an swered/that he myght fynde & gete the grace of god/in doyng thole thynges that he sayd/foralso þ he dyde thē̄ in good discrecõn. He sayd to hȳ further=more/þ many had gyuē to theyr body es grete afflyccõns/of whiche they had brought forth no fruyt/bycause þ they had done thē̄ without discrecõn. And yet he sayd/yf affectuously we taste/we lerne all the holy scrypture/and lete vs sette all our thought & affeccyon to be serue as Dauyd. And yf in doyng all the thynges/we haue not þ whiche god wylled þ we had/that is to wyte chary te & humplyte/our faultynges & other o=peracõns be stynkyng & abhominable tofore god. ¶ Ther was an other hoõ beyng resydent in his celle whom the deuylles wolde begyle/& whiche ap ppered to hym in lykenes of angellys/ warnyng hȳ þ he sholde be a serchour or enquyrer for his other brethern. Af=ter whiche apparycõn / he transported hymselfe towarde an olde faõ / & sayd to hym. Fayr faõ I am come hyther to the for to haue thy cõsseyll. For þ an=gellys haue apppered to me in grete ly ght/excepting me to go for my brethern in enquesse to seche thē̄. The holy faõ answered to hȳ. Why sone take none he de/for they be deuylys whiche wyll de ceyue þ/but yf they come ony more vn to the/saye to thē̄/dãpned enemyes I haue nothyng to do with you for to he re you/ne haue ye no more to do with me. I shall well atyde what I wyll for to do my thynges wyll ye or not. The same hoõ thēne concludyng to obserue thynstrucc̃õn & cõmaũdement of þ olde faõ/retorned in to his celle/& þ nyght folowyng/þ deuylys lyke as they had be accustomed camē̄ to solycyte & excy=te hȳ to do þ as it is afore sayd/but he answered thē̄ lyke as he was taught by þ holy faõ. Thenne they sayd to hȳ these wordes/this euyll may begyle þ þ as þ shall apperceyue. In fewe dayes after þ sayd hoõ transported hȳ towar de the sayd faõ for to borowe some mo neye of hȳ. And whan he axed hȳ/that other how be it & þ he had it/answered to hȳ þ he had none/ne none wolde le=ne hȳ/& he retorned to his celle/where the sayd fendes tẽpted hym as they dy de tofore/& sayden to hym þ he whiche had letted hym to do þ þ they had ad=

moneles hym to do/had decerned hȳ/
& that he was but a lyar/& he whiche
had refused to lene hȳ moneye/sayeng
that he had none / how be it ꝑ he had
ynough to lene hȳ/wherfore he myght
knowe ꝑ he was a lyar. The brod chil-
ne rysyng erly on ꝑ morne cam to the
sayd olde fader & colde to hym all ꝑ he
had herde/the whiche answered to hȳ
that it was trouthe ꝑ he had ꝑ moneye
but he wolde not lene it hȳ/bycause ꝑ
he knewe well/yt he had lente it hym
ꝑ he shole haue euyll vsed it to ꝑ hurte
of his soule/& for ꝑ cause he had lewer
lye / & to lyeng to bidde one of the cō-
maūdemēt of god/than to be cause to
make hȳ to bidde trouth/in lenyng hym ꝑ
moneye / by whiche they bothe myght
happely haue ronne in myscheef & grete
tribulacōy. And after sayd to hȳ ꝑ he
sholde nomore gyue herying to ꝑ deuyl
les whiche wolde begyle hym. The re
lygyous brod confortyd by ꝑ wordes of
ꝑ olde fad retorned in to his celle/as
better content than he was before.

¶ Thre relygyous brethern camen to
my olde fad in Sythye/ꝑ one of theym
sayd to hym/that he had so moche stu
dyed ꝑ olde testament & ꝑ newe / that
he had al retayned it in his mȳde. And
the holy fad sayd to hym ꝑ he had well
acquyted hȳselfe/& ꝑ he had replenyss
shed all the hevyn with wordes. That
other sayd that with [illegible]onde he had
wayted all a longe [illegible] newe testa
ment. And he answered hȳ ꝑ he had
fylled all the wyndowes with papyer.
And the thyrde sayd to hym/ꝑ he had
be solytary in his celle/ꝑ ꝑ gresse was
growen to ꝑ entre. To whom he an-
swered that he had put away fro hȳ
the vertue of holyvnesse. ¶ Some
fads recytery of my olde vertuous mans
ꝑ whiche ofttymes whan my mȳd cam
to hȳ for to aske my good Justrucōy
for to be well edefyed in his conuersac
he sayd to hȳ of good affectōy. Now
lyth ꝑ ꝑ cometh to me for to haue coū-
seyll of me. I shall saye to ꝑ for to gyv
ue to the good counseyll what thyng we
haue to do / ꝑ muste ymagyne ꝑ I am
here as god lyttyng in his Jugement/
for to decyde & Jugꝛ ꝑ doubtous cauſes
that ꝑ alledeth. Now aske ꝑ what ꝑ
wylt/& I shall answere to the/yf thou
sayest haue mercy on me I shall answe
re to the in the persone of god/yf thou
wylt I haue pyte on the/haue ꝑ pyte &
mercy on thy brethern/& in so dooyng
I shall haue mercy of the/& yf ꝑ wylt
ꝑ I forgyue the/forgyue ꝑ thy neygh-
bour/wylt ꝑ thenne saye ꝑ god be cau
se to dampne the/or to saue the. Certes
nay. But it is in vo to be saued yf we
wyll be saued. ¶ Some other sayd
of an olde fader beyng in his celle/the
whiche was moche penyble in labour/
that on a tyme in labourying in his cel
le/an holy may cam to hym. And as
he entred he herde ꝑ he spake & chydde
as ther hadde ben moo men with hym
sayeng. Ha how for one vonly wonde
haue I lost all these thyngis. That o-
ther beyng without[illegible]he wende ꝑ he
had chydde[illegible]ith an other / & knocked
at his dore for to go in and to appeale
them/& he entryng in & seeyng that
ther was none but he allone/asked hȳ
where he was to whom he had chydde.
To whom he answered ꝑ he chydde to
hȳselfe/bycause ꝑ he had late retorned
in to his mynde .xiiij. volumes of bokes

And as he yssued out of his celle a lyt-
tyll/he had herde a worldly worde/whi-
che had made hym to forgete all that
whiche he had studyed/and complay-
ned hym of that whiche he comyng for
to doo the scrupie dyuyne / that worde
onely that he had herde / cam to hym
in his mynde/and for that cause he dy-
de chyde ayenst his thoughtes as sayd
is.

¶ An other sayd to an olde auncyent fa-
der/that sometyme whan he was heup
of slepe/he myght not aryse atte hour
conuenable for to do his scruyse/& whan
he sawe the hour passed/he was asha-
med & dyspleased that he coude not do
ne saye his scruyce/and asked how he
ought to do The olde fader answered
to hym. Yf this Inconuenyent happe
to hym ony more to slepe vnto the mor-
nyng/that neuertheles whan he awo-
ke/he sholde aryse/and shette his dore
& wyndowes/that is to saye/he sholde
calle from hym all occupacions tempo
rall/& doo his scruyce. For it is wryten
that the daye & the nyght be ours/and
in all tyme we ought to glorifye oure
lorde god.

¶ An other olde fader sayd that ther
ben some men that etyn moche / and
yet they haue grete hunger. And also
there ben some that etyn right lytyll /
and haue none hunger / but ben full.
And alwaye they haue moost meryte
and thanke/ben they that ete and ha-
ue hungre / & more than they that etyn
lytyll and ben full.

¶ An other olde auncyent fader sayd/
yf it soo happed that betwene the and
an other were mocued ony vycyous
wordes/and thy aduerse partye denyed
to haue sayd the sayd worde / beware
and kepe the well to enforce the ayen-
ste hym sayeng that he hadde sayd it.
For in soo dooyng/thou sholdest moe-
ue hym more strongly in yre, and shall
mowe saye to the that he hadde sayde
it / where it were better that the ques-
tyon were suspended in sayeng that he
had neuer spoken it.

¶ A Relygyous man asked and de-
maunded of an olde auncyent fader /
sayeng. I haue a syster whiche is ryght
poore / yf I wolde doo to her ony
almesse / is it not all one / as thoughe
I dyde it to ony other poore persone.
The olde auncyent fader answered to
hym / nay / by cause that the blood ex-
cyted hym to do more to her / than to
ony other persone / and in soo dooyng
he myght erre / in estemyng the almes
se to be better employed on his syster /
than to the other persone / the whiche
sholde be yet more poorer than his sayd
syster.

¶ An other olde auncyent fader sayd /
that a relygyous ought neuer to herke
ne ony people that chyden / ne sclaun-
dred eche other.

¶ An other sayd/beware that thou her-
kene not/ne to receyue agreably all tho
thynges that ben sayd to the / ne gyue
to euery worde thy consentyng.

¶ An other [illegible] that a man sholde be
slouth & not [illegible]ly byleue/& prompte
& redy to [illegible]e trouthe.

¶ An olde [illegible]cyent fader sayd / that
yf a relygyous persone beyng resyden
te in his celle / purpose for to doo ony
good werke / and in that purpose he
haue ony varyacion in his corage in u
the wyle that the loue that he ought to

hame to god be soo cooled that he putte not to effecte ꝑ same purpose/thene al ydle & pleasure theym to hē ꝑ deuylles whiche trouble hē to suche wyse/ꝑ they make hē to vnderstonde ꝑ contrarye/that whiche semeth to theym good.

¶ An other reliygyo⁹ sayd ꝑ at the begynnyng ꝑ reliygyon was instituted/ꝑ alwaye & as ofte that ꝑ reliygyouses of ony maner religyon assembled theym for to speke of ony heithfull thyng for theyr soules/they departed theg eche of theym a parte/& so departed prayed to god/ꝑ he wolde to theg the grace to determyne well to his honour & prayseg ꝑ thyng for whiche they were assembled/ but now in theise presente dayes/whan we gader & assemble togyd. we occuppe vs in noyses & debates / & drawe eche other in to the depnesse of helle.

¶ An other sayde that yf our soule be conduyted & ruled by sobiemes/lyghtly it shall mowe kepe our body fro synne And yf in suche wyse we may not conduyte vs atte leste waye we ought to enforce vs with all our power & strenght to kepe vs from cupill vsyng our tōgue to thende that we haue not so grete occasyon to synne. ¶ An other sayd ꝑ for to praye god/& to knowleche his benefaytes ꝑ he doth to vs/& is necessary for to that ende be we in this worlde/& it sufficyeth not to teche other to do wel by wordes oonly/but it behoueth vs to ensyste theg examples of good maners. For it is a straūge thyng to saye with ꝑ mouth/ꝑ a man wyll not put in effect by werkes. ¶ An other sayd ꝑ it behoueth of necessyte to ꝑ religyo⁹ ꝑ wyll solytaryly lyue in his celle/to haue alwaye some manere werke to occuppe hē selfe/yt he purpose to serue god/for the deuyll cometh oft for to put hē fro his good purpose. Methinke whan he symbeth hē helpyng & vertuously labourēg be it in dyuyne seruyce or other good werke/he is constrayned to departe by cause he fyndeth none occasyon/that he may tarye with hē/but yf of aduēture by force of tēptacōns/& for defaulte to persyste in good werkes he falle in synne in suche wyse ꝑ he haue vpon hē power and domynacōn/yet he ought not therfore to haue dyspayr. For oftymes cometh to hē ꝑ holy goost/to thende to reduce hē to good waye/by whiche he ought to enforce hē to opene ꝑ waye by good werkes to thende ꝑ the deuyll by his malyce make hē to retorne back.

¶ On a tyme ꝑ reliygyouses of Egypte came to ꝑ hermytages of Scythye/for to see the olde fadres ꝑ dwelled there. They beyng arryued & come after ꝑ they had frequented among theym/they knewe that they were mocke feble of ouer longe fastyng. And they after theyr fastyng/toke theyr refectōns/& for theyr grete abstynences they were Inmoderate in etyng/wherof ꝑ reliygyouses of egypte were admerueyled. Theyr soueraygne abbot that knowyng & wyllyng to take a waye ꝑ sclaūdre/concluded in hē selfe to preche/& in dede preched of this mater in the churche of Scythye to sayng to his reliygyouses/that they sholde faste and augmente theyr abstynences They of Egypte that were comen thyder wolde haue departed/but the sayde abbot retryned theym and desyred theym to faste in lyke wyse. And they were contente to doo soo by two lonage holy dayes endurynge/wherof they

were sore grieued & febled. But they of Sychye whiche had begone theyr fastyng sooner than ꝑ other/fasted ay hole weke/& whā ꝑ satyrdaye was come ꝑ religyouses of egypte tokey theyr recreacions with theꝫ of Sychye/ry lo dowge for as moche as ꝑ sayd religyouses of Egypt enforced theꝫ to ete haste ly & gredyly/one of ꝑ olde fadis of Sychye toke ꝑ hāde of one of theꝫ sayeng ꝑ he sholde ete soburly as religyo⁹ mē ought to ete/ꝑ other put his hādes fro hꝫ & sayd ꝑ he shold lete hꝫ be ry peas for he deyed almoste for hūgre/& thēne replyed ꝑ olde fad to hꝫ ry sayeug. Ye re of egypte ry fastyng but .ij. dayes onely/haue suffred this faste inpacyently/ wherfor & by what realoy haue ye wō dred oy ꝑ bretherey of Sychye though they take with good appetyte theyr recreacōns/after ꝑ they haue fasted ay hole weke without etyng of ony thyng/lyke as they haue bey acustomed to do ordynaryly. The other heryng these wordes/& cōsyderyng by theyr grete abilynences/ꝑ grete abstynences of ꝑ other/ were sory & displeased of that they had sayd & dyden therfor penaūce/& so well edefyed of the Sychyens they retorned with grete Ioye vnto theyr celles & habytacōns ry Egypte. ¶ A seculer personе renoūcyng ꝑ worlde toke thabyte of a monke/& went to thermytages & enclosed hꝫselfe ry a celle sayeng ꝑ he wolde be solytary. Certayne olde fadis his neyghbours aduertysed ꝑ he had anūsted hꝫ to lede a solytary lyf/came to hꝫ & put hꝫ out/& after cōstrayned hꝫ to go about ꝑ celles of ꝑ brethery & do penaūce of the folysshe wordes ꝑ he had spoken ry requyryng eche of theꝫ that they wolde pardōne hꝫ/& that he was not solytary but late had take the begynnyng of ꝑ lyfe of a relygyo⁹ personе. ¶ Some olde fadis sayden/yf ꝑ see a yong adolescente of his presūptuous wyll wolde stye vp ry to heuē/ꝑ is to saye enhaūce hꝫselfe ry presumpcōy & vayne glorye/ꝑ ought to take & reteyne hꝫ by ꝑ bote/that is to saye/ to correcte hym sharply ry restraynyng his folysshe affeccōns/& to make hym to tumble to therthe/that is to saye ry humylyte/for he ought not ne apperteyneth hym soo to doo.

¶ A broder sayd vnto ay olde fad/that he desyred a good brod after his wyll for to dwelle with hꝫ. To whom the olde fad answered/to hym ꝑ sayst well my lorde. That other affermed that it was all his desyre/not knowyng that the olde fad was ryle content with his folye. Thenne ꝑ olde fad seeyng that the sayd relygyo⁹ estemed/that ꝑ sayd olde fad toke his wordes ry good parte/sayd to hꝫ these wordes or lykewyse. Thenne yf ꝑ fondest a relygyous personе accordyng after thy wyll/woldest ꝑ dwelle with hꝫ. Certaynly that wolde I answered ꝑ yonge relygyous. Thenne answered ꝑ olde fad to hꝫ/ꝑ it is not thenne to thende/ꝑ ꝑ sholdest folowe his wyll/but ꝑ he sholde folowe thyne/& ꝑ ꝑ sholdest reste thy selfe ry hym/the brod by these wordes knewe what ꝑ olde fad mente/& fylle douy to ꝑ groūde offeryng hꝫselfe to do penaūce therfor sayeng. Fayr fad I praye ꝑ that ye forgyue me my folye. Verryly I me glorifyed strongly of ꝑ whiche I supposed to haue well sayd/where as I vnderstode not well my selfe.

¶ Two brethern germayns remayned
þ̄ wolde/of whom ye þ̄ was þ̄ leste of
age had fyrst begonne to enioyne them
to be religyous. And ryght tyme after þ̄ they
were religyous/came to theꝫ an olde fad
for to vysyte theꝫ/to whom they pref
red a basyne for to wasshe his fete/& he
þ̄ was youngest of age offred hꝫ to was
she his feet. Thenne þ olde fad held
his handes & put hꝫ awaye/& suffred
hꝫ þ was oldest for to do to hꝫ þ̄ seruy
se/how be it þ̄ þ fyrst comyng to þ̄ mo
nastery had ben accustomed to do it/the
whiche thyng seeyng þ̄ brethern̄ were
there allyment sayd to hꝫ. Reuerende
fad this bros whiche is yonger of age
hath ben religyous tofore þ̄ other. I pre
che not sayd þ olde fad. I wyll take a
waye þ̄ fyrst entryng fro þ̄ yonger/& I
wyll gyue it to hꝫ þ̄ is moost of age.
¶ An olde fad sayd/þ̄ ypocrites haue to
gydre wryte þ̄ bokes seruyng to our doc
tryne. Our fadres ben come after whiche
haue put to many thynges/& after ben
come theyr successours whiche haue re
cōmaūded theꝫ to theyr remembraunce/
that is to saye þ̄ they haue wel studyed
therin/& lyuably they ben come of the
generacōn that we ben of/whiche haue
wryten theꝫ in skynnes of parchemyn
and that done they haue lefte them lye
stylle in theyr wyndowes.
¶ An olde fad sayd þ̄ þ croche þ̄ þ relyg
ryous vsey to were/is þ̄ sygne of In
nocencye/that other habyte of whiche
they couer theyr sholdres & bynde theyr
berdes/is þ̄ sygne of the cruelte/& þ̄ gyr
dell by whiche they gyrde theym is the
sygne of strengthe/& therfore sayd he
that they ought to be conuersaūt after
þ̄ sygnefyaūce of theyr habyte/sayeng
that to dooyng all thynges by good de
syre/they shall neuer fayle.

¶ Here after folowyth an other lytyll
treatyse techyng how a man ought to
lyue soburly. And begynneth to Lorys
Frauncis quebony.



Another moreur of deuocyon
prayed thabbot Arsenius þ̄ he
wolde saye some doctryne at ye
chyng. To whom the holy fad answe
red/what someuer thyng þ̄ þ dooth/en
soure þ̄ alwaye that thy wyll & thought
be ruled after þ̄ wyll of god/in suche
wyse that þ̄ workes of without/be
fyrst withinforth ruled after the Juge
ment of right & reason/& the sayd holy
abbot sayd/yf we aske ony god/we shal
fynde hym/& yf we kepe hym/he shall
dwelle with vs. For as þ̄ gospell sayth
Aske & ye shall haue/knocke & it shall
be opened to you.

¶ Thabbot Agathoy sayd that a relygyous man ought not to suffre þ his cõscyence remorde me grudge of ony thyng. The sayd abbot had be-tyd dayes duryng his eyen open whã he sholde depe þ whiche serued his brethern/touched hym & sayng. Abbot where art þ. To whom he sayd. I am in þ presence of þ grete Juge for to receyue my salayre after my merytes & deserunges/how sayr sayd/ye haue lyued alwaye after þ lawe of god/wherfor drede ye/thẽne answerd thabbot. Alas my childern I knowe not yf euer daye of my lyfe I dyd ony werke pleasaũt to god/for I am of frayl cõdycyõ/thẽne after sayd þ brethern/hault þ not very trust & affyaunce þ þ werkes þ be done in charyte/bryngē a man all strayt to heuē. To whom he answered all þ we do is ay certayn vnto þ tyme þ we come tofore þ grete Juge/& therfor I presume not of my werkes/for the Jugement of god/& they of the men ben well dyfferent/& as they wolde further more haue axed hym of some thynges/he sayd to theym/kepe ye charyte among you/& speke nomore to me/& anone after he rendred & yelded vp his soule to god/& in his deth appered a sygne/by whiche he shewed in his spyrite/þ he rejoyced hym as he had saluwed his frendis And this yelded of that whiche he had well kept the cõmaũdements of god/without the whiche none may come to the porte of helthe. ¶ It is recoũted of thabbot Ammoys/þ whan he went to the chirche/he wolde neuer his dyscyple come nygh hym/& yf by aduenture he approched hym for to axe hym ony thyng. Anone he sayd to hym þ he sholde withdrawe hym ferre fro hym/sayeng þ in spekyng of thynges profytable/me may sometyme speke of vayne thynges & perylous for þ soule/& therfor it is better to be styll and speke not/than to speke euyll. ¶ We haue also of sayn̄t Johan baptyst/þ in thage of his youth he fledde in to deserte/to thende þ he sholde not defoyle hym selfe with euyll speking. Thabbot Ammoys asked of thabbot Alee. Fayr fad how lerst þ me Thabbot Alee answered as ay angrill And after that yet ayen the sayd abbot Ammoys asked ayen. How lerst þ me now/thabbot Alee answered/me semeth now sayd he þ I see sathanas/for incõtynente þ þ warnedest me for to make my salewyng/it semed þ þ smotest me with a glayue thrugh þ herte. By this is shewed that the proude & euyll persones may not endure / tyll that some may correcte theym of theyr vyces.

¶ Thabbot Alones sayd þ yf a man saye not in his herte. I my selfe & god oonly ben in this worlde/a man shall not haue reste in his conscyence/& þ he vnderstode thus. In the worlde ary but two maners of lyuyng/þ one is to lyue after the lawe of god/& that other after the worlde. ¶ The same abbot Moyses sayd þ a man yf he wyll/may in a daye deserue by good operacõns so moche / that he shall wynne heuen at thende.

¶ Thabbot Bylamon in his deyeng gaaf to his brethern one suche a techyng or enseygnement. My brethern sayd he/a relygyous persone ought to be the very lyght of other / by good lyfe & by good example. For it is wryten in the gospell/ye ben the lyght of the worlde.

¶ Thabbot Danyell & thabbot Am-

wayes on a tyme walked togyd/thenne
sayd thabbot Iamnoys. Syre knowe what
shalt we go to to thy cyte/thabbot Da
nyell sayd/who to be / may take away
god fro vs/there is no persone / may ta
ke hym fro vs/tou whan we were in our
cytes/he was with vs/& now / we be
out of our cytes/to lyke wyse he is w'
vs. ¶ Thabbot Isaack sayd it is a
grete thyng to praye god without to ha
ue any letteyng/but it is a greter thyng
to synge & plalmodye without to haue
any impedyment or letteyng. This la
me abbot also sayd/remembre / alwaye
of thy last ende/& of / grete Jugement
of god/& / shalt neuer offende god.
¶ Thabbot Theodor sayd / god pu
nysshe vs for the neclygences that we do
in synging & plalmodyeng / we shall
neuer be saued. ¶ Thabbot Theo-
nas sayd / our thought is so moche en
pelled & lette by worldly thynges / we
bey full of cõcupplcences/but we ought
to withdraw we vs by the grace of god.
¶ Some bretheryn came ofte for to the
re ay holy abbot named Johan / shoot
bycause he ledde a straye lyf/& for to gy
ue to hym occasion to speke they sayd to
hym. Blessyd be god/it hath rayned suf
fysauntly this yere/in so moche / / pal
mes bey well arouted & watred/& begy
ne to burgeme & bryng forth leues gre-
ne & pleasaũt. Thenne answered / holy
abbot/my childern right so is it of / ho
ly goost whan he descendeth in to / her
tes of men he arouseth & watereth they
& maketh the to bryng forth leues to /
worde of god/& maketh them to reuerse
by / plenytude of grace. Some bretheryn
sayd / / same abbot had made a rayle
in his gardyn/but bycause of his cõtē-
placion/he knewe not that it greued hym
/ vertues of a grete heyght ouerall / wold
be/& was thenne longe well grete.
¶ There was sometyme in Scythye an ol
de man of good lyfe/but he was moche
forgetefull/ / whiche for to axe counseyll
of his auncyens/went to Johan / shoot
& whan he was there/ / holy abbot gaue
to hym counseyll upon / whiche he arose/& so
returned/but anoon as he was in his cy
te he had forgotte / whiche thing he sayd
to hym/& returned ayen & axed counseyll
as tofore/but allsoone as he was depar
ted fro / place he forgate it/& for shame
he durst not retourne for drede lest he
sholde lette / sayd abbot. Yet nethers
he returned & sayd to / sayd abbot. Fa
der / knowest well / I am moche for-
getefull/wherfor I am afrayde to come
ofte to / for letteyng of the. To whom
/ sayd abbot sayd/lyghte this candell/so
be dyde/& after he sayd/now lyghte yet
all thyse candelles with / fyrst candell/&
to lyke wyse he dyde. After he axed hym
the lyght of this candell is it ony thyng
lasted to haue lyghted / other/the olde
man answered nay sayr sad/& thenne sayd
thabbot to hym. Jo lyke wyse am I not
lasted me angry whan / cometh to me for
to counseyll the/& therfor without to ma
ke any dyffycultee come alwaye hyther
whan / shal haue nede/& thy / parties
of them both/ / forgetefulnes went hys
waye/& by this it appeereth / they at /
counter confuted eche other gladly.
¶ A monk fyshed by seasones sayd to the
sayd abbot Johan the shoote / he was
strongly sette/& therfor he axed whan
his bretheryn called hym to labour/yf he
ought to go or nay/to sayeng ony / one
syde I haue answered obedyence/ / excyted

me to go thyd/& ou that other syde the
gernaller of my malodye agaynstaieth
me. The holy man answered me. La-
leph ꝑ sone of Jenophone sayd to Jhūs
the sone of Nane. J was .xl. yere olde
whan J was brought in to this cōtree.
& now J am well-lxxx. yere olde/& not
withstondyng yet am J strong for to en
ter in to batayle & to fyght/& for soo
moche do ꝑ semblably/& entre in to la
bour ꝑt ꝑ mayst with thy brethern / or
elys entre in to thy celle / & bewepe &
waylle thy synnes by thy selfe/& thēne
ꝑt they synde the wepyng / they shall
not make the to come out.

¶ Thabbot Lallian? sayd ꝑ ay olde
man prayed ou a tyme to god/ꝑ whan
he herde vayne wordes that he myght
slepe/& whan he herde ꝑ worde of god
that he myght neuer slepe. And to this
purpose he retyred this/that one tyme
as he preched to his brethern/they slept
all/in suche wyse ꝑ they vnderstode not
his wordes/but for to shewe thē that
ꝑ deuyll was cause therof/he began to
speke of vayn wordes & ydle/& incōty-
nent all his brethern awoke & very dy
ligent to here hē & to lawhe. Thenne
ꝑ holy fad waylyng sayd/whan J spa
ke to you last of holy scrypture ye slept
& vnderstode nothīg/but whan J speke
of vayn thīges/eche leyeth to his ere/&
ye be mane holy to here ydle wordes thā
ꝑ wordes of god/wherfor my brethern
J admoneste & warne you that whā ye
ought to here ꝑ worde of god/kepe you
fro slepyng/for knowe ye ꝑ it is ꝑ deuyll
that letteth you to here the heleheful
prdycacyons.

¶ Thabbot pastor beyng in his yong
age went vnto an holy mā for to aske
hē thre thynges. But whan he was co
mey thyd he forgate one of theym He
retourned in to his celle/take his keye
for to opene his dore/& in takyng it he
remēbred ꝑ thyng that he had forgotē
& incōtynent without openyng of his
dore he retourned thyder from whens he
came. And whan ꝑ holy man sawe hē/
he sayd to hē/ꝑ hast hasted ꝑ sore to co
me ayen. The yong man answered/as
J opened my dore J remembred me of
that J had forgoten/wherfor without
openyng of my dore J am comen to ꝑ
hastely. Thēne sayd to hē ꝑ holy man
ꝑ shalt be one tyme a very pastour / &
shalt be renōmed thrugh all Egypt.

¶ Thabbot Ammon came to thabbot
pastor sayeng/ꝑt my neyghbour come
in to my celle/or ꝑt J go in to his/ought
J to retourne with hē. The holy man
sayd/ꝑ sholde be well done/for yongth
hath nede of grete warde & kepyng/ꝑ
abbot Ammō sayd afterward/& what
sholde ꝑ olde men do. pastor answered
ꝑ olde men now constaūt/wherfor they
haue not so grete nede of ward & takē
ge hede to/& thēne sayd ꝑ abbot Ammō
ꝑt J wyl speke to my neyghbour/ought
J to speke of scripture/or elys of ꝑ wor
des of olde fadrs/thabbot āswered/ꝑt ꝑ
mayst not be styll/it better to speke of ꝑ
wordes of ꝑ olde fadrs thā of scrypture
for oftymes it is daūgerous to speke
of scripture to theym that vnderstonde
theym euyll. ¶ On a tyme one axed
of the abbot pastor how a man sholde
kepe hē from many sythes bodely &
goostly/& he answered/ꝑt a man wyll
lyue clenely as touchyng ꝑ bodye & the
soule/he ought to lyue sobrely aswell in
metes as in wordes/for a mā glotono?

[illegible] that hym Justly ne longe / & whan
þ [illegible] [illegible] & can
[illegible] ne [illegible] þ [illegible]
¶ It is sayd þ thabbot Poleon made
an hyd euer any good werke/but yf he
remembred it chyrmedly no power enfore
And therfore after he ordeyned his wor
kyng/sayeng by this to theym / þ in all
werkes/he ought fyrst thynke on it/to
fore he doo it.
¶ A man axed on a tyme of thabbot
Pastyon/how he myght serue god/to
whom he answered. Doo & Joyne the
with a man seruyng god/and assone þ
shalt serue as he dooth. And herto ac
cordeth the plalmystie. Thou shalte be
holy with holy men/& cuyll with cuyll
men. The same holy man sayd þ the
drede of god is the begynnyng & þ ende
of all goodnes/wytnes of the plalm
mystie þ sayth/that þ begynnyng of la
ppence is the drede of god. We haue al
so example of Abraham to whom our
lorde sayd after that he had made ay
nulter for to sacrefyse to hym his sone
Ysaac. I see well now þ þ serueth god.
Yet also the sayd abbot sayd / þ none
ought to dwelle with men full of nop
se & debatefull/ne with theym that lo
ue stryfe. He sayd also þ ay abbot nas
med Loth sayd on a tyme to thabbot
Peter/whan I am in my celle. I am in
peas of conscyence / but whan ony co
meth þ to me recolleth worldly thyn
ges. I am troubled. And this holy ab
bot sayd whan one axed hym of worldly
thynges. Whoder thy hey hath opened
my dore. And whan he was axed what
that was to saye. He answerd/yf ony
come to the þ is to thy celle & þ axeth
hym of worldly thynges/þ openeth the
gate of his thought/& herely sette thym
out þ mundyenes in hym medytyng.
¶ A religyous man ought whan he
hath ony lawful spirite to hym to cryen
or hym to wepe & detempte his synnes.
And to his seruyng he shall gyue hym
good exercyse. For there/where no re
uerence ryng no deuocyonnesse of cuyll
deides/there may be no pure conscyence
¶ An other broder sayd to the sayd ab
bot/whan I am alone in my celle. I by
wepe my synnes. But whan there is co
my with me/or elles þ I go out. I haue
be more occasyon to wepe. Therto an
swered to hym thabbot. Thus therte
is not lamentacby alwaye subget to þ
but þ hath it onely for a tyme. After
this þ broder asked hym what was it
to saye/the holy fader answered/that
a man þ desyred to gete ony vertue/he
ought to seke it to tyme & to all hou
res / yet vneth shall he mowe fynde
it. And yf he serche & seke well he shal
fynde it to his profyte.
¶ A broder sayd to thabbot Syloys.
Saye fader I haue grete desyre to kepe
myn herte clene from synne/to whom
the holy fader answered. How may we
kepe our herte clene/yf our tongue hath
the gate open/as who sayth / þ a man
ouermoche spekyng may not be with
out blame/& þ that ceseth not to speke
cuyll/how vertell þ to kepe thy conse
ence clene fro synne.
¶ Thabbot Sylvanydwellyng in the
montayn of Syna had a dyscyple/the
whiche willyng to goo to therpedycio
of some of his affayres/prayed þ sayd
abbot þ he wolde accoumpanye hym in
the way. The holy abbot enspyred to
contemplacby toke water & his vyage

wered the sayd goodys. And to so doo/ yonge cary ayd other ꝑ asked hym why he had couered his face. The whiche answerd that he had done it to thende that he sholde not see ꝑ flowres of the erth ꝑ were there/that by seeyng theym he were not expelled ne lette to leue his contemplacõy.

¶ Thabbot Serapyon sayd/all in lyke wyse that as the knyghtes whiche bey tofore theyr prynce & captayne in batayll/ought not to lobe here & there fast to flee/but owey to fyght valyantly. In lyke wyse the religyouses and other ꝑ haue gyuen theym selfe to god ought not to beholde the worldly thynges/ne also to beholde the bodely payne/for yf they so do/they shalbe herteles & ferefull.

¶ Sayne Syncletyce sayd/we desyre all to be saued / but by our negligence we lese ofte our helth/& we wyll do no payne to haue & gete it. ¶ Furthermore sayd sayne Syncletyce/lete vs lyue sobrely. For by the fyue wyttes of our bodye/the theues entre for to robbe the vertues of our soule. And we see yf the wyndowes of any hous be opened ꝑ the smoke entreth lyghtly in to hit. In lyke wyse yf our fyue wyttes be opened vnto the thynges of the worlde/anone our soule is obfuscked by the smoke of synne. ¶ Yet sayd the same sayne Syncletyce that we must be armed on all partyes ayenst ꝑ enemyes/for they entre bothe within & without. And as we see sometyme a shyppe withoutforth troubled with ꝑ wawes & flood of the water / & oftymes it is fylled within forth without the flood without ryght soo is it of vs. For sometyme we synne by werkes outwarde/and sometyme by werkes inwarde oonly. It sholde not be ynough to a man of armes to be armed on ꝑ hede all oonly/for he myght soone be hurte of his enemye thrugh his body. Thus it sufficyeth not ynoughe to relyste ꝑ outwarde temptacõns but also the inwarde temptacõns. In this partye is shewed to vs that ther is no surete in this worlde/in what sõuerr state it be. And of this wytnesseth thappostle sayeng/see well to and kepe hymselfe that stondeth vpryght by vertue/that he falle not ne ouerthrowe by synne/we bey in this worlde as ꝑ marryners that knowe not where they be/ wytnesse of the psalmyst ꝑ sayth that our lyfe is lyke to the see/in the whiche bey some partyes full of stones/the other full of dyuerse maner of bestes. some bey moche tempestuous. Other bey pesyble/but amonge theym that lyue some sayle by the stones in the stonye partyes/as they that bey obstynate. Other by the partyes full of dyuerse bestes & monstres/as they that be proude. Other by the partyes styll & pesyble/as bey the Religyouses whiche bey out of the tempest of the worlde. Other sayle by the places tempestyous & full of tempest. And neuertheles oftymes it happeth ꝑ the seculers whiche seyle in the derkenesse of Ignorau ce/for fere to lese theyr shyppe comen to the porte of helth. And the religyouses whiche bey with god in peas and tranquylyte/by negligence drowne theym selfe in the see of all euyll & synnes. We haue here to note what and how we ought to thynke.

¶ Ay abbot named Yperich sayd thus

Alle thy thought be alwaye in god be
seyng the heuenly blysse / & thou
shalt haue it. Furthermore ꝑ same hos
ly man sayd that the lyfe of a monke
ought to be lyke to ꝑ lyfe of an angell
without any tatche or spotte of dedely
synne.

¶ Thabbot Dulcius to ye reherceth ꝑ
yf a man kepe not his herte from euyl
& abhominable thought/& put to for
getyng all the good ꝑ hath be sayd of
hȳ. And sayd after yt ꝑ enemye of helle
fynde ony place in the/incontynent he
surmounteth ꝑ/for as ꝑ lampe lyghteth
& shyneth / whan it hath sufficiaūt of
oyle mynystred to it/& yt it fayle &
haue none/ꝑ lyght quencheth & gooth
out. Ry lyke wyse our herte by ꝑ fyre
of charyte prouffyteth/& without ꝑ la
me fyre/it may do no fructuous werke
And furthermore yf a mows come for
to ete ꝑ oyle & the fete ꝑ bete of ꝑ fyre/
the cometh no ner/but yf ꝑ fyre be que
chyd ty maner ꝑ it haue none bete/the
shall caste ꝑ lampe down & breke it. Ry
lyke wyse is it of our herte/for whan ꝑ
fyre of charyte departeth from ye/the
holy goost gooth his waye/& thenne co
meth ꝑ enemye whiche assayleth ye/&
ty peruertyng all our good purpose dey
troyeth the vertue of our soule by actu
all synne. But yf we lyue after god to
our power/& it happe that we falle ty
ony synne. God reuerth ye to remē
bracce the paynes of helle/& by ꝑ holy
goost bryngeth ye ayen to ꝑ ryght way
of penaūce/ꝑ whiche may not be helpe
full without ꝑ spyrytuell helpe of god.

¶ Two olde faders spake on a tyme
togyder / of whom ꝑ one sayd to that
other. I ary now dred ty ꝑ worlde. As
who wolde saye that he had so mortes
fyed his body by sharpe & harde abste
nences / ꝑ he had none occasyon to dy
myse ony grete synnes. And that other
sayd/haue no grete truste ty thy selfe/
for all is uncertayne duryng this lyfe/
therfor ought ye to be constaūt & vyge
rous ayenst ꝑ temptacions of the fende
of helle/ꝑ seeth alwaye & wayteth for
to deceyue ye. The maner after whiche
a relygyo⁹ may ought to lyue is suche
A deuout may ought alwaye at euey
to thynke how he hath lyued ꝑ daye/&
what goodes he hath done/& how he
hath loued & thanked god/& what syn
nes he had cōpyled ty wepyng & way
lyng ty asbyng god pardone & mercy.
And yf he do thus he may saye ꝑ he is
a very Relygyous. And ty this maner
lyued ay abbot named Arsenye.

¶ For to do ye to vnderstonde ꝑ there
is nothyng more precyous thay ꝑ tyme
sayd ay olde man ꝑ he ꝑ hath lost golde
or syluer or other worldly rychesse/may
oftymes recouere it/but he ꝑ leseth the
tyme may neuer recouer it/for ꝑ tyme
passed cometh neuer agayne.

¶ Ry holy man sayd ꝑ ty lyke wyse as
the knyghte gooyng to batayll thē
synguleryly ey chē/& ꝑ hūter thynketh
not but ey his pray. Alle ty lyke wyse
ought it to be of a relygyo⁹ man/for he
ought fyrst & synguleryly thynke ey his
fayth & conscyence without to be ouer
holy to knowe what other do.

¶ Ry holy man sayd ꝑ lyke as we se
the knyghtes ꝑ bey ty ay armer nygh
by ꝑ prynce/bey better kepte/& ꝑ they
may not be assayled but with grete dyf
fyculte. Ry lyke wyse is it of us/for yf
we be nygh vnto our cappetayn ꝑ kyng

of heuen/the fende our enmye shal not dar assaylle vs/for it is veryté. Approu che ye vnto me by deuoure orysons/& I shall approuche vnto you by thynkyng so of my grace. But some ther bey ꝓ approuche not/but vylaynesly withdra we them. And ther bey ofte taken of ꝓ aduersaryes whiche throwé theꝯ down & to the ende make theym to deye.

¶ A brodder sayd somtyme to ay holy may ꝓ he had noo batayll in his herte. The holy may that heryng answered to hym/ꝓ he lykened to a castell ꝓ whi che hath four yates all opey/& all they that wyll entre/entre in to it/& assaylle it as theym seme good. For all thy fyue wyttes bey werkes to the to ꝓ tempta cyons of the deuyll. And yf ꝓ haddest a yate in thy castell well shette/ꝓ shol dest knowe anone ꝓ bataylles that bey without whiche asked not but to take by assault thy poore soule/yf we saye ꝓ we haue no synne/we deceyue our selfe & trouth is not in vs. It is founde by wrytyng of a relygyo⁹/ꝓ whiche whan he had offended/abode not to repente hym tyll on the morn/but dyde ꝓ same daye penaūce sayeng. This same daye I shall repente me/& to morn the wyll of god be doon.

¶ Ay holy may sayd/yf we be not so lue withoutforth in conuersacōn & wor des. It is not possyble that we be Juste & ryghtfull withinforth.

¶ The holy fadʒ whiche had ꝓ eye of vnderstondyng enlumyned with dyuy ne grace/knowyng clerely ꝓ fallaces of ꝓ fende our enemy/& therfor they sayd that Sathan had thre pryncipall among other vpon mey. The fyrst is ꝓ he maketh to forgete ꝓ sēnes the seconde is necligence & slouth/the thyrde is couetyse. And these thynges procede ꝓ one of ꝓ oth⁹/for yf a may forgeteth his synnes he is necligent/ thus necligence procedeth of forgetyng & of necligence cometh concupyssence/ the whiche reiected/a may shall neuer falle in synne/but he shal be preserued by the helpe of god. The moost necessa ry thyng among ꝓ other/is to kepe sey lence & be styll in folowyng ꝓ doctryne of ay olde fader ꝓ sayd. Take hede as moche as ꝓ mayst to seylence/& thyn ke oy no vayne thynges/but take hede to thy thoughtes with the drede of god yf ꝓ thus do/ꝓ shalt eschewe & escape ꝓ grynnes of the fende our enemye.

¶ Ay holy may sayd to ay other relyy gyous. The deuyll is thyn enemye/ꝓ art in maner of ay hous/vpon whiche he setteth not to caste by temptacōn all the ordures & fylthes of synne ꝓ he can fynde for to fylle thy hous & ꝓ dyches of the same / to thende ꝓ he may entre lyghtly/but ꝓ oughtest lytyll & lytyll to kreate & cast out thole ordures & fylthes so moche ꝓ the houle of thy conscyence be clene. For yf ꝓ rechest not for to pur ge it / he shall put therin so moche ꝓ ꝓ shall not cūne entre. But & yf ꝓ purge by very confessyon / thy hous shall be clene/& god shall lodge therin/ & thus the deuyll shall not haue there ony ac ceste ne place.

¶ Ay other olde fad sayd that the hor se that tourneth atte mylle laboured strongly whan his eyen be hydde & is blyndfelde / but whan he seeth he wyll not tourne. In lyke wyse they that bey blynde by synne/tourne all about & to all that temptacyon bryng theym/but

they that hey enlumyned of the holy goost eschewe & put awaye lyghtly the temptacions of the fende our enemye.

¶ Ay other brother werkyng oy a daye in his celle/& make lytyll & smale mat tres/was in thought for to go vysyte ay holy may. And anone after cam ty his mynde the contrary/& sayd I shall go see hȳ within a certayne tyme. After he thought sayeng/yt he deye durȳg this tyme I shall neuer see hȳ/therfor it is better ꝑ I go now/but for as moche as my Jonches hey now cutte/it is better that I achyeue & make ay ende of my matter/and thus he was ty contrarye thoughtes one ayenst ay other. Neuer theles he tobe his robe whiche was na med melote/& departed lyghtly. And ty walkyng he passed by the celle of ay other brod moche vyle/ywhiche seeyng this brod go so hastely & fast begay to crye sayeng. O may tabey with entē dement whyther goost ꝑ so hastely/re tourne & come to me/the whiche he dy de/& thenne the holy fad sayd to hym Retourne ty to thy celle. Thenne the brod sayd to ꝑ holy fad/alas fayr fad I haue so terryble thoughtes/that I ha ue be constrayned to go out of my celle And this sayd he retourned ty to his celle/and ty entryng ty he fyll down to the grounde doyng penaūce/& asked of god mercy. Thenne was herde a mer uayllous crye of a legyon of deuyles/ sayeng. O monke ꝑ hast ouercomē/we hey vayncquyssed by thyn obeyssaūce/ and his matte wherupon he laye flatt down/was enbraced with a grete fyre/ & the deuyles all cōfused fledde away as it had be a smoke/& by ꝑ same the brod knewe the cautelles of the fendes his enemyes. ¶ Ty the regyon of Sythye was ay holy may the whiche was strongly greued with sekenesse/& whay it cam to chartycle of ꝑ deth/all his kuethery presented hem̄ about hē & clothed hē with his habyte. After they begay all to wepe pyteously/but ꝑ holy may how well ꝑ he was prestyd with sekenes openes hys eyen and begay to la whe ꝑ notwithstondyng/ꝑ kuethery ceassed not to wepe vnto ꝑ tyme ꝑ they sawe hē sawhe yet eft ones/& yet a no ther tyme vnto the nōbre of thryes/ꝑ seeyng they ceassed to lamente & wepe/& asked hē. Fayr fad ꝑ art soo nygh the dethe/whiche is soo moche doubtable/ how mayst ꝑ sawhe & wherfor sawhest ꝑ. I shall telle you sayd he. I haue sa whed eyer tymes. The fyrst bycause ꝑ the drede ouermoche ꝑ deth/the seconde for I see ꝑ ther is none of you redy now yt ꝑ deth cam for to fetche you/& thyr dly of the Jope ꝑ I haue/conssyderyng that I go fro the labour of this worlde vnto the eternall reste of heuen/and ty thus sayeng he rendred his soule vnto god.

¶ A brodet cam to one of the olde fa ders & sayd to hē. Fader I am strongly persecuted of dyuerse temptacōns/and I cay fynde no remedy to eschewe they The holy fader answered. Thy frende thou hast delyuered ꝑ drede of god/and hast throwen it to the grounde/the whi che drede is stronge ayenst temptacions as the eyen is stronge ayenst they that wyll consume it/and hast taken ty stri de of eyen/whiche is the drede of god/ a reed whiche is not of ony resystence. and by this reed whiche tourneth with euery wynde is vnderstonde vayneglo

vable & vayne thoughtes/for the whi-
che to refyſte ꝑ ſhalt take ꝑ fyre of the
drede of god. And yf the reed of ꝑ ſame
vayne thoughtes come to the / put the
fyre tofore theym/& anone they ſhalbe
conſumed and brought to nought. As
who ſholde ſaye. Wy broder & my fren
de/ayenſt all ſuche temptacõns beho-
meth nothyng but the drede of god by-
fore the eyen of thyn entendement.

¶ My holy faõ ſayd/that a man may
not loue ony thyng/but yf fyrſt he hate
the contrary of the ſame. And therfore
he that wyll loue vertue/ought to hate
vyce & ſynne whiche is contrary to ver
tue. And thus thenne as ſayth the pſal
myſte. It behoueth vs to declyne from
euyll & take that is good/and to doo it
with all our herte / for god beholdeth
more the wyll than the werke that pro
ceedeth. Adam our fyrſt fader ſynned in
paradyſe/for he brake the cõmaunde-
ment of god. But Job beyng vpon his
dunghyll kepte the cõmaũdementes/&
to god pleſed gretly his pacyence. And
for lowche / god ne demaundeth but
our affeccyon & our herte. And he hym
ſelfe ſayeth in the goſpell. My childe gy
ue to me thy herte & drede me/and kee
pe my cõmaũdementes/and ꝑ ſhalt ly
ue eternally with me.

¶ Here begynneth the treatyſe how one
ought to praye without Intermyſſyon
and without ceſſyng / & begynneth in
latyn. Dicebant de abbate.

IT is all opey and manyfeſted
that nature humayne / that is
to ſaye manhynde / whiche of
hym ſelfe was capax and redy to recey
ue the euerlaſtyng blyſſe in thaſtate of
Innocencye / hath bey poldey & made
vnable and not capable of hymſelfe to
that blyſſe/by the ſynne of ꝑ fyrſt man
Adam/and hath bey cauſe. And for to
reconcyle hym to his maker. It was mo
che neceſſary to haue ſome moyen the
whiche may not be founde but by holy
and deuouet prayer. And for this cauſe
was oryſon fyrſt foũdey/of whiche is
treated in this preſent boke/wherin is
fyrſt determyned of the contynuacyon
of prayer by one ſuche example. Some
holy faders ſaydey that thabbot Arſe-
nius from the laterdaye at euey / that
the ſonne wente doun vnto the ſonday
in the mornyng that the ſonne aroos/
he had his hondes lyfte vp towarde he
uey/& the hede lyft vp/& the herte en-
flãmed in the loue of god contynuyng
in oryſon & prayer/wherby is to vs ſhe
wed ꝑ good affeccõn of ꝑ olde faõs.

¶ The brethern cam on a tyme to the
abbot Agathon / & aſked hym. Fader
whiche is the gretteſt payne amonge
ꝑ other. And he anſwered. My bredern
I ſaye to you ꝑ I fynde no ſuche payne
as to praye to god. For whan a man
diſpoſeth hym moſt to praye/the de-
uyll bryngeth tofore hym many Illuſy
ons to lette hym. For he knoweth well
that by oraſon & prayer his power is
expelled and brought to nought/how
well that in other operacõns & werkes
men haue payne/neuertheles atte ende
they haue reſte. But in prayer it beho-
meth to fyght vnto the laſte Inſtaũt of
the ſame.

¶ The abbot Dulas whiche was diſ-
cyple vnto thabbot Hylarion ſayd. I
haue ſome tyme gone vnto the celle of

myn abbot/& haue foldē hym lyeng doun prostrate in oryson abydyng there cōtynuelly by the spacē of viij. dayes And after called me to hym & sayd to me/folowe me/& incontynent we went in to thermytage. And whan I was so wtrauayled of walkyng hauyng grete thurste/thenne I sayd to hē. Faders I haue grete thurste/& ỳ holy man went no fer fro me as a man sholde caste a stone/& was ther a lytyll whyle in contemplacōn/and after cam ayen to me bryngyng water in his garment made of shynnes/of whiche water I dranke And after from thens we went in to ỳ cyte of Lyco for to speke to thabbot Johan/whom we salewed at our comyng sayeng to hym the cause & reason why we were come to hym. Thenne began thabbot Eularyon to telle & shewe the reuelacōns that he had had sayeng. Jt hath be shewed vnto me/ỳ all the temples shall be destroyed/the whiche thynge in lyke wyse after happed. For all the temples of thydoles were destroyed and brought to nought.

¶ Thabbot Euagrius sayd ỳ a man whiche hath the corage failled/ought to praye to god. For it is weyted/praye with the drede of god/& labour contynuelly in suffrages & prayers/& ỳ shalt not fynde thy selfe feble of corage/but strong ayenst all temptacōns/we nede to praye as wel for ỳ synners/as for the Juste & trewe/to the ende also that we be preserued from the enemyes Jnuysible/whiche seche none other but to lese vs from our helth/whā a persone is taken with any cuyll thought/ he ought not ỳ hour to praye for other/& forgete hē selfe/but ought incōtynent to fyghe for hym selfe by holy prayer ayenst the same thought/& cast it from hē. And after he may praye for other.

¶ An abbot whiche dwelled in Palestyne wrote to a bysshop named Epyphanius this ỳ followeth. Reuerende father we haue not delyuered ỳ rule to praye whiche ỳ haste delyuered to vs/but in keppyng it besyly we synge prime/tyerce/sexte/none/& euensong/the whiche abbot was repreued of ỳ bysshop/& the sayd bysshop wrote to hē ayen in this maner. After ỳ answere ỳ I haue had of the abbot. I knowe well ỳ in ỳ other houres of the daye/ỳ and thy brethern praye not/ỳ whiche thyng suffyseth not For a verray religyous ought to praye god incessantly/& yf not with his mouthe/atte lest he ought to do it with the herte. For oryson vocale is not alwaye requesyte. ¶ Herr is shewed to vs ỳ we may praye god euer all & in euery place. For an abbot named Playas seeyng the brethern ỳ etern togydre made grete noyse/sayd to them/holde your peas & make sylence / for I see one of your brethern etyng with you/ỳ whiche perceth & thryfteth ỳ hem with his prayer as yf he had sayd/ye lette hym in makyng this noyse for he is rauysshed in deuocōn. And also how well ỳ he eteth alwaye he prayed god/& his oryson as fyre embraced with charyte gooth vp ou hyghe.

¶ Thabbot Loth cam to thabbot Joseph & sayd to hym. Fad after my power I holde a lytyll rule & a lytyll barde. I faste but lytyll/nor praye god but lytyll/& I thynke not moche ou his cōmaūdement/ne ou my soule/without to take but lytyll rest/but alwaye with

all my power I eschewe cupll thoutes/ & theym I suffre not to abyde in me in any wyse/what ought I to do in tyme comyng. And ꝑ holy may without layeng any worde arose vp/& stratched vp his hãdes to heuē & deuoutly prayed vnto god/& incontynent for to shewe his burnyng deuocõ/his tery tyngres were al enlumyned & burnyng lyke vnto lãpes brényng/& thenne he began to say ꝓ ꝑ wyll be embraced with this fyre of charyte/ꝑ must do as I do. In this parte is shewed ꝑ maner of prayeng without Intermyssyon / & how men ought to praye without ceassyng.

¶ Certayne brethery named bedemey camé to thabbot Luci⁹ whiche dwelled in Heunato/& whan they were comen the holy abbot asked. Wy brethery come hyther & telle me what werke do ye & make with your handes. And they answerd/certaynly fayr fader we put not our selfe to ony bondwerke/but after ꝑ layeng of thappostle we praye vnto god without intermyssion & without ceassyng. Thabbot sayd to thē/how my brethery whan ye ete/ye praye not/ also whan ye slepe ye praye not/& thus thenne it is not trouthe ꝑ ye saye ꝑ ye praye without ceassyng. Thenne ꝑ brethery were all ashamed and wyst not what to answere. Thenne began he to saye to thē. I shall shewe you how in werkyng with my handes I praye alwaye god. For whan I am in my celle lette for to werke I praye god without ceassyng/for I make a matte/or some other thyng/& in so doyng I saye/god haue mercy on me after thy grete mercy/& put awaye my wyckednes/ after the multytude of thy mysteracõns & thy grete bounte. And after he sayd to the brethery/is not this prayer vnto god/& they answerd yes. And furthermore he sayd to thē. I labour & praye god alle daye & all ꝑ nyght / & I wynne about xvi. pens with my werke/wherof I take .xii. pens to lyue by/& the remenaũt I gyue for goddes sake/& he to whom I gyue this moneye / prayeth for me whan I ete/or whan I slepe. And by all thus is accõplysshed in me ꝑ whiche is sayd that men owe to praye without Intermyssyon/wherfore it ought to be vnderstonden/that it behoueth to pray without ceassynge by hym selfe or by other.

¶ Some brethery asked of the abbot Macharye. fader how ought we praye vnto god. The holy man answered/in makyng orayſons & prayers is not requelyte grete habondaũce of wordes/ but we ought to lyfte vp our hãdes vnto heuen & saye. Lorde god / lyke as it shall please the/& lyke wyse as ꝑ knowest what nede I haue/so do thy mercy vpon me. And yf in prayeng ony euyll thought come tofore the/saye lord god helpe me / & without doubte sery that he knoweth what thyng is necessary to the/he shall helpe the and haue mercy on the. Therfor we ought to byleue / that longe prayer is not alwaye requelyte ne prayed. For in a comyn prouerbe it is sayd. Shorte prayer pierceth heuen. We haue also in sayntt Mathewe/where as it is sayd/ye shall pray thus. Pater noster ꝛc. Fader our whiche art in heuens & so forth.

¶ Of thabbot Syloys/some relygyouses sayden/ ꝑ yf he had loone brought doun his handes/whan he hadde lefte

theyre vp to heuen makyng his prayere. Incontynent he fell be rauysshed and in a traunce. And therfore whan ony man wyll pray/he made hym to take away his handes/doubtyng that he sholde entre in to a traunce/or to be rauysshed/or that he sholde so abyde by longe space of tyme.

¶ Ay olde man sayd that contynuell prayer correcteth the thought of tyme.

¶ Ay other sayd/that as it is not possyble to a man to se his owne face in troule and trouble water/ryght so lytle wyle it is not possyble þ a man maye knowe his owne fayte and dede / yf it be not gadred to hym selfe without to haue regarde/without to thynke vpon ou the fayte & dedes of other.

¶ Ay holy man cam ou a tyme to the mountayne of Synay. And as he went he mette in his waye a religyous brother/the whiche all wepyng sayd to hym Alas fader we bey lost in our countre For it rayneth not/& ther is no moystnes in the erthe. Thenne sayd to hym the holy man / ye ought to praye god for to haue some rayn. Thenne answered the brother. Alas we haue prayed hym soo longe / and notwithstondyng it hath not rayned. Thenne sayd the holy man to hym / ye haue not prayed affectuously ne herdly ynough. And yf thou wylte wyte and haue knowleche/ come with me and lete vs praye togyder. Thēne the holy man knelyd doun ou his knees/and lyfte vp his handes in grete deuocōn and prayed god/and anone it began to rayne. That seeyng the sayd brother/was soo afrayd / and fyll doun to the fete of the sayd abbot. The whiche abbot seeyng the prayere of the worlde and of euery departyng anone. Thus thenne many prayde vnto god/but they be not herde / for they be not worthy.

¶ Some ferres sayden suche wordes/ We founde ou a tyme some olde faders whiche prayden god/with the whiche we lerte vs soone to salewe eche other/ and spake with them longe of many thynges. And thēne after we wolde haue departed/and we made to them requeste that they sholde praye to god. Thenne answerde of tholdeste of them sayeng. Haue ye not prayde/we answered yes fayr fader. But whan we entred to here our prayer was thenne done/and sythen we haue alwaye spoken togyder/and by that we haue not prayde/for one may not praye & speke one with a nother. The sayd holy man answered. Myn brethern pardōne me/ther is here one of our olde brethern/ þ whyle he is speknge with you hath made ay hondred & ther prayers Thus thenne to speke togyder of profytable thynges and helthfull/letteth not to praye/ for that same is to pray god And this sayd we prayde/and after the holy faders went theyr waye & lefte vs.

¶ Here begynneth ay other lytyll treatyse conteynyng how a man ought to doo merry. And begynneth in Latyn Preterierunt aliquando.

¶ Ther is no man so moche ygnoraunt in the worlde / but that he ought to come and knowe/ what is the merry of god, we may not



be sauued after that we haue offended/ but yf god our lorde be to vs mercyfull Ryght wyse also ought we to be mercyfull one to a nother. Therfore in this present treatyse is made mencion of mysericorde and mercy. And it proceedeth lyke as the other treatyes precedent & by examples/of whiche the fyrst is suche. Some of the holy olde faders went on a tyme to thabbot Ioseph in a place named panele/& had concluded to make to hym a demaūde/that is to wyte/yf they come of theyr frendes or myspgoules for to vysyte them/ yf they ought to ete & drynke with theym for to make theym grete chyre/& to receyue theym Ioyously. And to fore þ they had asked of þ holy man/he knowyng theyr thoughtes sayd to his dyscyples. Take hede what I shall do/& he tooke two stoles/that one on the ryght syde/ and that other on the lyfte syde/& made theym both tweyne to come in to hym & after sayd to theym. Syte doun here by me. And after that they were sette/ the holy abbot Ioseph entred in to his celle/ & cladde hym with olde clothes all to rente/and came & satte doun in the myddle betwene them both without sayeng ony thyng. After he aroos & retomed in to his celle/& toke his former clothes that he had/& cam ayen & satt doun betwene them. Of whiche thyng they beyng admeruayled of that whiche he had done asked of hym sayeng/ Fader wherfore haue ye do this. And he answered to them/haue ye well seen all that I haue done/& they answered ye. After he asked them/am I chaūged bycause I haue chaūged myne habytes they answered nay. Thenne sayd þ holy man. In lyke wyse as I am not chaūged / for the chaūgyng of my clothes/ ne hurte for to take the better/right so ought we to be in the compynge of our brethern. And to this purpose it is sayd in þ gospell. Rendre or yelde ye to god that is to god. And to Cezar þ is to Cezar. In lyke wyse whan we be with our brethern we may make good chere / & receyue theym in grete Ioye & gladnes without excelle. And whan they be absent/& we be allone/we ought to sorowe & bewayle our synnes / them̄e these brethern seeyng þ the holy fad̄ knewe theyr thoughtes/& þ whiche they wolde haue asked of hym/were abaūshed & prayed god.

¶ Thabbot Callyen sayd whan we came to Palestyne in Egypte / an holy fader receyued vs in to his lodgys/we beyng comen in to his hous demaunded & asked hym̄. Fader wherfore hepelt

not ꝓ the rule of fastyng / whyp thou receyuest eny of thy brethern / lyke as they do to paleſtyne/ꝓ holy mā answe red. I kepe alwaye faſted after my po wer/& allowe with my ſelfe. And pow well ꝓ faſtyng is profytable & meryſ lasye/yet alwaye it is to our wyll/and with ꝓ god chmaūdeth vs ꝓ we be cha rytable/wherfor to receyuyng you & ma ny other brethern whiche I ſee not oft I ought to do dylygently ꝓ whiche ap perteyneth to charyte/for whā ye ſhal be departed frō me. I ſhal mowe thēne faſt as I dyde tofore/ſee we not ꝓ they ꝓ be bodey to the weddyng of a ſpouſe they beyng atte weddyng ought not to faſt/but ꝓ weddyng & ꝓ feſt fynyſhed they may well faſt/th⁹ ty your preſence for to exercyſe ꝓ werke of very charyte I faile not/but ty your abſence I may well do it. ¶ Furthermore ſayd ꝓ ſame abbot Malſay. I & my brethern went to ny other holy olde fad/ꝓ whiche ma de vs to ete & drȳke ynough/& nethelesſ yet he enforced vs to ete more. Thēne I anſwerd to hē for my ſelfe & for the other. ſad we thāke you/we haue etey ſuffycyently. it is leſſull ꝓ we ete not ſo ofte. The holy may anſwerd I haue this daye leyd ꝓ table ſixe tymes to my frendes ꝓ ar comē for to ſee me. & I ha ue ſixe tymes etey with chē/& yet al waye haue I hūgre. wherfor I any abaſ ſhed how ye be ſo ſoone full whiche ha ue not etey but onely ones. In this par tye ſayey the holy doctours ꝓ we ought not to folowe this rule. for ꝓ whiche vans vertue to chē/is or ſhall be yeet to many of vs. ¶ A chmaūdement generall thēne was gyue to ꝓ royame of Sychye/ꝓ euery may holde faſt ay hole werke/& ꝓ ꝓ faſt of ether ſholde be followed to the ſame werke. Now it hap pēd ꝓ duryng ꝓ ſame ſame brethern of egypte came to chabbot Moyſes for to dyner hē/ꝓ whiche made to chē a ly tyll potage & a pytaūce for to ſuſteyne chē. dlyderyng ꝓ they were very & ma uayſed of theyr waye. & ty dyghtyng & dreſſyng ꝓ ſayd pytaūce/ꝓ ſauour & ſu mer cherot ſpredde all about. thēne the neyghbours not knowyng ꝓ cauſe. & re dy to ſaye euyll ſooner than well/went to ꝓ portes & cloſes of ꝓ next chirche ſayē ꝓ habbot Moyſes ꝓ was reputed ſo holy a may had broke & violated ꝓ general chmaūdement for he faſted not ꝓ weke/the whiche thyng was ynough apparaūt as they ſayd/bycauſe he had obſerued & kepte dyuerſe metes. The peeple knowyng of ꝓ one ſyde ꝓ good lyf of ꝓ ſayd abbot/& of ꝓ other ſyde ꝓ ta ryſſhe byleue of ꝓ people anſwerde/we ſhall ſpeke to hym whan he cometh to chirche. & ꝓ laſterdaye after whan ꝓ holy abbot was wythty ꝓ chirche ꝓ peeple be gan to ſaye to hē. O holy abbot ꝓ haſt offended as touchyng of mey / but as towarde god ꝓ haſt kepte his chmaūd right conſtantly. Here may be noted a thyng moche neceſſary to be kepte/ꝓ is ꝓ a perſone of ꝓ chirche ty tyme of faſtyng ge ought not to ete to faſt the ſymple people & pgrynaūt ty ony maner. for by theyr impudence & folye/they Juge it to to euyll/where he that ſo ſhall be noted may do it lawfully & for a good entente / as for cauſe of ſobernelle or o ther neceſſyte.

¶ A hoſ cam to chabbot Paſſon ꝓ ſe conde werke of lente/& ty declaryng to hē his thoughtes/ſoude ty hē ſome reſt

et diligence/thēne sayd the broō to hē I had thought to haue differred this daye for to haue come to the for lytyll thyng. The abbot asked hē wherfor/ þ broō answered. I doubted by cause þ it was lente þ the yate sholde not haue be opened. Thenne sayd to hē the abbot we haue not be accustomed to shette the yate/by þ whiche men entre herin/but we desyre more besyly to close & shette the yate of þ tongue. As who wolde say that it is more vayllable to close & restrayne his tongue from spekyng in ty me & place/than to close and shette the materyall dore of his hous.

¶ A broō sayd to thabbot Pastor / yf I gyue ony thyng to my neyghbour/a none þ deuyll trupeth me with þ lyn ne of vayne glorye/wherfor I drede to do almesse The holy man answered/ we ought to socour the necessyte of our neyghbours for þ loue of god. The same olde faō sayd to þ broō one suche a parable. Two men labourers dwelled in a cyte / of the whiche þ one of that he had lowen gadred but lytyll good therof / & yet þ whiche he had gadred was not very clene. That other dyde lowe nothyng/& also he gadred nothē ge. I aske the thenne yf it so happed þ ther cam ay honger or fampne/whiche of thyse myght best escape this daūger The broō answered þ he þ had lowen & gadred. Thēne sayd þ holy mā lyke wyse we ought to sowe good werkes/ to thende þ þ tyme of fampne beyng co me/þ is to saye/þ we may nomore de serue/þ whiche thyng thēne we wolde haue done & may not recouuer it/that we deye not eternally.

¶ Ay other broō cam to speke to a go od faō/& in departyng frō hē bycause he had supposed to haue letted hē sayd to hē. Faō pardōne me/for I haue let ted þ in thy rule & maner to lyue relyg gyously/to whom þ holy man answe red. þ hast not letted me in my rule. for acordyng to the same I ought in good charyte & merry receyue all comers.

¶ A may moche solytary & strayt of ly uyng/& þ occupyed hēself in exercyse of dyuerse werkes dwelled nygh by a monastery in whiche were a grete mul tytude of bredern/& sōtyme it happed þ they þ went to vysyte cam vnto this ho ly mā whiche was so moche solytary. & they cōstrayned hē to ete aboue þ hour determyned. after þ they asked hē sayng faō art not þ wroth bycause þ etest to so thyn hour/& he answered. I am neuer wroth/but what I do after myn owne wyll. & for almoche as I do this cōtrary & ayenst my wyll I am nothēg wroth ne sory therfore. ¶ Ther was in Sy rye vpō þ way of deserte ay olde man whiche had a custome to receyue all þ relygyo⁹ plones þ passed by þ way. On a tyme amōg þ other passed a moche so lytary man. þ whiche for what prayer þ þ olde faō made/he wold not drēke ne ete/sayeng þ in no wyse he wolde breke his fast/but þ holy mā sore displesed by cause he wold not acorde to his prayer sayd to hē. I pray þ lyth þ wold not ete ne drēke w⁽ᵗ⁾ me/at þ lest þ þ wylt holde me cōpany to pray vnto god vnō a tree whiche is here by/& of it bo we doun at my prayer tofore thyn / þ shalt do þ I shal requyre the/the whiche thyng þ ho ly faō accorded to hē. Thēne began he to praye þ was so strayt in his fastyng but þ tree bowed nothyng doun warde

Thẽne after that other begã to praye/ & all sodaynly ꝑ tree bowed it doun/ ꝑ seeyng ꝑ other/he obtẽpred & obeyed to his wordes/& prayed god both togyd of the cnas ꝑ was to thẽ happed.

¶ Two relygyo⁹ persones cam to ay holy may/ꝑ whiche had of custome not to ete of all ꝑ longe daye/but whan he sawe thẽ he was moche Joyous/and sayd to thẽ / the fastyng hath his reward. For who ꝑ eteth for charyte/he accõplyssheth two cõmaũdements / for he leueth his owne wyll/& accomplysheth the cõmaũdement of god in tredyng & refreshyng his brethern.

¶ A relygyo⁹ may'of Thebes had receyued of god suche a grace/ꝑ he myght gyue to all Indygent & nedy ꝑ whiche was to theym necessary. One tyme as monge thother as he dyde his almesse in a strete/he sawe tofore hẽ for to haue some thyng/a womay clothed with olde clothes all to rente ꝑ it was pyte to see. The relygyo⁹ may hauyng ou her cõpassyon/toke his hõde full of money wenyng to haue gyuẽ it to ꝑ sayd woman/but by ꝑ grace of god/his honde closed & myght gyue to ꝑ womã but a lytyll parte therof/wherby it appered ꝑ she was not so indygent/as it appered withoutforth. And after ꝑ cher cam ay other womay well clothed/& whay he sawe her/he sayd to hẽselfe/this persone had no nede/& toke in his hõde a lytyll almesse for to gyue to her/but in openyng his honde she toke more thay he had put in/in sygnefyeng ꝑ this woman was more indygent thay her clothes sheweth withoutforth. Thenne he merueylled moche/& enquyred of ꝑ astate of these two wẽmen/& he fonde ꝑ this womã that was well clothed was of grete lygnee/& was fallẽ to pouerte/ & for ꝑ cause she was ashamed for to be euyl clothed/but ꝑ other was so clad for to moeue the people for to gyue to her theyr almes. And now ly these dayes ouer al ꝑ worlde be many suche abusyõs & therfor it is not euyll sayd/for wel to whom ꝑ gyueth/for oftymes men gyue to hẽ ꝑ is rycher thay he ꝑ gyueth/how be it ꝑ men suppose by cause he is euyl clothed that he hath no thyng.

¶ Ther was a relygyo⁹ may whiche had a brod seruier/ꝑ whiche was moche poore/& all ꝑ ꝑ relygyous may myght wẽne he delyuered to hẽ/but how moche more he gaf to hẽ/ꝑ more poore he was/of whiche thyng ꝑ relygyo⁹ merueylled/& declared it vnto a good holy may/whiche sayd to hẽ in this manere ꝑ ꝑ wylt bytyme me gyue to hẽ nomore/& whay he shall come to ꝑ/saye to hẽ. My brod whyle I had ony good. I gaaf it to ꝑ/therfor labour now/& of ꝑ. ꝑ wẽneth sende to me for my dyner/& whay ony thyng he shall bryng to the gyue it to pylgrymes / or to some olde poore persone/& warne thẽ that they praye for thy brod. The relygyo⁹ may concluded for to do so as lytle as ꝑ holy may had sayd to hẽ. So thẽne after his brod cam to hẽ delyeryng his helpe as he had be accustomed. To whom he answerd/my brod I can gyue to ꝑ no more/for I am becomen all poore/now it is nede ꝑ ꝑ labour & bryng to me some thyng for to socour me/the whiche answere herde/the seruier departed all troubled/& a daye after he brought his brod some wortes coolys of his gardẽ/& his brod gaf to hẽ his blellẽs/& he gaf

& dystrybuted it to the poore nedy & in dygte/prayeng theȳ ꝓ they wolde pray for his brod. The seconde daye after he cam ayen/& brought mo cooles & thre loues of brede / whiche he toke & gaaf to hȳ his blessyng as he dyde tofore/ꝓ thyrde day he cam ayen & brought gre te quantyte of mete of wyn & of fysshe This seeyng his brod meruaylled ther of/& called a grete multytude of poore people & fedde theȳ. After he asked of his brod yf he had ony nede of brede or of wyn/to whom he answered nay ry sayeng to hȳ/whay ꝓ gauest to me of thy goodes/all ꝓ I toke was incontynent consumed/lyke as the fyre hadde brente it in my hous / but lych I gaaf to ꝓ of my goodes/they be multyplyed meruaylloully by ꝓ benedyccōn of god Thus thēne ꝓ relygyous man herynge thanswere of his brod/went & tolde the caas to an holy fad whiche sayd to hȳ knowest ꝓ not well/ꝓ the goodes of a relygyous man bey as fyre/& ouer all where as they entre & come they cōsume all. I assure the ꝓ it is well necessarye & profytable to thy brod to lyue of his labour/& to do almesse to thende ꝓ they praye for hym/and that his goodes be multeplyed.

¶ Ther was a man ꝓ dyde moche almesse/but ꝓ deuyll hauyng enuye ther of/for to lette the reward to hȳ of his good dedes/brought in to his thought a multytude of scrupulo⁹ & remorse of conscyence/& among all other cam to hȳ a wydowe askyng for the loue of god a lytyll whete/to whō he sayd ꝓ she shol de brȳg a mesure/& take as moche as she sholde nede/nethetes he mesured the whete hȳselfe/but whan it was put in the sacke / he began to saye that there was more than iiij. bussheilis & made ꝓ woman greatly ashamed. That seeyng an holy man ꝓ was by/& began to axe of the man ꝓ made ꝓ almesse / haste ȳ lente or sholde this whete to this womā to whom he answered ꝓ he had gyuē it Thēne go saye to her ꝓ ȳ hast gyuē it to her all/wherfor makest ȳ dyffyculte of a lytyll/for ꝓ deuyll wolde that this man sholde leese his reward.

¶ An olde man moche mercyfull/& a nother man lyued to gydre a certayne tyme/duryng the whiche ther fyll a gre te hunger & famyne. The poore people knowyng ꝓ grete pyte & mercy of this man / camen from all costes to hȳ for to haue his almesse. And to all theym that cam for socour/he gaaf brede/but that other brother seeyng that/sayd to hym. Fader gyue to me my parte of ꝓ goodes / and after of thy parte doo as thou wylt. Thenne this pytefull man of his parte dyde almesse as he dyde to fore. And for that cause Infenyte mul tytude of people cam to hym/wherfore our lord seeyng his good purpose/blessyd the brede of this holy man/& multeplyed in suche wyse that he had ynough alwaye for theym that cam/and it mynysshed not. That other brod that dyde none almesse / ete all his brede/& whan he sawe that he had nothynge/ he sayd to ꝓ holy fad Alas yf it please you lete vs lyue togydre as we dyde to fore/to whom the holy fader sayd that he wolde well/& so they were to gydre as they had bey tofore/& anone the hū gre celled/and was grete habundaūce of goodes/but notwithstondyng ꝓ poo re peple camē alway for to haue almes

Dne daye among the other cam a poore man alwyng almesse/whene the holy fadir sayd to ꝑ same bood ꝑ he sholde gyue hede to ꝑ poore man/ꝑ bood seeyng that he had no hede/answered that he had none to gyue / the holy man sayd to hym go in & loke & seche/whā he was entred in/he sawe the chestes all full of hede/& therfor prayeng god for this myracle / gaaf to the poore what they asked/and had euer after ꝑ holy man in grete reuerence.

¶ Here folowith a lytyll treatyse of obeyllaūce or obedyence.



The holy scripture recōmendeth to vs ꝑ obedyence is better than sacrefyce. Therfore in this boke is determyned of this vertue by many exāples/of whiche the fyrst is this. ¶ Thabbot Arsenye sayd on a tyme to thabbot Alyxandre/as soone as ꝑ hast doon thy werke come to me/& we shall dyne togydre/but & it happe by aduenture ꝑ ony pylgrymes come/abyde & ete with them handyly/ꝑ hour of dyner comed/ꝑ holy man Alyxandre whiche had not achyeued his werke for to obeye ꝑ worde of Arsenye/abode tyl he had done/& Arsenye seeyng ꝑ ꝑ hour was passed sayd. J byleue ꝑ Alyxandre haue pylgryms with hym lyth ꝑ he cometh not/& so ꝑ holy man wente to dyner/whan Alyxandre had done/whiche was about mydnyght/he wente to thabbot Arsenye whiche sayd to hym. J suppose Alyxandre ꝑ ꝑ hast had this daye pylgryms. Alyxandre answered. Nay J haue had none/but J haue done as moche as J maye for to come to ꝑ as soone as J myght/whan J had achyeued my werke lyke as ꝑ cōmaūdest me. Thenne Arsenye was moche abasshed how this man was so obedyent/& began to saye. J cōmaūde ꝑ ꝑ a nother tyme ꝑ be not so longe in thy werke/but go praye god and do thyn other bodely necessytees/for there myght enserue therof some daūger to thy bodye. ¶ Thabbot Abraham & thabbot Arsany were on a tyme togydre/& ther cam a bood vnto them & axed thabbot Arsany what thyng he myght do for to be saued/to whom ꝑ holy man answerd go in to thy celle/& all this yere ete onely at euyn bede & lait/& after coey ayen to me at ende of ꝑ yere/& J shall tell ꝑ what ꝑ shalt thenne do. This broder went his waye & dyde this penaūce all ay hole yere/& after cam ayen to Arsany and it happed that the sayd Abraham was with hym at ꝑ same tyme. Thenne sayd to hym thabbot Arsany come ayen & fast yet this yere/& after ꝑ ete euyn ay ꝑ daye/ꝑ whiche all wer herd/he went

his waye. After this abbot Abrahany
sayd to Stany/ þ gyuest but light penaū
ce to the other bretherey / but þ chargest
strongly this mañ here/wherfor doost þ
u/the holy may answerd to hȳ. The
other bretherey be not very seruaūtes of
god/& therfor as they comey to me/so
goey they awaye / but this broder is a
perfit seruaūt of god/& all that I shall
aye to hym/he shall do it And therfor
bycause his glorye be encreaced & aug-
mented I gyue to hym this penaunce.
And here maye be noted / that he that
enioyned penaūce/ought somwhat to
knowe the condycōy of the persone/to
whom he enioyneth/yt he wyll that it
be helthfull.

¶ Thabbot Johay whiche was of ly
tyll stature/& moche grete in vtue wen
te oy a tyme in to Sychye for to see ay
olde holy faō whiche dwelled in ay her
mytage/whom to vysityng þ sayd ab
bot Johay tobe a drye stake & planted
it/& after sayd to þ holy olde faō/that
he sholde watre euery daye the drye sta
ke vnto the tyme hit bare frupt. Now
was þ water so ferre fro thermytage/þ
thay thermyte departed oy þ euyn for
to fetche wat/he coude not come ayen
tyll oy the morow/& alwaye for tobeye
that/the whiche thabbot Johay had cō
maūded hȳ/he went euery daye & fette
water/& so longe cōtynued to watre the
drye stake/þ after thre yere it begay to
bere grene & bare frupt. Thenne ther
myte tobe of that frupt & bare it to his
bretherey in the chirche sayeng. Take
ye here of the frupt of obeyllaūce. Here
may we note what vertue hath obeyl-
laūce/for it is a thyng ayenst nature/
that a drye stocke or tree sholde were
grene & bere frupt. ¶ Thabbot Pau
lus had a dyscyple named Johī whiche
was moche obeyllaūt/& þ whiche was
ly a place deserte & full of wode/ly whi
che wode dwelled a cruell lyon. The ho
ly may seeyng þ croces of this best nyg-
ghe by his celle sayd to his dyscyple/go
& bryng to me tho croces there/þ dyscy
ple asked how he myght take them for
þ lyon/& þ holy may lawhyng sayd to
hȳ/yt he come to the/bynde hȳ there &
bryng hym to me/atte euey þ dyscyple
wente ly to þ forest for to fynde þ lyon
& to bynde hȳ as his mayster had cō-
maūded hȳ. And anone this best cam
ayenst hym/but the lyon had so grete
fere þ he fledde awaye. The dyscyple
wente after cryeng/abyde lyon/for my
mayster hath cōmaūded me þ I sholde
bynde the/thēne þ lyon abode & taryed
& there þ dyscyple bonde hȳ & brought
hȳ to þ holy may/þ whiche seeyng this
thyng was moche strongly admerueyl
led/& he bete his dyscyple sayeng to hȳ
fooll þ þ art/bryngest þ here this wyl
de enraged beest/thēne after he vnbon
de hȳ & lete hȳ go. By þ whiche exam
ple it appeyreth manyfestly þ obeyllaūce
is grete & lowable vertue.

¶ Thabbot Syluayn had ly Sychye
a dyscyple moche obeyllaūt the whiche
was called Marke & was a woryer/his
mayster for his obeyllaūce loued hȳ bet
ter thay þ other .xi. dyscyples þ he had
wherof they were moche angry/& ly ly
he wyle were yll contente all þ olde fa
ders his neyghbours / the whiche oy a
daye camey for to see hym ly his celle.
And after wente Syluayn & they with
hȳ & knocked oy þ celles of his dysey-
les callyng & sayeng þ they sholde come in

tentyment for he had to do with thyng
But thou wold not vse that entent tolde
wold hē. Thenne after he came ℔ lowe
hed at the foot of thabbot/℔ made pen
ance as he knew that it was his abbot / he
went out to hym/℔ his abbot sente hē
forth to do some thynge necessary/and
lokyng about hē he sawe none of his
other disciples. After he entred ℔ wen
te in to the celle of ꝑ sayd Marie/whe
re as he fonde that in weyenge he had
begonne ony o. but he had not leyser for
eachpeuse it for to come to hym/℔ was
but halfe weyed. Thenne sayd the ol
de fader. Certaynly we lowe hym/that
ꝑ loueth/for we see that god loueth hē
The moder of ꝑ sayd Marie cam on
a tyme for to see hym / ℔ requyred his
abbot that she myght speke to hym/℔
that she was come to see hym/the whi
che thyng thabbot graunted to her. And
he went to the sayd Marie ℔ sayd to
hym that he sholde go out of his celle
℔ speke to his moder whiche was come
to see hym. Thenne for to obeye his ab
bot he wente out in an olde robe all to
broken ℔ pyered / ℔ was all blacke of
the smoke ℔ oidure/in suche wyse that
she coude not knowe hym/℔ in cloipn
ge his eyen he began to saye to her/god
kepe you in helth/his mod whiche sup
posed not that it was he. Incontynent
she retourned ayen vnto thabbot pray
eng hym as afore is sayd that he wolde
sende to her / her sone / to thende ꝑ she
myght see hym. And obtemperyng to
the whiche/thabbot wente ayen to the
sayd merie ℔ sayd to hym/haue I not
sayd to the that ꝑ sholdest go speke to
thy moder/the whiche answerd. I ha
ue spoken to her fayr fad ℔ haue grette
℔ salewed her / ℔ therfore I praye you
that ye remembre me nomore that I go
suche/for fere ꝑ I be not defoloyed. Thā
this answere herde/ꝑ holy man wen
te out ℔ sayd to the moder/that it was
her sone that had salewed her ayen in
saying to her god kepe you in helth / ℔
he confortes her ℔ soo made her to re
tourne.

Thom brethren whiche were clothed in
robes of skynnes camen in to Scythe
to thabbot pambo / ℔ in declaryng to
hym eche of them in thaidemer of the
other theyr maners of lyuyng/℔ albeit
of hym whiche of theym by his abuyse
had moost solytaryly ℔ merytoryously
lyued. The fyrste had fasted longe ty
me. That other had neuer had ony thō
ge propre. The thyrde had be moche
charytable. And the fourth had. xxx. ye
re duryng be obedyaunt vnto ay help
may. Thenne sayd thabbot pambo ꝑ
he whiche had obserued ꝑ vertue of obe
dyence/had moost merytrd/℔ that ey
che of the other that/hadde lyued in
dyng theyr owne will/but ꝑ for the
for ꝑ honour of god had alwaye obey
ed ꝑ will of ay other in withstandyng
his owne. Thus it appereth that obe
dyence is more greter vertue than ab
stynence/charyte/℔ pouerte/℔ suche is
obedyent ben very confessours yt they
dye in this maner.

¶ A ferster may whiche was of The
bes mocued of the holy goost / cam to
thabbot Sylone sayeng that he desyred
℔ wolde be a monke/℔ prayed that he
myght be receyued in to his monastery
the holy may asked hē yf he had ony
thyng in the worlde. The ferster an
swerd that he had a sone / thenne sayd

to hym thabbot temptyng hym to his
obeyssaūce/go & cast hym to the wa
ter/as ellys ꝑ shalt not be a relygyous
man. Thenne ꝑ same man went for
the for to do the cōmaūdement of the
abbot/the whiche after he had sery his
prompte obedyence/sende hym worde
by a brother that he sholde not doo it.
And as ꝑ brother came to hym/he fon
de hym on the bynge of the ryuer/and
he asked what he dyde there. I do sayd
he that whiche my abbot hath cōmaū
ded me. For he sayd to me that I shold
cast my sone in to the water. Thenne
sayd to hym the brother that thabbot
had sente to hym worde that he sholde
crasse. And so he crassed and was rery
ued in to that monastery wherin he ly
ued ryght holyly. We haue a lyke exā
ple of Abraham / to whom for to se
his obeyssaūce/god cōmaunded to slee
Isaac his sone / the whiche thynge he
wolde haue do / yf the angell had not
retayned the stroke of his swerde.

¶ Saynt Syncletyce sayd that obeys
saūce is more to prayse than contynen
ce. For to contynence is somwhat an
neyed arrogaūce / but very obeyssaūce
is fonded in all humylyte. The same
sayne Syncletyce sayd / it behoueth
vs to gouerne our soule with grete dys
creccō. And yf we be with some other/
we ought not to doo after our desyre/
but after theyr wyll / prouyded ꝑ they
be well ruled. For as people bānyssshed
& cryed out of theyr contrees/we haue
gyuen ouer & lefte for thonour of god/
& to this ende we bey separate & depar
ted from the worlde. And this ought
to be vnderstonden of ꝑ relygyous peo
ple that haue renoūced the worlde and
theyr propre wyll. For it behoueth they
to doo after the wyll of theyr prelate.
And therfore sayd the sayd sayne Syn
cletyce. Lete vs seche no thyng more of
the place / fro whiche we be departed/
we haue in the worlde vayne glorye/&
habondaūce of goodes/but here with
grete dyffyculte haue we lefte/lyke as
she wolde saye. It behoueth in relygyon
to endure many Indygences for the ho
nour of god.

¶ Thabbot Ysericius sayd that thok
tyer of a monke is obeyssaunce. For a
man that is obedyent shall obteyne of
god all that whiche he shall demaūde

¶ Our sauyour & redemer Jhesu cryst
by the vertue of obeyssaūce is come vn
to the crosse. For the chirche syngeth of
hym/that he is made obedyent vnto the
deth of the crosse/for to redeme vs fro
the paynes of helle. Thus thenne may
be sayd/that among all other vertues
a relygyous persone ought pryncypaly
to haue the vertue of obedyence.

¶ The holy faders sayden that / yf a
man haue allyaunce to a nother/& he
submytted hym in his subiēccyon / he
ought to do all that whiche that other
shall cōmaūde hym/so ꝑ it be a thyng
Juste & honest. For in so doyng he shal
not renne in to the yre ne Indygnacōn
of god.

¶ The holy aged men sayden ꝑ god
wolde ꝑ we sholde obeye to holy scryp
tures. For in theym is conteyned ꝑ ma
ner & fourme to lyue & do vertuos ope
racōns. And also we ought to obeye to
our souerayne prelates.

¶ A brother of Sythye wyllyng to go
to hermyte/in the sealon whan the corn
and graynes be gadred in came to ay

holy man and sayd to hym. Fader saye to me what I ought to doo. ¶ The holy fader answered. Yf I tell the what thou sholdest doo/wylte thou doo it. The brother sayd ye fader. I shall obeye all thy commaundements.

¶ Thenne sayd the holy man / yf thou wylte byleue me/go and renounce this werlde of harneft/and after come ageyn to me and I shall saye what thou shalte doo. Thus the brother byleuyng his counseyll forsoke the werlde of harneft and came agayne to the holy fader. And the holy fader sayd to hym / goo and faste fyfty dayes in thy celle / and ete but ones ou the daye oonly bredde and salte. And whan that thou shalt haue doon that. I shall saye to the afterwarde what thou shalte do. ¶ The brother departed with all humylyte and drede and dyde his penaunce. And the fyfty dayes passed/he cam agayne to the holy fader / whiche sayd to hym all the maner how he ought to lyue in his celle. To shewyng to hym his defaultes. ¶ And forthwith the sayd brother departed and wente in to his celle. And fylle doun to the erthe where he contynuelly he wepte his synnes thre dayes and thre nyghtes. But the fende our enemye delyrynge to make hym to falle in to the lyune of vayne glorye reduced to his mynde / how he hadde surmounted his passyons / to the ende that he sholde glorifye in hym selfe / and that he sholde saye in hym selfe/ that he was ryghtfull and Juste. But for to take awaye this temptacyon he thought on his synnes the whiche he had committed/and sayd. Helas where be alle the grete and terryble synnes/that I haue doon. And thus etched the fyrste temptacyon.

¶ Furthermore thenemye seeyng that he myght not haue hym by vayne glorye/begamme to tempte hym with Impacyence/in bryngyng to fore his eyen de all the euyles / and synnes that he hadde doon / to thende that he sholde falle in despayre. And for to eschewe that / the brother in this temptacyon sayd. I byleue that god is all merciefull / wherfore I haue good and stedfaste hope/that he shall pardonne me/ And in this wyse he ouercome the seconde temptacyon.

¶ Thenne after the fende as all enraged appeered vysybly to hym sayenge / we ben vayncquyssed and ouercomen of the. ¶ Thenne the brother asked and demaunded therby wherof / And they answered / yf we tempte the ony thynge with vayne glorye / thou humblest thy selfe all that thou mayst in reducyng to fore thyn eyen thy grete and cyuyll synnes. And yf we tempte the for to putte thy selfe in despayre. anone thou ouercomest vs/and enhaunsest thy selfe by hope/whiche thou hast in the ryght grete mercy of god/and thus we be alwaye vayncquyssed.

¶ The holy faders sayden that god demaunded noo thyng of man but obedience.

¶ An holy man beyng moche solytayre hadde a sermon whiche dwelled to a ferme of his. And the sermon deliuered to hym that whiche was necessary. ¶ On a tyme it happed that vpcastles fayled to this holy man / for his sermon cam not to hym as he had be accustomed. ¶ The holy man songe

what gryeued sayde to his dyscyple / wylt thou goo to our ferme for to saye to our fermour that he come to vs.

The dyscyple answered. Fader I shall doo that shall please the / but the holy may dyscerred it / and durste not sende his dyscyple out. ¶ Neuertheselle after that he hadde abyden longe / he demaunded agayne and asked his dyscyple yf he wolde goo thyder that he hadde sayd. ¶ The dyscyple whiche dredde to goo out / doubtyng to be surprysed of the fende sayd to hym / that he sholde gladly doo that sholde please hym. And neuertheselle dredyng to disobeye hym went thyder. ¶ Thenne sayd the holy may to hym. Myn frende be thou assured / for I byleue that god shall delyuer the from thy temptacyons / and they put theym to prayer both to gyder. And that doon the dyscyple wente vnto the ferme / where he founde noo persone to speke to / for the fermour and all his famylye were gone out to make good chere with theyr frendes / and there was none lefte atte home but one of his doughters / the whiche kepte hyr selfe within the yate shytte. ¶ This brother knocked atte the yate / the whiche yate was opened to hym by the sayd doughter. And how well that he wolde not entre and goo in. Neuertheselle she beyng tempted of the fende made hym to entre in / and she beganne to crepte and to moeue hym as moche as she myght by wordes and touchyng vnto the dyshonest synne of the fleshe. Wherfore he began to crye sayeng. A lorde god delyuer thou me from this woman / by the moyen of the holy prayers of myn holy fader. And those wordes sayd / anone he was taken awaye / and founde hym selfe by a Ryuer / by the whiche the waye laye to goo to his monastere. And thus he was delyuered enterely by the prayers of the holy may / the whiche prayers bycause of his obedyence preserued hym from that Inconuenyent.

¶ Two brethern germayn / that is to saye born of one fader and one moder dwelled in a Relygyon / that one of theym was moche obedyent. And that other moche sobre. The fyrste dyde promptly and redely all that was sayde to hym / wherfore the abbot hadde good oppynyon of hym and loued hym better than that other. ¶ Thenne the deuyll that leaueth not but to sowe cockle and dyscorde / specyally among vertuous people / tempted one of the sayd brethern with the synne of enuye ayenst his brother / by cause that the abbot loued one more than hym / the whiche sayde to hym selfe. I shall preue & knowe tyght soone yf my brother be very obedyent. And wente to the abbot / and prayed hym that he wolde suffre hs brother to holde hym companye in a certayne thynge that he hadde to doo / in whiche the abbot accorded to hym. ¶ Thenne they wente to gyder. And he that was moche sobre wyllynge to proeue the obedyence of his brother / they beyng nyghe to a Ryuer full of venemous bestes sayde to his brother that he sholde goo in to that water. And Incontynent he entred in to it but the venemous bestes dyde hym none harme / but lycked his feet / that seeyng he that was sobre that the bestes

hadde done to hym noo gryef/ layd to hym that he sholde come out / and soo he dyde. ¶ Thenne afterward as they walked they fonde the corps of a dead man. ¶ Thenne layd he that was sorie/ yf we hadde here ony olde thyng / we wolde couere this bodye. To whome he that was obedyent layd. It were better that we prayed vnto god that he wolde reyse hym from deth to lyfe. ¶ Thenne they bothe fylle doun and began to praye. And anone the dead body was reysed to lyfe. ¶ Thenne Incontynent he that was sobre began to glorifye hym selfe/ sayeng secretely to hym selfe that this dead bodye was reysed for his grete abstynence / and noo thyng for the obedyence of his brother But god whiche suffreth not alwaye the cupll to regne aboue the good/ and that also he wyll not that the trouth be hydde. Wherfore he shewed this cause to the abbot of theyr monasterye. And how he that was sobre was tempted ayenst his brother by enuye / wenynge to haue made hym to be deuoured by wenyme in the water. ¶ They beyng comen in to the monasterye. ¶ The abbot demaunded and asked of hym that was enuyous/ wherfore he hadde tempted soo his brother. Ihu sayeng to hym furthermore these wordes. I wyll well that thou knowe that for the obedyence of thy brother the dead bodye is reysed to lyfe/ and noo thyng for thyn abstynence.

¶ A seculer man hauyng thre sones/ came and rendred hym to to Relygyon and lefte his childern to the cyte where to be dwelled. And after that he had ben there yere in the monasterye / there came to hym Intreyte displeasyres for his childern the whiche he hadde soo lefte. ¶ Now thabbot knewe nothyng that he hadde ony childern. For whan he came in to the relygyon he hadde no thyng sayd therof. But he knewe well by outwarde sygnes/ that he was displeased of some thynge. And soo demaunded & asked of hym what hym eyled sayeng to hym. ¶ My brother wherfore art thou soo heuy and sorowfull. ¶ The brother answered helas fader I hadde thre childern in the worlde whan I came hyther. I wolde well bryng theym hyther yf it were thy plaisyr. ¶ Thenne sayd the abbot to hym that he was well contente/ and that he sholde goo fetche theym. ¶ The Relygyous broder gretly enioyed of this answere/ wente in to the cyte for to bryng the thre childern/ but whan he came thyder he founde that two of theym were dead long byfore/ and hadde but one sone lyuynge / whom he broughte with hym to the monasterye after the commaundement of his abbot. And whan he was come/ he demaūded after his abbot/ and it was sayd to hym that he was not there / but was goon to the ouen. And he wente forth Incontynent towarde hym bryngynge with hym his childe whom the abbot sawe gladdely / and enbraced & kyssed hym many tymes in sygne of grete loue & of feruent dylectyon that he hadde to hym. ¶ After he demaunded and asked of the childes fader / yf he loued well this childe. And he answered/ ye/ And yet agayne he asked and demaūded hym louest thou well thy sone/ and he answered to hym as afore/ that ye/

¶ Thenne sayd the abbot to hym/take hym and caste hym in to the ouen whyles it is hoot. And he toke his childe and threwe hym in to the myddes of the fyre. But the heet of the fyre was by myracle made softe and colde as a dewe. And hurted not the childe in ony wyse. ¶ Thenne the sayd brother was recommed through all the Religyous/lyke as was the holy Patryarche Abraham/whan he vnto our lorde wolde haue sacrifyed his sone Ysaac.

¶ It was demaunded and asked of ay holy may / that whiche hadde more meryte / of hym that dwelled with the Reigyouses / and is obedyente in all thynges to theym/or he that dwelleth in ay hermytage there lyuyng solytaryly without ony companye.

¶ The holy may sayd that he that is with the Reigyouses / and to theym is obedyent in all thynges. For he doo the noo thynge after his owen wyll / but all that he dooth is atte the wyll of other. But he that is in the hermytage/how well that he be moche solytarye / yet alwaye he vseth his owne wyll / and is not subget to ony persone.

¶ Ay holy may sayd that in heuen was shewed to hym four ordres & maners of people. ¶ The fyrst ordre was of sehe men/whiche hadde in patyence theyr maladyes and sekenesses/and glorifyed god and his sayntes. ¶ The seconde was of theym that hadde gladly receyued pylgryms for the worshyp of god / and they were called hostelers. ¶ The thyrde ordre was of theym that dwelled in deserles/and lafte not the worlde/and lyued in the layde desertes in straytnes of penaūce. ¶ The fourth ordre was of theym that for the honour of god submyted theym to theyr faders spyrytuell / and were in all thynges to theym obedyent. But amonge the four ordres/they that had be obedyent were adorned and arrayde with fayr colours of precyous stones / and crowned with crownes of golde / and hadde more Ioye than the other thre ordres. ¶ Yet the same holy may sayd furthermore/that he had asked and demaūded of hym that had shewed to hym these ordres / how it myght be that the sayd ordre of obedyence hadde moost glorye / seey that it was amonge the other lafte. For it semeth the vertue of obedyence to be a lytyll vertue. ¶ To whom it was answered. That not without cause they that were obedyent hadde the moost gretteſt glorye. For they that receyue the pylgrymes doo that charyte after theyr owne wyll. And the hermytes that goon in to theyr hermytage / and renounce the worlde / doo it of theyr free wyll. But they that be obedyent / haue noo propre wylle. For for the honour of god they haue submyted alle theyr wyll to the wyll of theyr louerayne / wherfore they haue in heuen gretteſt glorye. And therfore it is openly knowen that the vertue of obedyence is for to be recōmended amonge all other vertues. And therfore euery persone ought tenforce hym to his power to folowe it.

¶ It is founde that for fyue reasons obedyence ought more to be cholen/ than the other vertuers. ¶ The fyrste for it is cause of the helthe of the very

mon enyoyeth mercy/& keepeth the vertues. ¶ The fourthe reason is it is that accordeth to the Royaume of heuen. ¶ The fyfte be reason it openeth the yate of heuen. It also enhaunceth the mery fro the erthe / that is to saye from thynges erthely & wordly vnto heuenly thynges. ¶ The fourth reason for it obeyeth to heuen with the blessyd angelys / whiche alwaye be obedyent to god. ¶ The sixth reason/for it is all the delyte of ꝑ sayntes of heuen. For by verray obedyence many comen vnto the heuenly glorye.

¶ Here folowyth an other lytyll treaty le enstyng the people vnto the ryght necessarye vertue of humylyte and me kenesse. And begynneth so lastyng. Ihs bas Anthonius.



After that in the chapytre yere dent hath be made mencion of the vertue of obedyence / folowyth now conuenably of the vertue of humylyte. In the whiche consysteth the perfeccyon of euery vertue/vpon whi che it ought fyrst to be noted / that in this lytyll treatyse be comprysed some profytable dytes and sawcrbes of holy faders. By the conforcacyon of whiche euery persone of what soeuer astate or condyccyon that he be may le rne lyghtly the very waye of humylyte. ¶ And fyrste here is contryued one of the causes/by the whiche sayne Antho nye lerned hym from ouermoche enquy eyng of the secrete Jugements of god / to humblynge hym selfe as vnworthy and vnworthy to knowe the leest of the dyuyne secretes erthyall. For he beyn ge in a profounde medytacyon/an mer uayllynge hym selfe of the dyuyne Jn gemens made suche a requeste vnto god. That is to wyte/that he wolde shewe to hym yf it pleased hym/wher fore it was soo that some hyred soo ly a whyle / and some other about mydnyght serge. From whens proceedeth also/that some for any labour that he taketh/may neu thynge haue ne gete. And other without labour and to ha ue payne / haue alle the goodes of the worlde. And peraduenture they that be Jnuelde haue all the erthe to possedyen And the good and vertuous haue neu thynge but malediccyon / mendycyte / and pouerte. ¶ Thenne the sayd Ant thonye herde a voys that sayd to hym. Anthonye thynke on thy selfe/& sythe not for the deedes of an other/for ꝑ plai syr of god is that/of whyche thou may

humblyeth thy selfe to be soo doon/and we ꝑ that his Iugrmens be as a grete ꝑ a depe abysme. The secretes of god whiche he wyll hyde/a man ought not to enquere.

¶ The sayd holy fader Anthonye sayde to thabbot paulus. It is a grete wer he to a man/that without to Justifye hym selfe / he accuse hym to lose god of his synnes. And with ꝑ he be stronge and constaute to withstande all temptacyon / so stedfastly continuede neuer to defoyle the lawe of god/ꝑ that vnto the laste ende of his deth.

¶ Also yet sayd the holy fader Anthonye/that he hadde seen all the grynnes of the deuyll stratched and leyde ouer all the erthe. And to seeyng began to wepe to grete terres sayeng. Ha ha my god who shall be he / the whiche shall eschewe to be taken in one of these grynnes. ¶ Thenne he herde a voys that sayd to hym Anthonye that shall be he that shall be garnysshed with parfyght humylyte/the whiche is ꝑ / without the whiche no vertue is parf[illegible]

¶ Some auncyent faders amonge whiche was the abbot named Joseph vysyteden the sayd Sayut Anthonye. And they beyng comen to hym he asked theym / and fyrste the pongelle to makyng vnto theym some propoſycyons of holy scripture. The same yonge brethern/wenynge to haue doon well/ answerred to hym to exponaynge his questyon. To whom sayd he answerred sayeng to theym / yet haue ye not fulfylde that whiche ye ought to knowe. After he tourned hym towarde the abbot Joseph/ꝑ to lyke wyse he demaunded hym a questyon of the holy scripture/the whiche abbot answerred to hym sayeng he seiste vnworthy to exponne the hyē propoſycyon of the holy scripture / ꝑ that he knewe not what it was to saye/that whiche the sayd sayut Anthonye had demaūded hym. ¶ Thenne sayut Anthonye sayd to hym / that he onely had foūde the yate of humylyte/for to spekyng of the holy scripture ought nomay to glorifye hym / but rather to meke ꝑ humble hym.

¶ Thabbot Arsenye beyng allone in his celle/the deuylles camen somtyme for to lette hym of his contemplacōns Ou a tyme among the other they camy at ꝑ hour/whan the brethern brought hym his refeccyon corporall. And they taryeng at the doze herde the sayd abbot cryeng with an hye voys ꝑ sayeng My god leue me not without thy mercy. And bycause I neuer dyde dede meritoryous. I praye the gyue me grace that now I may entreprise the begynnyng of heleyfull lyfe. And thus sayd he by grete humylyte/how be it he had longe tyme leede a ryght parfyght lyfe. ¶ Of the same holy abbot Arsenye recounten his brethern/that whan he was in the palays of themperour/ther was none clad̄e with more precyous Robes than he. And countrarye whan he was Relygyous for to more to meke ꝑ humble hym selfe/he cladde hym with the moost vyle clothynge ꝑ more coarse than all ꝑ other. He asked on a tyme of an olde fader of Egypte what thoughtes and medytacyons he ought to haue for to lyue holyly. The whiche olde fader answerred to hym sayeng. Arsenye I merueyle me how thou that art a clerke/ꝑ knowyng the

grete/the letters & lafyo/wonadeth in the a quethyon of me that am a rude mas/& that can not dyfcerne bytwene fynne & vertue. Thenne the holy fad Arfenye cõfyderyng his humylyte fayd to hym theſe wordes. I haue lyued meny the lawes & tradycõns lacyne & grekke But yet knewe I neuer the vyce of ſuche a rude man / is no clerke/whan he ſpacke/his ſpeche was fowlefull/& whan he was ſtyll & ſpacke not/it was to hym gladneſſe.

¶ Whan thabbot paſtor herde tydynges of his deth / he fayd of hym theſe wordes. Thou art well happy fader Arſenye / for / haſt wepte & bewayled thy ſelfe in this worlde. As who ſholde ſaye/he that bewayleth & bewepeth not his fynnes in this worlde mortall/ in doyng penytence/he ſhal bewepe hȳ inceſſantly in torment euerlaſtyng.

¶ An holy fader named Danyell wryteth of the fayd holy fader Arſenye many fayr rewles of his holy conuerſacyon. ¶ Fyrſte the fayd abbot Arſenye preſumed neuer to ſpeke any queſtyon doubtouſe touchynge holy ſcripture.

¶ Secondely he wrote not gladly any lettres myſchyef to his Religyous bretheryn. And whan he had be longe out of his couent/& was come ayen to the chirche / he ſhewed not hym ſelfe / but put hym ſelfe behynde a pyler by cauſe he wolde not be ſeen / & alſo that he ſholde ſee none other. Nor with ſtandyng that his face was angelyke & pleaſant as the face of Jacob.

¶ Thaunciens faders reherſen that ſome religyous brethern preſented theȳ ſelfe to fore thabbot Ammon/to thende that he ſholde Juge ſome queſtyon moeued among theym. But the good fader Ammon vyſyted & wolde Juge no perſone. Thus ſeyng a woman ſhe ſayd to an other / was by her. Se yf neyghbour take hede & ſee thus ſaye fader whyche is all a fwell. Thus as ſhe ſayd theſe wordes/ſ ſayd Ammon vnderſtode it/and ſayd to her. Se yf trewe how longe verrelt ſ / I haue had paynes & labours in deſerte for to gete this fauyte & folye. And for thoccaſyon of the/ is to wyte for thy Inturyouſes I ſholde haue this daye loſte it. As who ſayd/yf I had not endured pacyently that whyche ſhe had ſayd/he had falle in Inpacyence/ & by that he had loſte the meryte of his penaſſes/yt by neuer penaſſe he had not retourned to god.

¶ The holy faders reherſen / in the cyte of Exyrynque was a byſſhop named Aſſius/the whyche beyng a monke to fore he was elette byſſhop / ladde a right harde & ſtraye lyfe. And alſo wel whan he was byſſhop / he wolde haue ledde ſuche a lyfe/as / he had ledde in his hermytage. Thenne as deſolate/& wepyng to be out of the grace of / holy ghoſt made after his prayer vnto god in ſayeng. O my lord & my god/the dygnyte epyſcopall in whyche I am elefyned maketh me to be ſeparate from thy loue. Jo ſo moche that I may not doo ſuche penaunces as I was wonte to doo in deſerte. To whom was ſhewed that nay/and that our lord ſecured hym more whan he was in deſerte & in ſolytude/bycauſe that men myght nor thenne helpe hym. But he beyng a byſſhop he myght haue ayde and helpe of men/wherfore god gaaf not ſo grete conſolacyon ne ſuche ſtrength to hym

penaunces & strayt lyuyng. ¶ The abbot Damyell wytnesseth that in Babylon the doughter of a prouoost was vexed of a deuyll the whiche she hadde within her bodye. The sayd prouoost had grete sampyrayte with a Relygyous may/of whom he alwey ofte coũseyll for to knowe by what moyen his doughter myght bey preserued from this vexacyon dyabolyke. ¶ The sayd monke answered that he knewe noo remedye / but the prayers of the holy hermytes lyuyng in the deserres. But by cause that the sayd monke knewe theyr humylyte/he counselled the sayd prouoost that he sholde awayte whan ony of theym cam to the market for to selle theyr hottes or paners/and that he sholde bye th yn and not paye/but constrayne hym to come to his hous for his moneye. And whan he were come / he sholde make his doughter demonstrate to come to fore hym/& thenne he sholde praye hȳ to praye to god for his sayd doughter/hopyng by this moyen that she sholde be heled and restored to her helth. And symably it happed than that ony olde hermyte cam to the market for to selle his paners. And anone after the counseyll of the Relygyous may the sayd prouoost brought hym to his hous / for to paye to hym there his moneye for the marchaũdyse that he hadde bought of hym. And after that the holy fader was entred in to the hous / the doughter beyng greuously tourmented of the deuyll was presented tofore hym. The whiche in hir grete woodnesse gaaf to the sayde hermyte incontynent a buffet vpon his chekke. The whiche conspderyng the cõmaundement of our lorde Jhesu cryste in his golpell/presented and profred to hyr that other cheke / to thende that she sholde gyue to hym yet ony other buffette. The deuyll whiche was within ỹ bodye of the sayd doughter/whan he perceyued the grete humylyte of the holy hermyte / by his grete pryde he coude ne myght noo lenger kepe ne holde hym within her in the presence of the holy may. But with ay hye voys cryed by the mouthe of the sayde doughter sayeng. O vyolente & wonderfull obseruacyon of the commaundementes of god / by the whiche I am constrayned to departe out of the bodye of the whiche I haue bey loo longe tyme possessour. Anone forthwith the deuyll departed and vanysshed away/and the sayd doughter was guarysshed and made hole. The other relygyous brethery whan they knewe ỹ this myracle hadde bey suche doon/in gloryfyeng alle the name of our lorde god sayeng / that by the humble obseruacyon of the commaundementes of Jhesu cryste and by very humylyte/ the pryde of the deuyll was putte doone. For certaynely alle they that be verayr meke and humble / the deuyll of helle shall neuer haue power for to possesse theym. And therfore sayd the abbot Euagrius that the cõmaundement of helthe is mekenesse to repreue in hym selfe/in correctyng his vyces & wyckednesses.

¶ The abbot Serapyon in prayseyng the vertue of humylyte in the persone of one his dyscyple named Zacharye sayd. I haue made many abstynences bodely / & more without cõparyson

thou my sone Zacharye. And yet myghte I neuer come to his humylyte / nother to his obseruancyes of scyence. By the whiche wordes he gaue to vnderstande and to knowe/that he estemed the vertue of humylyte to be more greter than all the other vertues.

¶ Thabbot Moyses demaunded and asked counseyll of this brother Zacharye/how he myghte lyue for to gete the Royame of heuen. ¶ The sayd Zacharye herynge this demaunde / anone by grete humylyte fylle doun to the fete of the sayd abbot Moyses in sayeng Alas my fader aduert thou counseyll of me / as who sholde saye / that he was more vertuous and more prudent than he without comparyson. ¶ The sayd Moyses thenne answered to hym My brother I knowe that the grace of the holy ghoste habolideth in the. And therfore I am constrayned for to demaunde and aske of the counseyll for myn helth. ¶ Thenne the good brother Zacharye tobe of his frocke from his hede/and lyed doun at his feet sayeng. My fader yf a man be not in this maner humbled he is not worthy to be a monke.

¶ And to this purpose sayd the abbot Pallon / that the holy abbot Moyses beyng in the artycle of ꝑ deth demaūded and asked of the brother Zacharye what thyng was to a Relygyous man moost necessarye. ¶ And he answered/ that it was to be stylle / and kepe scyence. ¶ To whom the sayd Moyses answered. My sone it is true. The man that is stylle and spareth not is to true people noyous/and whan it cam in the poynt that he sholde yeue up his ghoost/thabbot Pyonse whiche thenne was present beholdyng the heuen sayd Opene thy selfe my sone Zacharye/ for the yates of the kyngdom of heuen be opened to the.

¶ Theophyle bysshop of Alexandre a man of grete renommee/in passyng by the mount of Nytrye recommended my holy fader whiche dyde there his penaunce. To whom he made suche a questyon. Syre fader I demaunde of the/what operacyon is moost fructuous to gete sauacyon to lyuyng suche a lyfe as thou ledest in deserte. ¶ The whiche answered to hym / that it was to blame hym selfe incessauntly. And by humylyte to repute hym selfe vnworthy euer to haue doon any werke meritoyre. ¶ And the sayd Theophyle answered/that ther was none way more helthfull than that whiche he hadde sayd/for he that humbleth and meketh hym selfe / he shall be of god enhaunceth. And he that enhaunceth hym selfe / shall be made mekest and humble. ¶ To this purpose the abbot in etynge with his brethern in grete scyence and reuerence tobe the vessellys to dryn ke / but after the custome he sayd not to one me to an other in takyng theym brother displeasse you not. That considerynge the sayd abbot Theodore / sayd to theym. My brethern haue lefte there nobleesse / for they haue not grete reuerence one to an other in drynkyng and in etyng.

¶ The auncyent aged faders wytnessed of the abbot Theodore / that after ꝑ he was made bysshop in theimytage named Sythe/he wold not receyue

the order of preesthode. And fledde now in one place/and now in to a nother. But that notwithstandyng the brethern brought hym agayne alwaye sayeng to hym. ¶ Abbot Theodore let not the dygnyte that thou hast begonne to receyue. Thenne he prayed them to gyue to hym space to praye to god/to thende that his pleasyr were to shewe to hym/yf he were worthy to come to suche an offyce. And thus as he was in suche prayers/there cam a ryer of fyre touchyng the erthe & the heuen by his gretenesse. After he herde a voys sayeng. Theodore yf ỳ myghtest be as this ryer / goo without taryeng and receyue the offyce / that thy brethern will gyue the. ¶ By the ryer enflammed myghte be vnderstande charyte / that is to saye very loue and dylectyon / that one ought to haue to god/and to his neyghbour. ¶ By that that it toucheth the erthe/is sygnefyed veray humylyte. And by that/that the sayd ryer touched heuen/we may note the herte burnynge lyste vp to god by contemplacyon vnto heuen / whan he hadde seen this vysyon / he protested neuer to receyue the sayd dygnyte/ whiche they wolde haue made hym to take. ¶ After he retourned to the chirche with the Religyouses/the whiche as to fore hadde prayed hym atte leste to accepte the offyce and charge to administre to them the holy sacramentes / and that it wolde please hym to holde the chayer. The whiche thyng he refused to doo / as reputynge hym self vnworthy of that dygnyte/in profesynge/yf they departed not fro hym to make suche requestes / that he wolde neuer after abyde ne dwelle with them. ¶ Whan they hadde herde his answere/they spake nomore to hym/ by cause he sholde not departe from them ayenst his will.

¶ To this purpose of humylyte sayd the abbot Johan the lyght / that the yate by the whiche entreth in to vs our bodyes / is humylyte. And by many shames and blames that the auncyent faders haue meekely and Joyously suffred / the Royame of heuen is to them gyuen.

¶ Yet agayne he sayd that humylyte whiche is the rote of all goodes / and drede of god is the begynnynge of alle good sapence/exedynge alle other vertues. And therfore sayd the abbot Johan Thebeyen / that Religyouse persone to fore all other thynges ought to haue humylyte. For it is the fyrst cõmaundement of our saupour Jhesu Cryste / whiche sayth in spekynge to alle cristen men. My chyldern lerne of me / for I am meke / and humble in herte. ¶ And he hym self sayth in an other place. Blessyd be the meke in spyryte / for the kyngdom of heuen is to them.

¶ Alle the holy faders of the deserte of Scythe on a tyme beyng togyder in a chapytre or congregacõn generall/treated a questyon of Melchysedech preest/ wherof is made mencõn in holy scripture / & in treatyng of this mater/they remembred of an holy abbot named Lopyes moche renõmed amonge them/ the whiche had not by them be called And thenne they sente for hym. And Incontynent as he was comen/they alled hym his oppynyon of the questyon

ey proposed. The whiche by hym her de/he lowre his mouth & layd/ha Lep pers that whiche god byddeth the to be doon thou hast leste. And that whiche he cōmaundeth not/thou leuest it by ar gumentacyon. Whan the brethern had herde theie wordes / all confused they returned to to theyr celles. For by that he gaue they to vnderstande/that no ne without grete necessyte ought not presume to enquyre ouer ferre of ȳ wer kes of god / veray science is to knowe hym selfe/and to do that ought to do/ without entremetynge with the fayte of other.

¶ It is folde of the holy abbot Ma charye that he dwellyng in the deserte of Sythye. On a tyme as he cam frō a mayd/and bryngyng palmes ey his neche/a deuyll appeered to hym in lyk nesse of a may beryng a lyche to she re otes/& wolde haue smoten hȳ with ȳ same lyche/but he myght not becau se that god our maker wolde not suffre it. ¶ Thenne the deuyll layd to hym. A Macharye I haue grete passyons of that I may not ouercome the/for all ȳ thou dotte/I do also/yf thou faitest to etyng ones ey the daye/I ete neuer/ȳ wakest/and I slepe neuer/but neuerthe lesse ȳ surmountest me with one thyng. ¶ Thenne thabbot Macharye demaū ded hym what thyng it was. And he answered that it was his humylyte/the whiche kepte hym frony haupnge ony power / auctoryte / or domynacyon ey hym.

¶ Some holy faders reherse of thab bot Moyses / that after ȳ he was ma de preest/they cladde hym with the ey lyke sacerdotall thenne accustomed to pertes. ¶ Thenne the Archebys shop layd to hym/beholde Moyses/by the aide of preesthode thou art made whyte. And that layd he peraduentu re by cause that thenne he was cladde with whyte. ¶ The layd abbot hum bly answered to hym. A my lorde this whytenesse or clennesse is it without/or the or withinforth. ¶ The layd Archebyshop for to proue his humy lyte commaunded to his seruauntes/ whan he offred hym selfe to the aul ter for to doo sacrifyce / that thenne incontynent they sholde caste hym out of the chirche / the whiche thynge they dyde sayeng to hym the layd seruaun tes. Goo out of the Temple Ethyo pyen/as who sholde saye. Olde vylay ne full of wyckednes. To whiche wor des and Iniuryes he answered not one word/but as spekyng to hym selfe he layd. They haue well doon my schaute fooli. For thou that art not a may oughtest not to repute thy selfe worthy to dompne ey men vnder the shadowe to exercyse suche ay offyce.

¶ The holy abbot Pastor beyng in a congregacyon of Religyouse men/ herde saye of ay holy fader called Nes toryo. And for as moche as the layd Nestoryo was of grete name and fa me. The sayde Pastor sente vnto his abbot/prayeng hym that it wolde plee se hym to sende to hym the layd Nes toryo. His abbot offerred it by cause he wolde not sende hym allone. Hit happened ey a tyme that the dyspen ser of his courte had to lyke wyle wyll for to goo vysyte the abbot Pastor for to take awaye some scrupules of his co sciences. Thenne ȳ layd Nestoryo allso

hyenes of the sayd abbot for to goo se and to vysyte the sayd abbot Pastor. And soo gaat hym leue to goo thyder. and gaat expresse commaundement to the sayd dyspencer to brynge agayne with hym the sayde Nestory. They tweyne to gyder departed for to accomplysshe the commaundement that was made to theym/and camey to the celle of the sayd Pastor. To whom the dyspencer declared fyrste the secretes of his conscyence / wherof he was moche comforted and reioyced by the good exhortacons and admonycyons that the sayd Pastor made to hym for his helthe. After these wordes sayd / he tourned his wordes to the sayd Nestory / and asked and demaunded of hym/ how he hadde gotey soo grete prudence that he hadde. For his custome was suche in his monastery/ yf ony amonge theym were in dyssencyon or in haste/he entremeted not/and lete theym doo/as theym good semed/yf ony sayde to hym ony hayneous wordes/he answered noo thynge agayne. His humylyte was soo grete/that he tolde all thyng in good/and reputed all his bretheryn more wyse & discrete than hym selfe.

¶ The sayd Nestory answered to the sayd Pastor in this maner. ¶ My fader pardonne me yf it please the. I am noo thynge vertuous as thou sayst. But I shall telle the/what I entred in to thestate of Religyon. I sayde to my selfe that I wolde be semblable and lyke to a beste / whiche called is an asse / the whiche what he is beten sayth not a worde. Yf ony doo to hym wrong or reprefe/he holdeth hym stylle and sayeth not a worde. ¶ And this rewle approued Dauyd in his psalme what he sayth in spekynge to our lorde god. My redemer I haue be as a Jument towarde the/that is to saye pacyent in all aduersyte.

¶ For to gete good and very humylyte thabbot Pastor sayd/lyke as he that is or wyll be very humble / and haue the parfyght drede of god our blessyd maker/ought alwaye without ceassyng to syghe. That is to saye to lyfte his herte ov hye ov heuenly thynges/lyke as the aper that the nose bretheth in & respyreth out ayey incessaūtly. And to that purpose he sayd to theym that demaunded hym / as a man ought to holde hym selfe in the place wherin he dwelleth or habyteth/that in all places he ꝑ wyll haue peas/ought to repute hym̄ as done the straūgers ꝑ be ferre/the whiche entremete thē not soone to gaynsaye to ꝑ whiche they seey done or sayd.

¶ Lyke wyse also none ought desyre to haue audyence in his wordes aboue other/for he that wyll chat one herkene alwaye without ceassyng/is ofte reputed for a fooll amonge the other.

¶ Yet he sayd that he that wyll haue stronge armours for his soule ayenst his aduersarye the deuyll/he ought neuer to be proude/ne presume hym selfe or esteme to be of ony valour. And with that he ought to sette and putte all his affeccyon and his thought behynde his backe/that is to saye to be very obeyssaunt to all the operacyons and commaundementes of his prelates and soueraynes.

¶ Furthermore he sayde that none oughte to byleue fermely his propre

ayenſayd / but ought to vſe the counſeyll and techyng of theym that be of holy conuerſacyon and good maners. And therfore a brother aſked thabbot Alonius and demaunded hym what it was of contemnement. ¶ Therto he ſayd that it was to be amonge beſtes vnreſonable / as they that bey ty de serte / & that haue renounced all worldly honour. And to that purpoſe he called the vertue of humylyte. ertbe. In the whiche god our ſauyour wyll that sacrefyce be made and accompyſſhed. ¶ Alſo after his doctryne and techyng he that exyedeth not his eſtate ſhal not be reputed proude / but he ſhall be prayſed and honoured of euerych / be hym ſelfe by moche grete humylyte ſerued the brethery beyng at the table / whan they tokē theyr refeccyon to gydre. And oftentymes the brethery ſayd ofte grete prayſyngꝛes of hym amonge theym. But neuertheleſſe he anſwered to theꝫ not one worde. And whan he was aſked and demaunded wherfore he anſwerrd to theym not ty ſayeng ſome thyng / he ſayd for this reaſon. Yf I hadde anſwerrd / it ſholde ſeme that I were glorifyed of theyr prayſyngꝛes.

¶ The abbot Joſeph was oy a tyme with the abbot paſtor / and ty ſpeakyng togydre of one named Agathon The ſayd paſtor named hym Abba / whiche is as moche to ſaye as fader. And by cauſe it was a name of honour and of auncyent. The ſayd Joſeph aſked for what reaſon he hadde called hym fader / ſeeyng that he was yet moche yong. To whome he anſwerde his tongue / that is to ſaye tacytur-nyte / and prudence ty language made hym to deſerue to be named fader / for the aege made hym not ſoo to be called / but the vertue. Therfore the ſayd paſtor neuer gaynſayde by wordes with ay holy fader / but all theyr werkes he enhaunſed & prayſed.

¶ Ay the tyme that Theophyle biſhop of Alexandrye cam from ꝑ ſayd place of Alexandrye / ty to the deſertes of Sychye / the religyouſes for to come ſpeke to hym were aſſembled / & prayde to ay abbot named Pambo / that he wolde make a predycacyon att the comyng of the ſayd Theophyle for to comforte hym ty eſperyte. The whiche anſwerd yt he be not wel confyrmed with my ſcyence / he ſhalbe laſſe by my werkes.

¶ A brother that was named Pyſtus / and ſeuey other brethery hermyters his feliwes vyſyteden thabbot Syloy dwellyng ty ꝑ yle whiche is called Clyſmatos / to whom they prayde / that he wolde gyue to theꝫ ſome admonycons / by the whiche they myght be ꝑ better & gete theyr helth. To whom he anſwerd My brethery pardonne me yf it pleaſe you / for I am not but a beſt & a Jyoote & without entendemēt. But I ſhall recōte to you ꝑ whiche I haue leey ty ꝑ holy fadꝛs. That one was named thabbot Ou / bother abbot Atrey ꝑ whiche I haue vyſyted long tyme for to knowe theyr conuerſacon / & thēne whan I was arryued w' theꝫ. I prayed theꝫ ty lyke wyſe as ye haue prayed me / ꝑ they ſhold gyue to me ſome doctryne for my helth wherto ꝑ ſayd abbot anſwerd / that do here ty all that whiche ꝑ ſhalt ſee doon by vs here / other thyng can I not laye

reperche. Thou shalt knowe here my
fader Atreu / whiche dooth by the
mercy of the grace of god more than
he maye in all vyolence. And in lyke
wyse dooth god to all other that en-
terpryse this rule and maner of lyuyn-
ge. They were not both of one proupn
ce. But in theym was all plenytude of
grace. And pryncypally Atreu was of
grete obedyence / and of parfyghte
humylyte/as it appereth by-fyttes whi-
che shall after be sayd.

¶ On a tyme a certayne man brought
a fylhe for to ete / the whiche thabbot
Atreu wolde make redy for theyr dy-
ner. And as he putte the knyef in the
fylhe for to denyde and cutte it / the
abbot Or began to crye Atreu atreu/
and incontynent the sayd Atreu lefte
his knyfe within the fylhe without to
drawe it out and denydyng of the fyl-
she. And the sayd Atreu ranne to the
sayd abbot Or / without to saye that
he sholde carue tyll he hadde appoyn-
ted the fylhe. ¶ Thenne demaunded
the holy fad Syloy of the sayd Atreu
how he hadde gotten soo grete obedy-
ence / he answered that it was by the
merytes of his abbot Or / and thenne
he knewe his obedyence. For the sayd
fylhe was not rosted ne appoynted ly-
ke as it appertayned. Notwithstandyn
ge the sayd Atreu wolde haue done it
gladdely to thende/that the sayd Sy-
loy sholde knowe his obedyence/whan
they cam to dyner/the sayd Atreu de-
lyuered fyrst a parte of the sayd fylhe
but halfe rosted / the whiche the sayd
holy fader Or ete in praysyng it as
yghte good and well appoynted. Af-
ter he presented of the sayd fylhe to
hym ay other parte / whiche was not
but/but halfe rosted sayeng. Fader for-
gyue me for this pyece hath ben by me
cuyll rosted and appoynted. ¶ The
holy fader Or answered. My broder
I byleue that thou hast doon the beste
that thou coudest doo after thy power/
and therfore it is to me agreable.

¶ Whan this was doo the sayd Atreu
spacke to the sayd Syloy sayeng thes-
se wordes. ¶ My brother and frende
thou seest well that thobedyence that
is in me procedeth of this good abbot
Or / whiche is soo humble and obe-
dyente that I am constrayned to ensy-
we and folowe his maners and condy-
cyons. ¶ After this the sayd Syloy
departed moche Joyous and confortes
And rewled hym selfe vpon that whi-
che he hadde seen in the sayd two holy
faders. Therfore answered ỳ sayd Sy-
loy to one of the brethern whiche was
with the sayd Pystus whan he asked
hym/broder shewe to vs sygne and ex-
ample of charyte towarde vs/and gy-
ue to vs some doctryne. My frende who
hath plenytude of vertues/and pryncy
pall humylyte aboue all other he com-
pryseth all the holy scrypture.

¶ An other brother asked and demaū
ded of hym what was of very pylgre-
mage. To whom he answered/that it
was to kepe hym selfe stylle. And in
what someuer place that he were / to
blame nothyng/but all to prayse/with
out to haue ony delyte of ony worldly
thyng that it were.

¶ An hermyte on a tyme vysyted the
abbot Syloy in a place named ỳ mon
tayne of saynt Anthony/to whom the
sayd brod sayd these wordes. Fayr fader

it is a longe tyme that thou hast be he
re. I suppose and beleve certaynly that
thou hast not yet ꝑ noble vertues that
had the holy fader Anthonye/the whi
che and were to hym. Alas my brother
and my frende what sayst ꝑ/yt I had
one sparkle of his charyte whiche was
to hym I sholde be all to a fyre. Not-
withstondynge I wote not ne knowe
may so parfyght that may here the pe
nauces/whiche made and suffred the
good and holy abbot sayne Anthonye.
After he alled yt tyme passed the
deuylles tempted the relygyous people
as they dyde thenne that afortayd ly-
ued. To whom answered the sayd Hy
lor/that more strongly the deuyl temp
ted in the sayd tyme/than he had do-
ne in tyme passed. For as moche as
the ende of the worlde approcheth / of
moche enforceth he the more to make
the poore soules to falle in to the horry
ble payues of helle.

¶ Other brethern wente towarde the
sayd Hylor for to receyue his doctryne
but he sayd nothyng to theym/but my
brethern pardonne me/lyke as he wol
de saye. I am not worthy ne sufficiaute
to proferre fro my mouth holy wordes.
And for as moche as they sawe in his
celle many bokes / they asked of his
dyscyple Abrahany what he dyde with
theym. The dyscyple answered that
he lerne some this daye to one bome/&
to morowe to an other. The holy fa-
der herynge that / sayd to theym thus/
My brethern. Hylor eteth here & there
not that he be a begger here & there in
dyuerse houses/for he maketh botes &
paners for to serue theym of that they
haue to do. Of this humylyte were the
brethern enflamed & Joyously retorne
ned to the place from whens they were
come.

¶ To the sayd holy fad a brother sayd
these wordes. I knowe sayr fader that
my myude is bysyly lette all to god.
To whom he answered / that is no
grete thyng yf thy soule be addressed
to god by contemplacion. But it is a
gretter thyng yf ꝑ see well thy selfe/in
repentyng the by very humylyte the lest
of all creatures/& for to come to that/
thou muste make lene thy bodye/and
in that doyng thou shalt gete hyghe
humylyte/by the whiche ꝑ shalt kno-
we thy selfe.

¶ And to this purpose sayd the deuo
te relygyous sayne Synclecyce/lyke as
it is impossyble to make a shyppe with
out dyuerse poynte of nayles and other
maters. In lyke wyse it is impossyble
to be saued without humylyte.

¶ In lyke wyse the holy abbot Pyeri
cius sayd. The tree of lyfe is in heuen
aboue whiche mounteth the humylyte
of a monke / yet furthermore he sayd
that we ought all enspere the publy-
can / the whiche in the temple reputed
hym selfe vnworthy to be named and
called the seruaute of god our sauyour
Jhesu cryste in cryeng & allyng mercy
And on the contrarye we ought refuse
& flee the pharyseen whiche glory-
fyed hym in his vertues/we ought al-
so to enspere the clemens & meknesse
of Moyses/to thende ꝑ ꝑ paude enbal
lyngen we myght conuerte in to the lee
that is to saye in to teres of very con-
tryccion & penaulce.

¶ For to gyue counseyll to eschewe & re
syste to our cuyll temptacions/thabbot

Cypryan made suche a comparyson/sy
lyx as syde as lucke put vp to assbes / yf
it be not well bakyd/it shall neuer ma
ke good sowdement vp a walle/sette in
a watry place/as other. ¶ Ry lyke wy
se a man lyuynge in this worlde shall
neuer be well edefyed/but yf he be wel
bakyd by the fyre of dyuerse temptacy
ons/& proued by the same/for in temp
tacyon is proued our vertue. ¶ Herof we
haue example of Ioseph solde by his
brethern/the whiche beyng in the hous
of pharao ydolatrer / suffred & endu
red many grete aduersytees & tourmen
tes/& notwithstandyng he serued god
in kepynge dylygently his cõmaunde
mentes & his lawe / how be it that he
was in the cõtree of ydolatrye/in wht
the thydoles were adoured & worshyp
ped. ¶ And to this purpose sayden the
holy faders that euery persone ought to
knowe his strength & possybylyte. Fe.
none ought to entrepryse more strong
ly than he can accomplysshe/as some þ
wyll take the burthen & charge of rely
gyon. And anone as they be entred/& þ
the deuyll hath gyuen to theym assaulte
they retrete & goo backe/and renounce
that/whiche they haue entrepryed. Of
whom it is sayd/that they shall not be
crowned / for they retyre not vnto the
ende. ¶ Ry her
myte estemyng hym self to be parfyght
& vertuous in his temptacõns replen
ysshed with all vertues made a requeste
to god/þ it wolde please hym to shewe
what perfeccyon other than he had had
þ myght be to hym necessary. Thẽne he
herde by reuelacyon þ by his hermytage
was an herdemen/þ whiche sholde cou
seyll hym whiche he had to do/that done
the angell went to the sayd herdeman
& sayd to hym how the sayd hermyte
sholde come to hym for to haue coũseyll
of his heleth. And whan he sholde be co
me þ he sholde delyuer to hym a fouet &
his hogges to kepe. All this dyde the
goodnes of god for to humble the sayd
hermyte. It happed that the sayd her
myte went to the sayd herdeman/lyke
as it was shewed to hym/to whom the
herdeman anone asked hym tyrste / yf
he wolde do all that he sholde cõmaũ
de hym/& he answered/ye/thẽne he de
lyuered to hym a fouet & his hoggres to
kepe. The sayd hermyte folowynge his
promysse/dyde all that the herdeman
cõmaũded hym/& kepte his hogges a
longe tyme. Many sayd of hym that he
was become a fooll/or that he had the
deuyll in his bodye. God consyderyng
his humylyte called hym ayen in spery
te. And he retourned in to his hermy
tage.

¶ Ry other monke solytary & moche
humble was smetey in the Iowe by a
demonyake/that is to saye that he was
vexed with a deuyll. The same mon
ke in kepyng þ coũseyll of Ihesu cryst
profred to hym that other Iowe to then
de that he sholde smyte ayen. Thenne
the deuyll whiche myght not abyde in
the place of humylyte/bycause that he
is prynce of pryde/lefte the man/and
sprang out of his bodye.

¶ Ry olde fader sayd that they that be
humble whiche desyre to obserue theyr
humylyte/whan they be tempted with
elacõns & ambycyous pryde/pryncypal
ly they that were to be deuoute & par
fyght in vertues/oughten incontynent
to thynke on theyr conscyence/& consy

ner yf they haue well kepte the comaū
dementes of god/yf they haue loued ca
stedy theyr euemyes/yf they be angry
at theyr wyfe & pouertie/and yf they
reioyce theym of theyr tribulacions / &
to chastysyng on suche thynges / a very
metre persone shall repute hym ay vn-
profytable seruaūt / and wurst of all
synners.

¶ In lyke wyse sayd an other holy fa
ther / a man sholde neuer repute hym
selfe more sobre/more contynent/ne mo
re wyse than ay other / but alwaye to
Juge hym selfe subget and symple ser-
uaunt of god hauyng nede of his gra-
ce/& all this by veray humylyte with-
out fraycon or ypocrisye. And by this
one shall kepe from lesyng of the frup
te of the labour that he sholde haue go
ten by penaunce / for as moche as one
sholde eschewe arrogaunce/or estyma-
cyon of his merytes/to remptyng all
to god. And this rewle is the prync-
pall among people of deuocōn. ¶ To
this purpoie sayd an other holy fader
that of so moche that the vertue of a
man is more prayled / of soo moche
more he ought to humble hymselfe.
Woo persones bey sayed / haue not be
honoured in this worlde/than of other
that haue bey constytued in honour &
worldly fauour.

¶ A brother demaūded of ay holy fad
yf it were necessary to be in contynuell
contrycōn & penaūce. To whom he an
swered/ye/And therof he gaue hym ay
example of Jhesus sone of Naue/the
whiche beyng in contemplacyon & de-
uoute prysyn laye vpon therthe / god
appered to hym/and not whan he was
out of his contemplacyons.

¶ An other demaūded of ay holy fad
ir where it procedeth / he was so ofte
tempted of temptes. To whom he
answerd / it was because that he had
lost his armures spyrytuell/that is to
wyte humylyte/pacyence/pouerte/and
suffryng of Injuryes. For the fende ta
keth his aduersary more sone whan
he fyndeth hym without weper than
whan he harpeth hym armed.

¶ An other brother asked ay lyke
wyse of ay holy fad/yf a man ought to
hym for to haue comfort or consolacyon
in his temptacōns/or alse counseyll to re-
fuse his synnes/yf he ought to refuse it
to hym/sayeng / he sholde go without
to recolde to hym his vyces & synnes/
or yf he ought to saye to hym / that in
tyme to come he sholde kepe hē from
suche operacōns. ¶ The holy fad fyrst
answerd / he ought not to refuse to
here his propoycons. ¶ Secondely he
ought not saye in rebukyng hym / he
sholde eschewe his synnes by suche ma
ner & suche/to the ende / yf in tyme to
myng hym selfe fylle in suche tempta-
cōns/he were worthy of more grete re-
probacōn because he dyde not / whiche
he counseylled. But it sholde be good to
be stylle & saye nought. For by leyeme
he sholde shewe good ensample enough
to correcte hym selfe of the synnes by
hym cōmytted.

¶ An holy man was to yeue ay answer
to an other whiche asked hym what
was humylyte/he sayd / humylyte is
to forgyue & pardone our euemyes the
wronges & Injuryes whiche they had
done to vs/to sore as they aske forgyue-
nesse. ¶ An other holy fad sayd /
he had neuer wylled to chaūge his ay

dre ne delyred to be of more ſtrayt ne laſſe/but he had be all his lyfe all foū ded in prayer and orylon/vnto that it pleaſed god to calle hym to his Roy alme to departyng by deth the ſoule out of his bodye.

¶ An other ſayd þ none ought to bla me hym that doth to hym wronge or repreef / but oonly ought to ſaye þ for his ſynnes god ſendeth hym this try bulacōn. And therfore ſayd an holy fa der / that very humylyte is to do well to theym þ do to vs euyll. And whan one demaūded hym by what moyen he myght come to ſuche vertue. He anſwe red that in kepyng his tongue/and in leuyng the worlde.

¶ An other good enſample for to ſhe we the forme of humylyte. A pylgrym walkyng foūde oon a tyme in a mona ſtrye a grete nombre of relygyo⁹ men the whiche after the ſeruyce was dooy & his orylon accōpylſhed / folowed the brethery of the ſayd monaſterye/& lette hym ſelfe atte table wenyng to dyne with theym/as he had be of the hous a Relygyous man. The brethery mo che abaſſhed of þ hardynes of this pyl grym. And bycauſe it was not theyr cu ſtome to receyne Relygyous ſtraūgers/ they būted or chaced hym out of theyr couente. The ſame pylgrym mekely wente his waye without to angre hym ſelfe ne gaynſayeng. After the ſayd bre thery had remorſe of conſcyence/& we re ſory & dyſpleaſaūt of þ they had put hym out of theyr companye/without to haue gyuen to hym his refeccyon / wherfore incontynent they called hym agayne. And whan he was comen a gayne they aſked hym what thought he had had in his corage/whenne whan they had dryuen hym out of theyr co uent/& after had called hym agayne. To whom he anſwered / that he had none other thought / but þ he had ben reputed ſemblable to an honde/þ whi che whan he is menaced & thretened he fleeth awaye/& whan he is called a gayne/anone he cometh agayne. Gy uyng theym to vnderſtonde by his wor des/that in lyke wyſe ought to doo all they that wyll haue veray humylyte & all to ſuffre without murmure.

¶ Some brethery of Thebayde ladde a demonyake to an holy fader / to the ende þ by his prayers/he myght be de lyuered of the poſſeſſyon of the deuyll. The whiche holy fader as conſtrayned by theyr requeſtes ſayd to þ deuyll þ he ſholde departe out of the bodye of þ ſa me may. The deuyll anſwered. I goo but fyrſt ſay to me/what men ben they þ in ſcrypture ben reputed ghotes/and whiche ben they þ be ſemblable to lam bes. The holy fader knowyng þ by the ghotes ben ſygnefyed þ lecherous peo ple/& alſo by the lambes þ holy deuou te perſones fulfylled with humylyte. Anſwered to hym þ the ghotes were ſu che people as he was hymſelfe/but the lambes þ is to ſaye þ good/god oonly knoweth theym. The deuyll by his an ſwere foūded in humylyte/by the whi che the holy fader reputed hym ſelfe to be a grete ſynner / was conſtrayned to go out of the bodye of þ ſayd demonya ke/ſayeng þ he myght no lenger endu re the preſence of a man full of ſo gre te humylyte.

¶ The holy faders ſaydeth þ we be temp ted with pryde or vayne glorye/wherfor

we ought to humble vs. For god know-
yng our frayle lacourech vs incont-
nent by grace/but whan we take glo-
rye/wenyng to relyse it of our selfe/he
lufferth vs to falle in dyuerse maners
of wyckednes & tribulacõs to sperete
¶ The deuyll for to deceyue an hermy
te appered to hym in fourme of an all
gell. And whan thermyte sawe hym/
anone he closed his eyen to thende that
in no wyse he wolde see hym. Thenne
the deuyll asked wherfore he opened
not his eyen/seeyng þ he was sente from
god for to comforte hym. The sayd her
myte answered meekely these wordes.
Thou that sayst the to be an Angell/
take hede to whom thou spekest. I be-
leue that yf thou be an angell of god/
thou oughtest not to adresse the to me
but to an other. The deuyll seeyng his
humylyte and constaūce Incontynent
departed thens. It behoueth fyrste to
proue the spyrytes / that is to wyte yf
they ben of god or not / for fore that þ
gyue fayth to theyr wordes. And for so
moche sayden the holy faders that in
all apparycyons / yet whan they shall
be of god/euery persone ought to hum
ble hym selfe in sayeng. Alas my god
I that am a poore synner am not wor-
thy to be vysyted of thyne Angell in
this corruptyble worlde.

¶ To this purpose is founden of an
aged fader/whan the deuyll appered
to hym makyng to hym dyuerse assaul
tes/the whiche he suffred pacyently in
dyspysyng theyr temptacõs. One of
the sayd deuylles seeyng hymselfe ouer
comen/appered to hym in fourme of
our sauyour sayeng. Fayr fader opene
thyn eyen for I am Jhesu cryste. To
whom he answered humbly. As tou-
chyng to me I wyll not see Jhesu cryst
in this worlde / for I am not worthy/
yf it pleaseth hym of his grace. I shall
see hym in that other worlde. And with
his answere þ deuyll vanyssched awaye
¶ A syre ant were gaat to the deuylles
an other holy fader to whom they de-
maūded yf he wolde see Jhesu cryste in
sayeng to theym. God ye cursed deuyl
les where as it is gryeu you to be. Ha-
ue I not my god whiche coūforteth me
sayeng/thou may synner yf ony come
to the and saye / here or there is Jhesu
cryste / gyue ther to no consente ne an-
swere to theyr wordes / for they be alle
Illusyons & decepcõs.

¶ A brother hermyte for to haue reue-
lacõ of a doubte that he had of þ ho-
ly scrypture fasted .lxx. weekes/and ete
not but ones in the weke. After þ sayd
tyme seeyng þ god had made to hym
no reuelacõ, he departed fro his cham
bre/and purposed to go demaunde his
brother the solucyon of his questyon.
God knowyng his humylyte/incont-
nent sente to hym an Angell whiche
sayd to hym. Brother I notefye to the
that the fastyng that thou hast made/
hath not rendred the so moche agrea-
ble to god. For to knowe the dyffyculte
that thou pretendest to knowe / for by
thy merytes/thou wendest to constrayn
ne god to shewe it to the. But for as
moche as thou hast humbled thy selfe/
to wyte aske of thy felowe. I am sent
fro god to notefye to the the same.
Thenne he declared it to hym/and af-
ter the angell departed fro hym/by the
whiche example it appyreth that with
out humylyte we maye not obteyne al

god my grace what soeuer penaūce we doo.

¶ My other doctryne for of folke assate conuycted in dyspyte. The same holy faders wytnesseth that euery man hauyng dompnacyon and preemynence vpon other/yf he cōmaūde a thyng to his subgectes/is that it be by humylyte/and for honour of god/in all thynges she shall be obeyed. But yf he cōmaūde theym by arrogaūce/as to repute hym selfe worthy to be obeyed/without to haue regarde that it be for the honour of god and without humylyte & drede of god/he shall not suffre that suche lordes be obeyed of theyr subgectes. And by this is knowen what ony operacōns ben to be done yf they be foūded in charyte & of good persones or cuyll. ¶ And therfore sayd ay holy fader. I hadde leuer be ouercomen in meknyng my selfe/than to vaynquysshe by my pryde. ¶ And ay other sayd that neuer ought one delyuyr his seruaunte with whom he is/for none knoweth yf he haue the spyryte of god/eyther that we haue it that delyuyr hym.

¶ My hermyte demaunded of ay holy fader / yf he sawe ony of his brethern do cuyll & synne dedely/yf he ought to repreue hym. The holy fader answerde to hym/that yf in the company were more older than he / he ought to be stylle. And by that moyen he shulde haue peas. For in as moche as he holdeth hym selfe lasse than other/ther is lasse enuye/& also he is more sure in his conscyence. The brother replyked agayne sayeng/that he myght not bere the destruyment of his brod seeyng hym synne as who shulde saye nature constrayned hym to repreue hym. ¶ The holy fad answered to hym/that he myght well ones repreue hym & correcte hym brotherly without more. And yf by aduenture his spyryte myght not be appeased he shulde retourne to god by deuoute oryson whiche shulde comforte hym.

¶ Furthermore he sayd that the very seruaunt of god ought alwaye to leue his wyll/& to remyte hym selfe to god in obseruyng contynuelly scylence/whiche is veray humylyte. ¶ And to this purpose demaunded ay hermyte of ay holy fader / what was the fruyte of a may mortall/in whiche he ought to gete meryte & mede. ¶ To whom he answered that it was humylyte. For of so moche is he the more enhaūsed in perfeccyon. ¶ And therfore ay holy fader sayd/that whay a may asked pardon/& forgyuenes of ay other of the cuyll he hath doon to hym/yf he do it by humylyte/the deuylles whiche haue tempted hym to do the cuyll/incontynent departen from hym.

¶ My holy fad for to teche mey to eschewe vayne glorye sayd sneche a parable as foloweth. That is to wyte/that he that maketh oyle / couere not the eyen of the hors that tourned the mylle / he wolde not goo/but shulde tarye to doo his werke. ¶ In lyke wyse also/a may that is penytente / ought not to see his operacōns vertuous/to thende that in consyderyng theym he prayse hymselfe and be proude. For synably he shulde lese therby his labour and meryte. And for that cause in certayn dayes the holy faders reduseden to gyder to remembraunce all theyr foule cogytacyons/to thende that by theym they made a veyle

to couere the vertuous werkes that they made. Therfore euery man that accuseth hym self in veray humylyte shall neuer be dampned yf he gete the mercy of our redemer. ¶ And thus for to doo ay holy fader deuyred more to be taught without comparyson / than to teche / to rhende of hym self he sholde eschewe ygnoraunce and symplenesse. And the same holy fader sayd / that no man ought to teche ne preche / but yf he haue arte / maners / and scyence. Otherwyse he shall be reputed all his lyfe a fooll & vnworthy to be amonge theym that be wyse.

¶ A brother demaunded of ay holy fader / what thyng was humylyte. To whom he answered that it was a yefte of god / the whiche is had by dooyng penaunce bodely / by reputyng hymself a synner / & to yelde hym self subgette to all theym with whom he conuerseth ¶ Thenne he demaunded and asked hym what it was to saye to be subgette to me. And he answered / that it was to take hede to his synnes / and not to knowe the synnes of his neyghbour / & to praye cõtynuelly that god gyue mercy to synners.

¶ Ay other requyred ay holy fad that he wolde saye to hym one wande how he myght be saued. He answered to hẽ that yf he myght endure all wronges that were dooy to hym it is a vertue aboue all other / by ſ whiche he myght gete his beleue. And for this cause ay holy fader defended his dyscyple that he sholde not frequente people conuersed in dygnytees / for ofte in folowyng theym one delyteth to be a lorde as they be.

¶ A brother beyng in a conuent / the whi che in all vyces and synnes he sayd hẽ self to be a synner. And that also that he made not so many maters ne hande werkes as made his brethern / wherfore they began to murmure ayenſt hẽ the whiche thyng knowyng the abbot / and also the vertues of the brother / he sayd to all the Relygyouses. Children knowe ye that I loue better one only matte with the humylyte of your hoõ vpon whõ ye murmure / than all yours made by pryde whiche ouercometh you ¶ A brod alked of ay holy fader / how that it was possyble that a man durste presume in hym self to haue so moche deserued towarde god to saye that he had seen angellys face to face. The holy fader answered to hym / that he is well happy ꝑ seeth well his synnes. Ne who wolde saye / that for to see the angellys of god is not possyble.

¶ A relygyous brother knowyng that one his broder was angry ayenſt hym desyryng to appeale hym / wente to hẽ and knocked atte his celle dore / but he wolde not opene hit. ¶ Thenne he that wolde haue appeased hym / wente to ay holy fader / and tolde to hym the cause to chargyng his brother of that he wolde not opene his dore / the whiche answered to hym. Broder kepe the that thou Justefye not thy self in blasmyng thy brother / for that is nothyng ge the waye of humylyte. And by cause thou hast not proceded by that waye god hath not suffred that thy frende hath not opened his dore. Neuertheles thou muste consydere yf he haue synned ayenſt the by wrathe / that is lyke wyse other tymes thou hast synned. And

therfore Justethe thy brother/and accu
se thy selfe / yt thou soo doo/god shall
gyue courage to accorde hym selfe with
the. And for to better to comforte hē ꝑ
holy fad recounted to hym this enlam
ple folowyng. ¶ Two seculer men
of honeste lyfe conuertyng to gyder by
comyo assent entredey ty to Relygyon
And wenyng to doo a werke of grete
merytr ghelded theym selfe / and ma
de theym quyte of theyr genytours.
This consyderyng the Archebyllhop
curled theym. Whan they knewe it
beyng moeued of grete corage / mur
mured ayenst the sayd Archebyllhop/
ty sayeng that for the more lyghtelyer
to abstayne theym from synne / they
hadde doon it. And soo by that moyen
to come to the kyngdom of heuen. As
men beyng out of Reason they wente
to complayne to the Archebyllhop of
Jherusalem. And to hym they recoūl
ted all theyr caas lyke as it was hap
ped / the whiche in lyke wyse curled
theym. Wherfore more angry than to
fore/they wente in lyke wyle to the Ar
chebyllhop of Anthyochye supposyng
to haue obteyned some socour. But as
the other he caste the sentence vpon
theym. Fynably they concluded to goo
to Rome. And after that they were ar
tyued / they recounted to the pope alle
the sentences that hadde be caste vpon
theym/and for that cause they were co
me to hym as soueraync and hede of
all holy chirche for to haue theyr absol
ucyon. The pope herde theyr requeste
curled theym and payned theym by his
sentence of all the prayers of the holy
chirche/wherof they were more melan
colyous than to fore / and murmured
ayenst hym and all the other prelates/
with whom they hadde be sayeng that
they were acceptours of persones/and
not without cause they made congre
gacyons for to conclude after theyr ap
petyte the maters that myght come by
fore theym. Thus they wyst not what
to doo/but to goo to ay holy may byl
shop of Cypre named Epyphanius/
whiche hadde the yefte of prophecye.
And as they approched towarde the cy
te where as the sayd byllhop was / he
knewe by reuelacyon of theyr comyng
and the cause wherfore they cam. And
he sente to theym chargyng that they
sholde not be so hardy to entre within
his cyte. Whan they herde thele tydyn
ges/they thought in theym selfe / that
theyr comynge hadde be shewed to the
sayd holy byllhop / and that they had
grete wronge wenyng to Justethe thē
selfe ty blamyng the byllhyp that kyn
ste hadde excomyned and curled theym
Thenne they reputed theym selfe wor
thy of grete punyllhement sayeng that
meruayllously they had offended theyr
maker/god knowyng theyr contrycyo
yo and humylyte made reuelacyon to
the sayd Epyphanius that they were
dysposed to do penaunce. Thenne he
sente to seche theym / & receyued thē
goodly in to his hous. And after that
he hadde alloylled theym by the pope/
and were restored to the holy sacramē
tes of ꝑ chirche. he wrote to the byllhop
of Alexandrye for thē in this maner.
¶ Fader receyue thele two childern/for
ty trouth they haue doon penaunce for
the synne that they haue cōmytted as
moche ayenst god and his lawe as a
yenst the. ¶ The holy fader/after that

he hadde recounted this hystorye layd to the forlayd Relygyous brother Hy lone thus it behoueth the to doo yf thou wylte gete thy helthe. For god wyll that a man after that he hath synned/ Incontynent retourne to hym by penaunce. ¶ Whan the layd brother had herde all this that the holy fader had tolde to hym/he retourned and concluded to doo in lyke wyse as he had layd and knocked atte dore of his felawe/ the whiche anone opened it to hym/ and enbraced eche other by amyable peas and concorde whiche they hadde to gydre.

¶ Two monkes brethern germayne lyuedeu to gydre in charyte and vnyoy a longe tyme/the whiche the deuyll enemye of peas supposed to haue departed theym to thende that they shold de nomore dwelle to gydre. Soo it happed oy ay euentyde / that the yonger lyghted a candell/and sette it vpon the candelstycke/and after he began to do his werke. The deuyll anone ouerthrewe the layd candel. That seeyng that other/the whiche was older/& wenyng that it hadde be defaulte of his brother/bete hym strongly in grete angre and meouyng of corage. The yonge brother cryed softly. Alas my broder I praye you forgyue it me/& I shall goo lyghte it agayne. The deuyll sawe that the yonger brother was not angry/but pacyente and in grete humylyte hadde endured the correccyon of his brother/ Als wood & tourmented by the power of god vertue and recounted this to the prynce of deuylles/how a yong monke by his humylyte hadde putte hym out of the hermytage. ¶ The prelat of the deuyles herynge that / forsoke Incontynent his deuolatrye/and yelded hymselfe to be Relygyous. And after his conuersacyon was soo happy to kepe humylyte/sayeng that humylyte chaseth the power of the deuylles / in lyke wyse as they hadde herde wytnesse in speakyng that one to that other. ¶ Furthermore sayd the same parfit that to fore his conuersyon/he had herde the deuylles complayntyng them to gydre sayeng / that whan a monke was falle in dedely synne / anone some of theym dyde penaunce for hym/wherfore all theyr power was nought / in suche wyse that they myght not greue ne ennoye the sayd Relygyous persones.

¶ Here begynneth the vertue of pacyence.



For to lerne and knowe how we myght haue the vertue of pacyence. Euery persone that wyll rede this presente tratyse / note in his herte/and also reteyne the ramples and dytes of holy faders here after declared. The whiche bey of moche valew and prouffyte. For they moeuey to deuocyon/& also to haue strengthe and pacyence ayenst aduersyte.

¶ Dy a tyme for certayne cause was made a congregacõy of many religyouses/amonge whom was an holy fader called Euagrius/the whiche proposed amonge the brethery his opynyon of the mater wherof was ꝑ questyon. To whom the soueraȳ abbot of the sayd congregacõy sayd. Fad abbot we knowe well/ꝑ yf ꝑ were in thy contree ꝑ sholdest be a bysshop or chyef of many religyouses. And now as a pylgryme & straũger ꝑ syttest with vs. The good deuoute man Euagrius without to moeue hym self/but in speryte/answered not one worde/but wrote in the erthe. Brethery it is so as ye saye.

¶ The abbot Johan the sytyll beyng ny a tyme sette to kepe the gate of his chirche/many brethery satte with hym And of dyuerse thought & scrupulous cogytacõns they asked hym/to whom by the helpe of god he gaaf so good answere / that they all were comforted. That seeyng an olde fader moeued of enuye sayd these wordes. Fader Johan thy vyole is full of wenyn. To whom he answerde/my fader ꝑ sayste trouthe/but yf ꝑ sawest that whiche is in my herte. I wote neuer what ꝑ sholdest saye/whan ꝑ seest not but that whiche appereth without forth. And thus to the Iniurye that was sayd to hym/ he answered pacyently.

¶ Of the grete pacyence of the abbot Pydore dwellyng in Sythye wytnesseth the holy faders/that whan an olde fader had a dyuerse frayle or Iniurysous & he wolde put hym awaye. The same Pydore prayed that he wolde gyue hym to hym/for all theym he sholde make vertuous by his pacyence.

¶ Of lasse pacyence was not the holy fader Macharye/the whiche whan he founde a theef in his celle/whiche charged or laded vpon his hors or other beste all his goodes / he wolde helpe the theef to lade his hors / as yf he hadde be his felawe. And in soo doyng he sayd suche wordes as folowe. Whan we came in to this worlde we hadde no thynge. God gyueth all. And as he wyll soo be it doon / and praysed be he in all thynges / bey they contrarye or prouffytable.

¶ In lyke wyse the abbot Moyses with many other was in a congregacõy made in Sythye/in the whiche some brethery for to preue his pacyence/ sayd to hym̄ these wordes. Come hyther thou Ethyoppen as blacke as thou art who hath made the so hardy to presume to come with vs. To the whiche wordes he answerd not. After they asked hym/they that hadde so Iniuryed hym/yf he was ony thyng wroth. To whom he sayd that he had be troubled in his herte/but that not withstãdyng he abstreyned hym to spehe/for pacyently he had endured.

¶ Paphnus brother of the holy fader Pastor / hadde famylyarite with some brethery/wherof ꝑ sayd Pastor was

euyll conuerte. And for to conuerte hym he went to make of hym complaynt to thabbot Symmonas to sayeng to hym/ ꝑ he myght nomore endure suche thyngs. ¶ Thabbot Symmonas answered to hym to gyue hym mater of pacyence/ha pastor thou hast yet good lyue & stronge. Go go to thy celle/& consyder that ꝑ hast ay bote bede & ay hyghe corage/how well that ꝑ art nyghe the poynt for to be leyde in thy graue or to be. And by that concluded the sayd pastor/ that all labour & aduersyte whiche cometh to vs is lyght to bere/ soo that we haue leyence and peas in our herte without grutchyng.

¶ Ther was an hermyte a broder whiche was hurte of an other/ & for to be auenged he complayned to the abbot Syloy/sayeng that yf he wolde not do right to hym & reason/that he hymself wolde auenge it. The holy man Syloy prayed hym affectuously/ that he sholde do nothyng to hym ꝑ had hurte hym ne to do to yͤ ony dyspleyr/but to leue to god the vengeaunce. The broder full of malygnyte abode in his euyll wyll protestyng alwaye to auenge hym. Thabbot seeyng his obstynacõ/ prayed hym that fyrste he sholde make his oryson & prayer to god/& after accomplysshe his wyll/of ꝑ whiche request the sayd brod was content/& so put theym both to praye vnto our lord togydre. This doon the abbot Syloy sayd god is not moche necessary to euyl people/for he wyll venge hym of theyr wronges done by theym. The hermyte herynge ꝑ chaūged his wyll & fyll down to the abbot Syloy in promysyng that he wolde do no dyspleasyr to hym that had hurte hym. ¶ An other brother seeyng his felawe beryng a dede man to the erthe/prayed hym that he wolde bere with hym the lyuyng/ that is to saye/ that he sholde endure that/ whiche the lyuyng may sholde saye to hym or doo/and in soo doyng he sholde bere theym. ¶ And to this purpose is full deu of a brother/ the whiche ofte frequented and honoured all theym that dyde to hym repreef and wronges/and by that he refrayned ther ire. ¶ In ly be wyse it happeth oftymes that they/ the whiche correcte theym by wronges/ geeten good maners/ by the moyen of suche wronges. For it is veyry/they that bicche and prayse you/begyle your soules.

¶ Certayne theues on a tyme entred in to the celle of an holy aged fader/ and sayd to hym. Fader we wyll haue all that is here within. ¶ To whome he answered/ that they sholde bere awaye all that whiche semed to theym good. ¶ And soo they bare awaye all that was in his celle/sauf a lytyll sacke/whiche laye in a corner. And whan the holy fader foumde it he ranne after theym and bare to theym the sayd sacke saying. Why childern ye haue forgoten this sacke/take it with you to them de that ye haue all. The theues merueylled theym of his grete pacyence/& rendred all to hym agayne/ and were after all theyr lyfe penytent sayeng eche to other/verayly this holy fader is the seruaunt of god full of the vertue of pacyence.

¶ The holy faders wyttenesse that an hermyte had with hym a yonge dysciple replenysshed with alle euyll wylle.

On a tyme amõg other the holy may
repeued hym of his tyme ty lapeng to
hym. My lorde do not that. That not
withstondyng the same dyscypte amen
ded not hym selfe/wherfore thermyte
seryng ꝑ he was pertynax & obstynate
he entreated hym nomore/but cõcluded
to hym selfe/to suffre hym to do what
hym good semed. After ꝑ yet he dyde
worse/for he shytte & closed the celle of
the sayd hermyte. In the whiche was
nomore but thre loues oonly/& suffred
hym take thre dayes/duryng the whi
che tyme / the sayd hermyte sayd noo
thynge ne dyde to hym. ¶ This kno
wyng ay other hermyte his next ney
ghebour made potage for hym & deli
uered it to hym by ay hole of the walle
of his celle/& asked hym wherfore his
dyscypte was so longe or he cam/he an
swered without ony angre/that whay
it pleased hym he sholde come ayen.
¶ Many philosophres beyng togydre
ty a place/passed by theym a Relygy
ous well and honestly clothed after his
astate. The philosophres desyryng to
preue the pacyence of the relygyo⁹ may
called hym to sayeng to hym. Ha mon
ke come and speke to vs/and so he dy
de. ¶ After this passed ay other grete
monke and of lowe condycõy/to who
me the philosophres saydey. Ha mon
ke folysshe and cuyll come and speke
with vs/incontynent he went to theym
And anone as he was comey/one ga
ue a buffet to hym ou the cheke. After
whiche buffet by hym receyued whiche
was armed with pacyence / presented
to theym that other cheke after ꝑ cõ
sayll of Jhesu cryste/whay they knewe
his pacyence / they praysed hym / and
made hym to syette ty the myddes of
theym / sayeng / verayly this is a veray
monke. ¶ After they demaunded how
moche more penaunce doo ye ty desyre
thay they that be ty the worlde. For
they sayd/yf ye faste/loo doo we/yf ye
chastyse your bodye/loo do we/thenne
what doo ye more thay we. The mon
ke answered/we lyue ty hope / and we
kepe science and out thought fro thyn
kyng cuyll. The philosophres herynge
this last answere/praysed they⁹ sayeng
that it was ay harde thyng that to do
to theym that bey ty ꝑ worlde/for they
theym selfe coude not do it.
¶ Ay holy fader hadde a dyscypte of
grete pacyence/the whiche ou a tyme/
by cause that he was angry putte hym
anone out of his hous. ¶ The good
dyscypte was not proude / but yelded
hym humbly and pacyente wente not
from the dore of his fayr fader/to fore
the whiche whay the fader opened his
dore/the dyscypte anone fylle doun ou
his knees/ty asshynge hym forgyuenes
¶ The holy fader gretely admeruayl
led of his pacyence sayd to hym. Ha
my sone from hens forth thou shalt be
my fader / for by thyne humplyte and
pacyence/thou hast ouercome my pulyl
lanymyte. Entre and goo ty my lone/
thou shalt be holdey and reputed my
fader. And I that am olde shall be
thy yong dyscypte/that is to saye/that
I am yonger thay thou ty vertues. For
by thy grete pacyence constauntly suf
fred/thou hast put doun my feble age.
¶ And to this purpose recountey some
holy faders / that many ponge Relyg
yous mey nowerysshed theym that
bey olde bycause of theyr cuyll gouer

manere. And principally we fynde of an olde hermyte whiche made not to a daye & nyght but one matte/the whi che he solde anone and dranke the mo nye whiche he hadde receyued. Soo it happed that a ponge brother with hym lodged / whiche also euery daye made a matte / the whiche in lyke wyse the same olde man solde with the his/& em ployed in wyn all the monye that he had receyued for theym & after dranke it without to bynge ony therof to his dyscyple sauf only a lyttyll brede whi che he broughte to hym atte euyn. This lyke ladde the olde fader by the space of thre yere/without ony grutchyng of the ponge man or ony cuyll wonde. After consyderyng that he was naked & he ete not but brede not halfe ynough he / purposed hym to departe and to goo in to ay other hermytage / but on that other syde he consydered that he ought to endure it for the loue of god. And that he was not hermyte for ony other thyng but for to doo penaunce / wherfore he concluded that he wolde not departe out of his hermytage.

¶ And anone ay Aungell appered to hym sayeng. Brother departe not / for to morw we shall come to the. Of this apparycyon was moche Joyous the ponge dyscyple. And after he prayd de his olde fader thermyte that on the morw he wolde not goo out of his celle in to the towne as he was accustomed to goo euery daye / and that his frem des sholde come seche hym. The hour comen that the sayd hermyte was ac customed to goo for to selle his mat tes / he sayd to his dyscypll. My sone I wyll goo to selle our mattes. For they for whom thou abydest lacy that it is now late / wylle not come thys daye.

¶ The dyscypll answered. My fader knowe for trouthe that they shall co me. And in sayeng thole wordes he yn dered and yelded vp his sperytc. Then ne the olde fader began to crye / helas helas / a longe tyme it is that I haue lyued in this deserte in grete nedygen ce of my helthe/and thou vertuous chil de by the pacyence that thou hast had of me in a lyttyll tyme hast ranysshed by al saute the Royaume of heuen. And fro thens forthon the olde hermyte becam moche sobre/& lyued more polytly than he had be accustomed.

¶ Grete pacyence and merueylous suffred a comyn woman & was named Thays / the whiche was of soo grete beaute garnysshed / that for her plea saunte mayntenyng and swete regarde many ponge fresshe and lecherous per sones solde theyr ernes and tournoys for to entertcyne and accompanye the sayd Thays. And in thende they cam to shamefull ponerte and mendycyte. And that worse/detestable & most dan gerous thynge was / by cause that ma ny pretended to enioye her euerythe at his owne wyll. Oftentymes her dore was bloody with the blood of the yong men / to grete nombre fought for her Ay holy fader abbot named paphunce aduertysed of her poore & myserable ly fe / & desyrynge to withdraw the sayd Thays from her cuyll lyfe / clad hym self in symler habyte / & toke monye for to go to the hous of the sayd Thays dwellynge thenne in a cyte of Egypte The holy sayut fonde her in her hous And after that he had saluewed her / he

presented & offred to her a shelyng for her rewarde of ꝑ synne whiche he fayned to cõmyse with her. Thays whiche tolde of all bondes receyued ꝑ shelyng/ & made ꝑ good may to entre in to her chambre/where as was a bedde richely arayed/& couered with a precyous couertyngr vpon whiche she laye / byddyng hym to come & to do his lecherye. But he ꝑ desyred other thyng thay to cõmyse ꝑ dyshonest synne/by a maner of dreade/prayed her ꝑ yf ther were a place more secrete withiy there ꝑ she wolde lede hȳ thyder / to thende ꝑ none sholde see theym. To the whiche she answered in this wyse that her chambre was secrete ynough/& ꝑ ther sholde no persone see theym there. But she sayd ꝑ ther is no place so secrete in the worlde that ony thyng can be hydde from god/whiche knoweth and seeth all thynges. The holy fader heryng this answere sayde to her / my frende knowest thou well that ther is a god/ye sayd she. And I byleue the resurrecyon generall / and after the same we shall haue the ryalme of heuen/yf we doo the werkes requyred for to come thyder. And ferther more I byleue that ther is helle/in whiche shall be tourmented the myserable dampned persones for the perpetuell vengeaunce of theyr synnes. The holy fad̃ Paphunce heryng theise wordes sayd to her. Now my frende I alle the syth thou knowest theise thynges/how thou art so hardy to lyue so meschaũtly / & to be cause of the perdycyon and losse of so many myserable soules/whiche bey by choctaysyon of the soo pyremyssyble losse and dampned / and of whom thou must reide acompte to fore god. Thays heryng the holy fader/ and his mervayllous remonstraunces was at ꝑ hour touched to the herte/ that she fyll doun on her knees to fore hym sayeng. Fader I hope that by grete penaunce and meane of thy holy prayers I shall mowe obteyne remyssyon of my grete and foule synnyng synnes. And therfore I requyre the that it please the to gyue me the space of thre houres. And them passed I shall accomplysshe alle that whiche thou wylt commaunde me/the whiche requeste the holy Paphunce accorded to her. And assygned to her a place to the whiche she promysed to come & reide her to hym. And incontynent ꝑ doon/ she tolde all the goodes that she had gotey by her lecherye/& bare theym in to the myddes of the cyte / and there she threwe theym in to a grete fyre/ whiche she had kyndled for to brenne. And in so doyng she sayd. Come hyther ye dyshonest lecherous people whiche soo moche shamefully haue synned with me / & see how I dyspose that whiche ye haue gyuen to me. And sayeng the sayd wordes she brente alle generally that she hadde of ony valewe/whiche well amounted after that the hystorye conteyneth to fourty pounde of golde. That doon she wente to the place to her assygned by the sayd fader/whiche taryed there for her. And fro thens he ledde her in to a monastery of virgyns where as she was by hym closed in a celle lytyll & strayte / of the whiche he closed the dore/as he sholde neuer haue opened it/& made a lytyll wyndowe alowe by ꝑ groũde by whiche she myght receyue a lytyll brede and water/

without any other thyng to ete or dryn
ke. And with that she had none with-
draught/where as she myght doo her
aysement / but vnder her. Whan she
was shette and cloied in/she requyred
humbly the holy fader Paphunce/that
he wolde Instruct and teche her the
maner after þ whiche she sholde praye
vnto god. To the whiche he answered
that she was not worthy to adoure hȳ
ne to lefte vp her vysage ne her han-
des towarde heuen / whiche hadde be
cause of cõmyxynge soo many fyches
and corrupcyons. ¶ And yet sayd the
holy fader. Thays thy prayer shall be
made in this maner/thou beyng layde
on the erthe towarde the est shalt saye
many tymes. My god whiche haste
formed me haue pyte on me. ¶ This
good woman Thays dyde this penau-
ce thre yere durynge/the whiche thre ye
re passed/the holy fader Paphunce had
mercy and pyte of her / but yet neuer-
theles he wolde not lete her out/with
out to haue counceyll of the abbot An-
thonye/the whiche after that the sayd
Paphunce hadde recounted the grete
penaunce that she hadde doon / made
to be assembled and putte to prayer all
his dyscyples for to knowe yf her syn-
ne were forgyue and pardonned / hop-
yng that god sholde shewe or doo be
shewed some thyng. They beyng in
deuoute and feruent prayers / one of
theym named Paulus whiche was of
the pryncypall dyscyples of sayne An-
thonye was sodaynly rauysshed / and
hym thought that he sawe in heuen a
bedde aorned right precyously/and kep
te with four virgyns meruaylously
fayr. Thenne he sayd to hym selfe/
that this fayr bedde was prepared for
his mayster Sayne Anthonye and for
none other. ¶ And he beyngr in this
ymagynacyon/herde a voys sayeng to
hym that it was for Thays whiche in
her tyme hadde be a comyn woman.
¶ On the morowe erly the sayd Paulus
recounted to his brethern the sayd vysy-
on/the whiche herde by the sayd fader
Paphunce / he knewe that the sayde
Thays hadde obteyned pardon and
remyssyon of her synnes. And thenne
departed from thens and wente vnto
the monasterye / where in she was en-
cloied. And whan the good Thays sa
we that her dore was opened / she be-
gan to crye that they sholde lete her a-
byde there vnto her laste daye. But
Paphunce wolde not agree vnto her pe
tycyon. And sayd to her that she shol-
de come forth/and that her synnes we
re pardonned and forgyuen. After that
she was out/for to declare how she had
doon her penaunce. She sayd to the
sayd abbot/that all the tyme that she
hadde be cloied and shette in/ther was
not one mynute / but that she hadde
consydered all her synnes whiche she
hadde cõmyxed in wepyng and wayl-
yng habondauntly. ¶ Thenne thab-
bot sayd to her. For the dede that thou
hast hadde of thy synnes/god hath for-
gyuen the / and not for thy penaunce.
Fyftey dayes after/that she yssued out
of her celle / she rendred and gaaf vp
her soule to almyghty god as the hys-
torye conteyneth.

¶ Here begynneth an other hystorye
of Contemplacyon.



FOr as moche as it is notoyre and knowen/that amonge other vertuous werkes. Contemplacyon is ryght excellent as that whiche incontynent ouerlleth to god. Therfore in this present treatyle by the grace of the holy ghoost we shall determyne of contemplacyon/in prouedyng fourthon by examples/lyke as we haue doon to fore. Thenne in the fyrst partye of this fyrst chapytre/is shewed the grete excellence of contemplacyon by one example as it foloweth.

¶ A holy man cam in Sythye to the abbot Arsenye beyng in his celle/and whan he was come he founde his dore shette/and he began to beholde by the wyndowe/& sawe the holy abbot whyche was all in a flame without forth. & after he knocked atte the doue. And anone the holy fader sprange vp / demaundyng hym yf he hadde be longe there at his dore/& yf he had ony thyng. The broder answered that nay. and so they spacke to gydre/and after departed. ¶ Therpoon of this ensample wyll saye/that they that be contemplatyfe ben all brennyng of charyte whiche maketh theym to bene spyrytuelly.

¶ Thabbot Arsenye sayd/that one of the holy fadis of Sythye/bycause that he was symple fyll in errour/how well that he had lyued & Justely after his power. And the sayd poore man sayd þ in þ sacrament of the aulter was not conteyned the very body of Jhesu cryste but oonly the lykenesse & representacyon of hym. And this errour came to þ knowelege of two other olde men/the whyche knowyng þ he lyued right holyly. And that he sayd this folye by symplenesse / camen to hym and sayden in this maner. Fader we haue herde saye of ay Infydele and vntrewe crystey men / that the veray bodye of Jhesu Cryste is not conteyned in the sacrament of þ aulter/but oonly ther is his lykenesse & semblaūce. To whom the sayd fader answered/it is I that haue soo sayd. ¶ Thenne one of theym replyed to hym sayeng/helas fader byleue not soo. But byleue that whiche the holy churche byleueth and as we byleue. For in the sacramente of the aulter is the very bodye and blood of our sauyour Jhesu Cryste / and not oonly his semblaunce or lykenesse. Thenne answered the fader. I byleue not that but I see it by experyence. Thēne they sayd to hym. Now thenne fader syth that thou wylt byleue thus/it behoueth the to praye to god. And also we shall

prayse/that he wyll take fro the this er-
rour. And I beleue that he shall shewe
same thyng. Thys wonne is sayd this
sonlayd fader were made Joyously
to to his cyte/& began to praye in god
in this maner/lord god almyghty whi-
che knowest that my oppynyon is not
malycyous I praye the that it may ple
se the/to shewe to me this mouch. And
in lyke wyse the two other angels were
prayed in sayeng. Lord god ✠ knowest
that this holy man lyueth Justely and
straytly/wherfore we beseche the/that ✠
wyll declare to hym/✠ whiche he kno-
weth not/touchyng the sacramente of
the auter/to the ende that he lese not
the rewarde of his labour whiche is so
grete. And the wolde folowyng they ca
me to the chirche all ther. And in lyfte
gyng the masse/ther appered to theym
a lytyll childe in the stede of the hostye
vpon the auter/whiche the preest bel-
de. And whan the preest wolde drynke
the hostye/cam an angell that helde a
knyf/and sacrefyed the same childe to
god the fader / and receyued the blood
within the chalyce. And whan ✠ preest
had broken the hostye in to smale ppe-
ces. After that the holy man cam for to
receyue the bodye of our lorde/& as the
preest sholde departe to hym ✠ hostye/
it semed to hym that it was a ppece of
fleshe full of blood. Therwe he began
to crye. I beleue fermely as this bou
that thy very bodye is in this sacrame
te/and thy very blood. And anone the
hostye cam agayne in his fyrst fygure
& thenne he receyued it deuoutly. And
after the holy faders sayd to hym. Fayr
fader our lorde knowyng that nature
humayne hath horour to eer mannes
flesshe/hath not wylled that his bodye
shulde appere to vs in suche lykenes
but that it shulde be hydde vnder the li
keness of the substaunce of breed & the
rednesse of wyne. Thefe thynges thus
sayd they gaue louse & thankynges to
god / of that it pleased hym to brynge
them out of his errour. And so
they wente vp to theyr cytes Joyously.
There ought to be noted that it is pe
ryll to symple folke to speke as dyspu
te of suche matere / whiche appertey-
neth not but to wyse men and lettred.
Therfore whan wyte sayeth / conip
sayth sufficeth. Therfore it behoueth
to byleue/as the chirche byleueth/ wyth
out to enquyer any further.

¶ Thabbot Danyell sayd that an ho
ly man moche ryghtfull that dwelled
in Egypte fyll in an errour/to sayeng
that Melchysedech was the sone of god
the whiche thyng herynge Cyrillus ar
chebysshop of alexandrye sent to hym.
And I haue conceyued in my thought
that Melchysedech was ✠ sone of god
but after I haue byleued contrarye. I
praye the therfore that ✠ wyll praye vn
to god for me/& sende to me that I may
knowe the trouthe. Therfore the holy
man prayed god / & at thende of the
dayes he sende wrode to the bysshop/
that Melchysedech was a man mar-
tall/& not the sone of god/sayeng that
he hath had very knowleche / by that
whiche god had shewed hym by an o-
ther all the patryarkes that haue bee
fyth Adam vnto ✠ sayd Melchysedech
And that the same angell among the
other had shewed ✠ sayd Melchysedech
to nameyng hym by his name/wher-
of he was certayne that he had bee

mary mentall / & alſo that he was not the ſonne of god. And by this meyes he was out of þ errour / by whiche he had bey ig to fore.

¶ A yong childe named Effrem ſawe as his ſlepe a vyne with ſo grete habū dance charge & replenyſſhed with fruyt that all þ byrdes of heuen etey therof/ wenyng to myuyſſhe the fruyt/but the more they ete / the more cam agayne. That is to ſaye that ig tyme to come he ſhall teche all the erthe ig good and vertuous operacōns by prechyng & hol ſam doctryne.

¶ An other good holy man ſawe ig his ſlepe a legyon of angelis/deſcen dyng from heuen whiche brought a bo ke wayten within & without/the whi che myght not be opened as they ſayd/ but by the childe Effrem. And hym ſe med that they delyuered to hym the bo ke alone ſayd/& he opened it. Du the many Effrem began to teche all the worlde by predycacōn. And by this vy ſyon the holy man knewe that it was by the vertue of the holy ghoſt.

¶ An holy fader named Johan ſawe thre monkes vpon the ryuage of þ ſee/ to whom was ſayd. Take wynges & flee ig to that partye. And anone the two flewhe without payne/but þ thyr de vnnethe myght flee / but he wette hym ſelfe ofte. ¶ Right ſo is it ig this warlde. For ſome flee without payne & lyghely. And ther ben ryche men and myghty whiche flee by vayne glorye amonge the worldely people haupnge ſtrig all theyr deſyres & pleaſaunces. Other flewh ig trybulacōns & payines & they were wete ofte by the water of teares. Al waye ig thende they paſſed the ſee of the worlde & tayn to port ſaf lewe/that is ig heuen.

¶ Thabbot Macharye of the regyon of Sychye ſayd/whan ye ſhall ſee the celle of a religyous ſette ig a place full of ghoſtes/knowe ye thenne þ Sychye ſhall be nygh his ende. And whan ye ſhall ſee it nygh vnto the trees/it ſhall be at begynnyng. But yf ye ſee the chil dern to fore the celle/flee ye thens/& ta ke your veſtymentes.

¶ The abbot Moyſes ſayd to his bre thern/yf we kepe the cōmaūdementes of god. I promyſe you þ our enemyes ſhall not aſſayle vs/but yf we deſpyſe his cōmaūdementes/knowe ye for cer tayne that god ſhall ſuffre þ our ene myes ſhall deſtroy our habytacōn and dwellyng. And this is conſonaūt to the compyſayeng/yf god be with vs/who is he that may greue vs/as who ſayth they that kepe the cōmaūdementes of god/ben by hym kepte & preſerued fro euyll.

¶ Thabbot Moyſes beyng ig his celle ſayd to his brethern / my frendes this daye our enemyes the Barbaryns ſhal come hyther for to put vs to deth/and therfore flee we for to eſchewe the deth Thenne the brethern ſaydey to hym. And þ holy fader ſhall þ not flee. To whom he anſwered nay ſayeng that he had longe tyme abydey that daye / to thende that the wonde of god were ac compliſſhed. That is to wyte/that all they that ſmyte with ſwerde/with the ſwerde ſhall deye. Thenne þ brethern ſaydey to hym/lych that þ wylt abyde we wyll abyde/and deye with the. To whom þ holy man replyed ig this wyſe. I haue no cauſe ne occaſyon to goo

awaye / but eche of you se how consy
tant he is for to endure the deth. And
thus as he spake the enemyes cam &
slewe theym all / except oonly one / whi
che was not constant ne stedfast in the
fayth. But for fere that he had he hyd
de hym vnder a matte of Jonkes. And
he beyng there sawe the angell of god
bryngyng lewty crownes / of whiche he
crowned thabbot fyrst / & after eche of
the fyue brethern / & thus were they ve
raye martres.

¶ Marke the dyscyple of Syluanus
sayd to his mayster wyllyng to goo vn
to Syrye. Fader yf it please the / abyde
thre dayes to thende that I conueye the
And so taryed the holy man vnto the
thyrde daye / and that daye comen / his
clerke deped.

¶ Thabbot Johan whiche had be bā
nyshed of one named Marcyen / cam
on a tyme to thabbot Pastor for to al
ge of the hardenes of a mannes herte /
whom seeyng Pastor began to speke &
sayd to hym / the nature of the water
is to be soft & swete / and the nature of
the stone is to be harde & of grete resy
stence / yet alwaye is it seen þ the dro
pes of water that falleth vpon the sto
ne / tynably atte laste it pereeth it / not
of the vyolence cauled of the water / but
by the contynuell droppyng of þ sayd
water vpon the same stone. And so it is
sayd be of the worde of god. For it is
swete & softe. And our herte is harde &
obstynate. Not for as moche / yf one he
reth it ofte in feruent deuocyon / it ma
keth in our herte whiche is harde as a
stone an hole of the drede of god. Jt is
wryten by the psalmyst. That lyke as
the herte desyreth to þ fontayne of cle
re water & clene whan he is moche dre
sy / all in lyke wyse our soule coueyteth
and desyreth to come to god / whiche is
the water of lyfe by grace.

¶ A brother demaūded of thabbot pa
tor / what þ scripture sygnifyeth sayng
that a man sholde not do euyl for euyl
To whom the holy man answereth /
that may be do in four maners. Fyrst
in thought. Secondely in beholdynge.
Thyrdely in worde. Fourthly in opera
cyon outward & in dede. Thus thenne yf
thou thynke not euyll to ay other / be
holde hym not dyspytously / & yf þ be
holde hym not by Jre ne by dispyte / þ
shalt not speke euyll of hym. And yf þ
speke not euyll of hym / þ shalt do no
outwarde werke ne thynge that may
greue ne ennoye hym. Thus it is sayd
de atte begynnyng / that one ought to
resyste & put remedye to the pryncyples
or begynnyng. And this is consonaūt
to the worde of god where he sayth / lo
ue ye your enemyes / and do ye good to
theym that hate you / & also do ye no
ne euyll for euyll / but good for euyll.

¶ A holy may named Valyse sayd þ
in a monastery of wymen / was a vir
gyne that fayned her selfe demonyake
& out of her mynde / in soo moche that
all the other fledde / & wolde not ete ne
felashyp with her. And this woman
wolde so lyue bycause she wolde be in
the kechyne / & do all that ther was ne
cessarye for the other systres / & all that
whiche was to do in the monastery ga
ternyng the housholde. And she dyde
all this for to haue the more payne &
labour Conyderyng that whiche our
lord sayth in holy scripture / yf any of
you sayth he / repute hym selfe wyse in

this worlde. It behoueth hym fyrst to mortifye hym selfe/& repute hym selfe a fool to fore that he be wyse. ¶ And in ye other place is sayd ꝑ the wysedom of this worlde/is but folye towarde god And this virgyne was all bare hede ler ynge all the other systres to theyr af fayres/& with grete payne myght ony ler her ete/she satte neuer at table/and dranke of the wasshyng of potters whe re in the wyne had be/& she dyde neuer wronge ne dyspleasyr to ony other for ony thyng/she neuer grutched ne spac ke to persone/and oftymes bycause she spacke not/she was betey & Iniuryed of the other systres / but she endured & suffred all for the loue & honour of god And bycause she wolde not suffre the good to be oppressyd of the euyll. God shewed to a good holy may whos na me was Pyterius the lyfe of this holy woman/so herde this holy may a voys sayeng to hym. Pyterius whiche repu teil thy selfe a moche holy man / yf ꝑ wylt see a woman more Juste than ꝑ/ go in to ꝑ monastery of Tabenelyens where as be many holy relygyous wō men/& her whom ꝑ shalt see crowned on the hede/ knowe ꝑ that she is better than ꝑ. For in fyghtyng euery daye a yenst a grete peple/her herte departeth not fro my loue / but ꝑ that dwelleth all alone/somtyme ꝑ hast not the ver tue for to resyste the temptacōns. The holy fader herde this reuelacōn/depar ted incontynent/& cam in to that mo nastery/& prayed his brethern/whiche had the charge of the relygyous wym men/that they wolde suffre hym to en ter in to the monasterye with theym. The brethern seeyng ꝑ sayd fader ho ly & good lyfe & also strongly aged ma de hym to entre in without ony suspet cōn. And in beholdyng the Relygyous wōmen/sawe none that had a crowne on her hede. Thenne he sayd to theym me semeth that ther lacketh here one systre of you. They sayd to hym that ther was yet one all folysshe & kept the kechyne/sayeng furthermore/that she somtyme was tormented with the fen de whiche greued her sore. This wor des so sayd/the holy fader prayed that he myght see her. Thenne anone they wente to fette her/but she wolde not co me/vnto the tyme that it was sayd to her that the holy may Pyterius was there within whiche had grete desyre to see her. And incontynent as she her de hym named she wente to hym / for he was gretely renōmed in that regyon She beyng comen to fore the holy ab bot Pyterius / he fyll flat down to her feet sayeng. My frende I praye the gy ue to me thy blessyng/she in lyke wyse fylle down to the feet of the holy abbot askynge also his blessyng. The other systres seeyng this thyng were gretely admerueylled/& sayden to hym. Alas holy fader desyre not to aske ꝑ blessyn ge of this woman/for she is folysshe & out of her wytte. Thenne answered ꝑ holy fader / ye ben all foles/& this vir gyne is wyse & she is my Nōne & yours & he named her so/bycause they named in lyke wyse the deuoute virgynes in ꝑ regyon. And I praye to god sayd the holy fader/ꝑ at the daye of Jugement that I may be also worthy & capable of the felycyte euerlastyng as she/the whi che thynge herde/alle the other systres fylle down to her fete/& confessyd that

they had synned by dyuerse maners vn
to her. Some for they had throwen the
wallyng of ꝑ dyllhes vpon her/other
oftymes and without cause had betey
her / & other by mockyng her had fyl
led her nose with mustarde. And gene
rally all the other confessyd that they
had doon to her meruaylous Iniuryes
wherof they all demaunded of her par
dõne & forgyuenes. And thenne the ho
ly may departed. And from thenne
forthon the lyghtes had so grete trues
rence the sayd holy virgyne meruayl
lously. But a lytyll tyme after/becau
se that she myght not endure ꝑ louyng
& prayeyng of the worlde/she went se
cretely out of the monasterye / & neuer
after herde they ony thyng of her.

¶ Here after folowed the seconde cha
pytre of contemplacyon.



A Yong broder named Zacharye
went to his abbot named Syl
uanus for to speke to hym/
but he founde hym Incontemplacyon
hauyng his handes spette vp to heuen.
And he seeyng that he spette the dore/
& went his waye. After he cam ayen
at the hour of sexte/and at the hour of
none. And synably he cam at ten of the
clocke at nyght/& knocked atte dore &
entred in/& he founde hym that he rei
ted. Neuertheles he asked of hym sayn
ge. Helas fader what haste ꝑ had this
daye/whan I was comen hyther to the
The whiche answered that he was sic
ke. Thenne the brother fyll doun att
his feet & sayd to hym. Fader pe thou
saye not to me what ꝑ hast had. I shal
not leue the to goo. Thenne sayd the
holy man. I haue be rauyshed to he
uen & haue seen the glorye of god/& ha
ue be deteyned ther vnto this hour.

¶ Some of the olde fadis sayden that
as they spake of the holy scryptures &
wordes edyfycatyf/they sawe changyn
enesse & prayse god. And after ꝑ they
began to speke of worldely thynges &
vnprouffytable / they sawe foull hog
ges & swyne thrulyng come in ꝑ myd
des among theym whiche made theym
all foule. After whan they began to
speke agayne of god/they sawe agayn
the angelles semblably as they dyde to
fore. That is to saye that god is with
theym that speke of god / & the deuyll
with theym that speken of dyshoneste
thynges.

¶ A holy man sayd ꝑ one may synne
in foure maners. Fyrst in euyll thought
Secondely in consentynge to the same
thought. Thyrdely in spekynge euyll

of any other. Fourthly in doyng by werke outwarde that whiche he had in his euyll thought. And in al these thynges is not the wrath taken awaye / but as he sayth at the begynnyng. I shall not punysshe sometyme for the thre synnes/ whiche bee thought/speakyng/& consentyng / but the fourth / that is to saye/ whan with theym the werke shall be doon I shall punysshe theym.

¶ An holy man of Sythye in makyng his celle / he was on a tyme merye & Joyous. And whan þ foūdement was made/he ceased not tyll the reliques was achyeued. It happed on a tyme that in repayryng he began to wepe. The bretheren asked hym why he wept. And he answered theym/ þ he had a grete cause of heuynes / for it had be shewed to hym / that þ place sholde be desolate & destroyed. And sayd also. I haue seen þ fyre onys in Sythye / the whiche hath be quenched/& I sawe it also the seconde tyme/& it was also quenched/but þ thyrde tyme I haue seen a meruayllo⁹ & so grete a fyre þ hath brente all Sythye & myght not be quenched/& therfore I haue cause to be sorowfull.

¶ An holy man sayd it is wryten in þ plaimyst. The Juste shall flouryssbe/ as the palme of the forestе of Lybane. And by this it is shewed that the good werkes shall haue for theyr salayre swete fruyt/ryghtfull/& noble/for in þ palme is a parte swete & whyte/& lyke wyse is in the herte of þ rightfull man for he is swete by mercy & pyte/& whyte by Illumynacōy of fayth. And he is stronge to resyste ayenst the temptacōy of the fende of helle. ¶ The good sumampte receyued Helyzer the prophete in to hyr hous/not þ she had ony carnell affeccōy towarde hym/for she was holy & Juste/but she receyued hym as a gheste. ¶ Morally by this sunampte is sygnefyed the soule/& by Helyzer þ holy ghoost. Thus thenne as oftymes as our soule is withdrawen and separate from worldely thynges & seculer in addressyng it to god/so oft þ holy ghoost cometh anone for to lodge hym in the soule/& thenne the soule whiche tofore was bareyn of good werkes may bryng forth good & holy werkes.

¶ An other holy man sayd þ in lyke wyse as we see a swyne whiche is all foule & may not lyfte his eyen towarde heuē but alwaye loked downwarde/so in lyke wyse is þ soule of a lecherous man/ þ whiche deteyned by his right foule delyte & couetyse may not thynke but on erthly thynges/ne lyfte vp þ eye of cōtemplacōy for to knowe in what astate he is/but he hath his taste so enfecte þ he may not sauour ony thynge that is dyuyne or godly.

¶ A man of moche holy lyfe sayd þ he that rendred hym̄elfe relygyo⁹ by good deuocōy/in takyng thabyte of profession receyued as moche grace as dooth he þ is baptysed/& how be it þ at bapteme is gyuen plenytude of grace/in lykewyse he sayth þ in profession of holy relygyon is gyuen plenytude of grace.

¶ God gaaf on a tyme to an holy olde man þ power to see all þ þ other dyde & made/& so he sawe on a tyme a brod̄ whiche was in medytacōy & thought on god/& þ deuyll beyng without/whiche myght not entre duryng þ medytacōy/but anoy as he ceased to thynke on god/þ deuyll entred in to his celle/þ is

to wyte/yt we thynke oy god/the deuyl shal not entre ty to the crie of our soule/but yt we thynke ou worldly thynges / anone he shall entre & slee vs by lynnes.

¶ Ay holy may prayed to god that he myght see ꝑ fendes. To whom was answered/ꝑ shuld none nede to see thyy aduersaryes/but he prayed alwaye to god ꝑ he wolde shewe theym to hȳ. And anone by reuelacyou dyuyne he sawe a grete legyou of fendes assembled ou a montayne lyke as bees whiche flee about mey ou all sydes/but ꝑ angels of god were by that chaced awaye the fendes & put theym abacke.

¶ Ay holy olde may had two neyghbours/of whom ꝑ one was a straũger & ꝑ other of the Royame. The straũger was slouthfull/& ꝑ other was moche dylygent. It happed ꝑ the straũger deyed / & anone ꝑ holy may ꝑ was his neyghbour sawe by reuelacȳ ꝑ angeles ledyng his soule ty to Joye. And as he supposed to haue entred ty to heuey was made questyou of hȳ/ꝑ is to wyte yf he ought to entre. Thenne he herde a voys frouy ou hygh whiche sayd/it is certayu ꝑ this straũger hath be a lytyll neclygent / but for as moche ꝑ he is a straũger & ꝑ he hath do penaũce opene the pate to hȳ. Some after cam to the artycle of deth ꝑ dylygent whiche was of ꝑ cõtre/& anone his frendes cam to see hȳ/but he deyed. And also the holy may knowyng ꝑ he was deed/loked yf he myght see thangelis come/lyke as he sawe they come to ꝑ soule of ꝑ straũger/but he sawe none appere. Thenne all heuy & admeruailed he done flatte to ꝑ erthe & sayd/alas ꝑ straũger ꝑ was moche slouth is to heuey / & this may ꝑ was moche dylygent may haue none entre. Thẽne was sayd to hȳ ꝑ he that was dylygent had arte hour of his deth sorowed for his temporel goodes & for his frẽdes which wept for hȳ/but ꝑ straũger had none frẽdes at his deth/& by this appereth ꝑ none ought to paciene to hȳ ꝑ deyeth his childeru or his wyfe/to the ende ꝑ his heith sholde not be lette.

¶ Ay other holy may sayd ꝑ ther was ay hermyte ty ꝑ hermytage of the cyte of Nyle/to whom a good seculer may myny stred to hȳ all his necessytees / & ty this cyte was a may moche ryche & right euyll whiche deyed / & was bory with grete honour by ꝑ bysshop & prynceppalles of ꝑ touy/with grete nõbre of torches vnto his sepulture. This good seculer may ꝑ had seey this grete solẽpnyte/went soone after to thermyte/for to delyuere to hȳ ꝑ was necessarye/but whan he cam to thermytage/he fonde ꝑ this holy may had be etey of wylde beestes/thẽne he tylle his tale to ꝑ grou de flatte/cõcludyng ꝑ he wold not aryse tyll he knewe fro whens this thyng proceded/ꝑ is to wyte/ꝑ ꝑ ryche may whiche was so peruerse had had so grete honour to his deth. And ꝑ holy hermyte ꝑ serued daye & nyght god was alone dede pyteously/& bycause he was herfore ty deuoute oryson/ther cam ay angell to hȳ ꝑ sayd/ꝑ the ryche may had had theyr goodes & worldly honours/for to rewarde hȳ for some smale good deden whiche he had doon ty his lyfe/but not withstãdyng he was ty waye of dãpnacȳ for his synnes ꝑ he had cõmytted. But the solytary hermyte/bycause he had be somwhat defoyled of sẽne whe

re of he had contrycõy / he had suffred this euyll / bycause he was clene to fore god / & tynably haue rest perdurable / & so he was cõforted & retorned prayeng god. ¶ My holy mayd sayd þ he had ben a moche aged womã a virgyne / of whom he asked wherfor she had chosẽ the astate of virgynyte. To whom she answered lyghtnly / alas holy fad whã I was yong. I had my fad well attempred & softe. Juste & vertuous in cõuersacõy / the whiche was feble & ofte sek & was so secrete in his dedes / þ somtyme his neyghbours in long tyme sawe hẽ not / & occupyed his tyme to labour his londe. And yf by aduenture he foũde hẽ leste well dysposed / thenne bare he þ fruyt of his labour in to his hous But þ moost grete parte of þ tyme he was sek in his bedde / & spack so lytyll that they þ had not knowen hẽ / wolde haue sayd þ he had ben dombe. ¶ But all contrary I had my moder / she was fayr without attemperaũce & more dysshonest in cõuersacõy than all þ wẽmen of this regyon / she was replenysshed with all vyces / as of euyll wordes / engendryng noyses & dyssencõns betwene frendes / she was dronkelew & lecherous / & wasted all our goodes / for she had þ charge of all the hous bycause þ my fad was sek. And how be it þ she was cause of the synne of Jnfenyte nõbre of people by her euyll maners. Nevertheles she was neuer sek / but was hole of her bodye vnto the deth. Amonge these chynges it happed þ my fad by the vyolence of his grete sekenesses became fro lyfe to deth. And Jncontynent þ ayer began to meue / to rayne & thonder so moche þ his bodye myght not be buryed vnto the thyrde daye / bycause of þ grete habundaũce of rayne. That seeyng þ neyghbours meruayled sayeng þ it was to doubte þ this may was dred ly dedely synne / & þ he had so euyl lyued / that the ayer in sygne of repreef myght not suffre þ he sholde be buryed Neuertheles to thende þ the body sholde not infecte the hous / duryng þ rayne & tempest we bare hẽ to cherche. After my mode whiche vsed euyll her bodye & made ay open bordell of our hous se dyspended all þ we had. And tynably she cam at her last daye & deyed. Jn the deth of whom it semed to euerychẽ þ the ayer & the other elementes dyde to her honour in hyr obsequyes. For þ ayer was clere & clene without wynde without thonder / & without ony tempeste. Thenne I departed in my yongage / & by faltynges & afflyccõns I began to refrayne the mocyons of lecherry in my bodye / & ov ay euyl I began to thynke / whether it were better for to folowe þ lyfe of my fad / or of my moder. And also I consydered þ my fader duryng his lyfe had neuer welthe / but in all myserye he tynysshed his dayes. and yet in thende with grete payne he was buryed. And also I doubted yf his lyfe had be good / bycause he had so many euylles / & so I concluded to lyue as my mod had dooy / & purposed in my selfe to folowe her. But it happed þ during this thought I fylle a slepe. And anone after there appered to me a man with a dredfull syght whiche asked me what I thought. And how well I refused to saye to hẽ my thought. Alwaye in thende in asseyng hym forgyuenes I confessed to hẽ my thoughtes / & that

doon he layd to me/come with me/and I shall shewe to the thy fadʒ & thy modʒ & after þ shalt chese whiche lyfe of theym thou wylt. Thenne he toke me by the honde/& brought me in to a felde swete & plesaũt/where as was grete habundaũce of fruytes. And anone cam my fadʒ whiche enbraced me & kyssed me callyng me his doughter/& I enbraced hym agayn/prayeng hym þ I myght dwelle with hym/the whiche layd to me/my doughter þ mayst not now dwelle here/but yf þ wylt þ shalt come hyther shortly. And anone he þ ladde me withdrewe me & layd. I shal shewe the thy modʒ that brenneth in the pytte of helle/& so he ladde me in to a derke place where as were all myserye/wepynges and waylynges. Ther was a fornays full of pytche boylyng with infenyte nombre of fendes of so horyble fygure þ may not be layd/& thus whan I beheld lowe a doun. I beheld my modʒ brennyng in þ fornays vnto the necke/whiche grynted her teeth by force of grete payne. And whan she sawe me she began to crye/helas my doughter I suffre this payne for my demerytes/for I haue despysed the rule of sobrenes. Alas I supposed not þ the werkes of fornycacyon sholde be thus punysshed/ne for glotonye I sholde haue comme in to this dãpnacõn. Now þ serue that for my delytes & plesaũces & for the brekyng of the cõmaũdementes of god I endure these paynes whiche be soo grete þ no tongue may expresse/ne herte thynke/& therfor my doughter I praye the þ þ haue pyte & mercy on me that brenne in this fyre without cõsumyng. Beholde pyteously my payne/ & lene me thy honde for to drawe me out frõ this payne. Thẽne I layd alas my modʒ. I dar not for the multytude of fendes whiche be here assystent/thẽ ne she began more strongly to crye in sayeng/alas my doughter/nat þ so cruel þ þ despyseste the teeres of thy wretched modʒ/remẽbre þ whan I chylded & bare the/& of þ grete payne þ I had for þ And anone I began to wepe so greetly & so lowde þ they of þ hous camẽ & sawe me in my bedde how meruaylously I had wept/to whom I recoũted all the caas & dyfyculte. And therfore I haue determyned to folowe the lyfe of my fader/& not the lyfe of my moder/to the ende that fynably I may come to the glorye of heuen.

¶ My holy may layd þ the Relygyous people ought to haue in honour & reuerence specyally thre thynges The fyrst the cõmunycacõn of þ holy sacrament of the aulter. The seconde is the table where they ete & drynke. The thyrde is the bacyn wherin they wesshe theyr feet. ¶ The same holy may recoũteth ay example of ay holy may/whiche ete ones with a grete multytude of relygyous men/& so doyng hym semed that some of theym ete hõny/other ete brede the other foule ordure/wherof he merueylled/& prayed to god that he wolde shewe to hym what sygnefyed this syght of one maner mete whiche had be sette to them all. Thẽne cam a voys sayeng to hym/þ they þ ete hõny ben they þ come to þ table of the holy sacramente/with drede & reuerence to god/& praye god without cessyng/and theyr prayer moũteth vp to heuẽ with encence. But they þ ete brede/ben they that ete in pes

uyng thankynges to god/bycause they knowe ꝑ benefayctꝭ of god & ꝑ goodes that they receyue of hym. And ꝑ other whiche ete of thordure and fylthe/bey they that grutche ayenſt god/& prayſe hym not/but we ought not to do ſoo. For we ought alwaye to prayſe & thanke hym/to thende that we may accomplyſſhe that whiche he commaundeth vs layeng/yf ye ete or yf ye drynke or yf ye doo ony other thyng/doo ye it all ty the name of god.

¶ Of ſygnes and myracles.

¶ Here foloweth ay other treatyſe where ty bey recyted and reherced the ſygnes and myracles whiche were dooy by the holy faders.



The abbot Hylaryoy walkyng ooy a tyme vpoy a Ryuer. And after that he hadde gooy ouer drye feet. Thabbot Dulas demaũded hym yf he feite his feet wete vpoy the water. And he anſwered that he was ty the water vnto the heles/but ꝑ whiche was vnd his feet was ferme & ſted faſte & drye groũde. The layd Hylaryoy goyng to vyſyte one his frende/ꝑ nyght cam vpoy hym/but he prayed to god that it ſholde not come vnto ꝑ he had vyſyted ꝑ holy may/& ſo it was.

¶ A may poſſeſſed with a fende cam otte ty to ꝑ chirche of Sychye/for to do praye for hym/to thende ꝑ ꝑ deuyll ſholde leue hym & go out of his body/& how well ꝑ ther had be made many prayers for hym ty the chirche alwaye he myght not be holpey ne guaryſſhed/they layd ꝑ prieſtes of ꝑ chirche/whiche had prayde for hym/but yf thabbot Hylaryoy prayed for hym/he ſholde not be hole ne guaryſſhed/& thenne they made hym to ſytte ty ꝑ place where as ꝑ layd abbot was accuſtomed to ſytte/& put them to prayer. And oy ꝑ morne cam thabbot Hylaryoy for to ſytte ty his place/& ſeeyng that it was occupped layd to the pacyente. Aryſe thou/& goo out from hens/and Incontynent the fende whiche the may poſſeſſed wente his waye and the may was all hole whiche tofore was demonyake.

¶ Some aged faders layd to thabbot Elye/that thabbot Agathoy was ay holy may/he anſwered to theym/that he ſo was after his generacõy. Thẽne they aſked hym yf he was not holy as other aged & olde mey. To whom he anſwerd I haue ſeey ty Sychye a may

that myght tarye the lonne as dyde Je
sus the lone of Saule/by ꝑ whiche an-
swere they knewe that he was of more
grete vertue.

¶ The abbot Syloy layd ꝑ he beyng
with thabbot Macharye/he lawe in a
felde where they dyde repe in harueſt/&
a womā gadryng & glenyng ꝑ strawes
of whete/& cryed not for to wepe. The
ne asked they of Macharye wherfore
she wepte. And the mayster of ꝑ felde
layd to hym ꝑ her husbonde had taken
& receyued to kepe of a man a certayn
some of moneye whiche he had hydde
in a place vnknowen/for the more su-
relyer to kepe it. And after he was pre
uented & taken away by deth/without
declaryng to ony persone the place whe
re the layd moneye was. For the trust-
tucōy wherof / they ꝑ had delyuered it
to kepe/purposed rygorously the layd
womā & her children/in manacyng &
threteuyng thē to put thē in scrupu-
de/yf they restored not ꝑ layd moneye.
Thabbot Macharye moeued with pi-
te dyde do calle this womā to hym / &
made her to bryng hē vpon ꝑ sepultu-
re of her husbonde/& after sente her to
her hous. Thenne began he & his bre-
thern to praye god for this wedowe/&
whan the prayer was doon Macharye
called the layd husbonde of ꝑ wedowe
ꝑ was there buryed/& asked of hē whe
re he had leyde ꝑ moneye/whiche had
he delyuered to hē to kepe/the whiche
anone began to speke & layd. It is hyd
in my chambre vnder ꝑ foot of my bed
de. Thēne layd to hē ꝑ holy man Ma
charye. Go & reste the vnto the daye of
Jugement/of whiche thyng his brethe
ren were gretely admeruaylled & adrad
de/& fyll doun all to the feet of the ho
ly man/whiche layd to them. Helas
my brethern this hath not be doon for
the lone of me/for I am as nothyng/
but it hath be doon for to socour this
poure womā & her poure orphanes whi
che be faderles. And knowe ye verily/
ꝑ yf ye lyue holyly & ryghtwysly/all ꝑ
ye shall aske of god / god shall graūte
it to you lyghtly. Thus thenne wente
they forth in to ꝑ hous of ꝑ poure we-
dowe/& shewed to her the place where
this moneye was. And she hūbly chan-
kyng hē tobe it/& rendred & delyuerd
it to hym ꝑ asked it. And all they ꝑ her
de & knewe of this myracle/prayed &
gaaf laude to god.

¶ Emylius an holy man as he passed
by ꝑ waye sawe a monke whiche was
holden of certayne men/whiche wolde
make hym byleue that he was a mur-
derer. Thēne demaūded the holy man
wherfore they helde hym in suche wyse
and they wente & layd that he was a
murderer. And ꝑ holy man asked whe
re is he that hath be murdred & slayne.
And anone they shewed hym to hym/
and he approuched to the dede bodye/
and layd to the assystentes / praye ye
for hym / and wente & began to praye
in lyftyng vp his honden. And Incon-
tynent the dede man aroos / and after
the holy man demaunded hym sayeng
who hath slayne the / he answerd. I
was entred within a Temple / and I
hadde grutch to a preest my syluer to
kepe/the whiche for myn hawour hath
slayne me/and hath throwen me in to
the hous and habytacyon of this Reli
gyous man here. And therfore I praye
you ꝑ he pride ayen the moneye/& that

ſt may be delyuered to my childern/and anoy at the cõmaũdement of the holy may the ſoule departed fro ꝑ bodye.

¶ A companye of holy people & olde camen to thabbot Paſtor. And as they were with hȳ/cam a may whiche was colyn to thabbot Paſtor/ꝑ whiche had a childe/that had his face tourned bac warde by thoperacõy of the deuyll/& whan he was comen he durſt not ſpeke to his colyn/but wepyng he helde hȳ without/wherfore come one of ꝑ holy faõs & aſked hym wherfore he wepte. The may ſayd. My childe hath ꝑ vpſage tourned bacwarde/for whiche cauſe I haue brought hȳ to thabbot Paſtor my colyn for to hele hȳ/but I dar not entre in to hȳ. For I wote well he loueth me but a lytyll/but yf it pleaſe ꝑ/lede my childe to hȳ ꝑ he hele hym. Thẽne the holy may tooke ꝑ childe. And by the prayers of the brethern and of thabbot Paſtor/how well ꝑ he refuſed it was this childe guaryſſhed & made all hole & rendred to his fader.

¶ An holy may named Paulus dwelyng in Egypt nygh vnto Thebayde tooke of theſe addres & ſerpentes/& deuyded theym in to ꝑcees/without that he was in ony wyſe hurte/the whiche thyng ſeeyng the brethern aſked hym. Fader mayſt ꝑ thus bicke theſe ſerpentes without to hurte the. To whom he ſayd. My brethern yf a may haue his conſcyence pure & clene/all thynges be to hym ſubgette. All in lyke wyſe as to Adam to fore that he ſynned/all thynges create were ſubmyſed to hym.

¶ Julyan thappoſtata ſente on a tyme a deuyll in to Perſe for to do a meſſage/to thende ꝑ he myght ſooner haue dooy/but ty goyng the deuyll cam ty to an hermytage/in the whiche he was conſtrayned by ꝑ prayes & contynuell oryſons of an holy may/to tarye there/as vnmouable by the ſpace of.x. dayes/& myght go no ferther. For the reſygyouſes prayder day & nyght with out ceſſyng/which thyng conſydered/ꝑ deuyll cam agayn without doyng ony thyng/& ſayd to Julyan apoſtata. I myght not go in to Perſe for a monke named Publiꝰ ꝑ whiche by his prayers hath kepte me/thẽne purpoſed Julyan thapoſtate at his retournyng to do ſlee this monke/but he deyed on ꝑ waye/& anone his prouoſt went & ſolde all his goodes/& cam & rendred hym ſelfe to be a monke with Publius/& was a moche holy may in thende.

¶ A ſeculer may comyng to the abbot Syloy in to ꝑ montayne of ꝑ holy faõ Anthonye had a ſone whiche deyed on the waye/& thenne ꝑ faõ without troublyng of hȳſelfe/but in ſtedfaſt fayth & hope tooke hȳ & bare hym to this holy may/prayeng hym that he wolde reyſe hym from deth to lyf/& leyde hȳ doun atte the feet of the holy may/& wente out of his celle. Syloy wenyng ꝑ the childe was not deed ſayd to hym. Aryſe vp & go thy waye. And incontynent he aroos & leep gooyng forth. That ſeeyng the faõ entred in to his celle/& worſhypped the holy may/the whiche thyng he wolde not ꝑ he ſholde doo/& therfore ꝑ diſcyple of ꝑ ſayd holy may cõmaũded to the ſeculer may/that he ſholde ſaye nothyng therof tyll the holy may were deed. ¶ The diſcyple of thabbot Syloy named Abrahany was on a tyme tempted of the fende.

That seeyng thenne the holy may began to lyfte vp his handes to heuen & sayd. My god I shall not cesse to praye the/vnto that this temptacyon leue my dyscypple/ & Incontynent by the prayer of the holy may/ he was delyuerred of this temptacyon.

¶ A holy may entred on a tyme in to a caue where he foũde a lyon/whiche began to grynte with his teeth & to crye/ to whom the holy may sayd/wherfore art þ wroth/is not here place ynough for the & me/and yf it pleale not the to be with me/thenne go thy waye/ and anone the lyon alle pesyably as a lam be wente his waye & departed.

¶ Ay holy may wente from Sythye in to Ermutye. And whan the people of þ contree sawe hym moche trauayled/they gaaf to hym a lytyll wyne for to make hym stronge agayne & comforte hym. And other of theym ledde hym to a may that was vexed with a wycked spyryte in his body. And whan he was comen thyder the fende began to curse the holy may sayeng/wherfor haue ye brought to me this dronkarde here. And the holy may wolde not begrete humylyte that he hadde/conjure this fende/ but bycause he called hym dronkarde he sayd. I byleue in god my maker/that er I haue dronken this/þ shalt spryuge and go out of this may. And the whyle that he dranke/the deuyll cryed/thou brennest me. And tofore that the holy may had achyeued to drynke the sayd lytyll wyne/the deuyll wente his waye and departed from the may.

¶ One of the holy faders sente his dyscypple to fetche water in a pytte whiche was moche ferre from his celle/but he forgate to bere with hym a corde to drawe vp the water. And whan he was comen thyder/ knowyng þ he had lefte his corde at home/began to praye and sayd. Myn abbot hath comaũded me that I sholde fylle this vessell with water/ & incontynent the water arose and moũted vnto the brynke of the pytte. And thenne he fylled his vessell without corde/ & anone after the water descended in his propre naturell place.

¶ Here foloweth the boke of the good conuersacyon of dyuerse holy faders.



TWo holy men prayden to god that he wolde shewe to theym what Joye they hadde wonne in theyr hermytage. To the whiche was shewed/that ther was a may dyed in Egypte/ the whiche was ma

med Eucharystius/& his wyfe named Marye/ the whiche hadde gotey more glaye to heuey / thay hadde the layd two holy brethery. Thenne they wente Incontynent vnto the hous of the the layd Eucharystius. And whay they were comey thyder/they foũde his wyfe at home/whiche layd to theym that hyr houlbonde was gooy ny to the felde to kepe sherp/and that he sholde come home at euyn. Thenne they conclu ded to abyde and tarye for hym. The euyn comey/the sherpherde bryngynge his sherp cam home to his hous. And seeyng these two holy mey/made redy theyr souper and wellhe theyr fret. That dooy they layd to hym / that they wolde neyther ete ne drynke ny that hous/tylle that he hadde tolde to theym what lyfe he and his wyfe ledden to gydre. Thenne Eucharystius ny grete humylyte and reuerence layd to theym. I am ay herdeman and kepe sherp/and loo see here my wyfe. And furthermore the holy mey enquyred of theyr astate/but he durste not saye the trouth/for telsch ewe vayne glorye/tyll that they layd to hym. Our lorde hath sente vs hyther to the. That herynge Eucharystius was a ferde / and layd to theym/loo here we haue sherp of our parentes and frendes/and that whi che cometh to vs of theym/we departe it ny to thre partyes/the fyrste parte to gyue to the poore and nedy/the secon de for to lodge the pylgrims / and the thyrde for our lyuyng and sustentacyon. And syth that we haue be maryed/ we haue not defforied our selfe by lechery/but my wyfe is a clene virgyne And we slepe eche of vs all alone/well ferre that one from that other. And whay the nyght cometh we clothe vs with sackes / but oy the daye we take agayne our clothes accustomed / & this thynge was neuer shewde ne cam to knowlege of ony persone tyll this hour This thyng herde of ꝑ holy mey, they were sore abasshed ꝑ he was better thay they departed thens/prayeyng god.

¶ Thabbot Macharius of Egypt came fro Sychye vnto the mountayne of Nytrye/to the monastery of the abbot Pambo. And whay the brethery sawe hym/they begay to saye to hym. Fader saye to vs some worde edyfycatyf. To whom he answered. I am not yet a very monke / but oonly I haue seey the monkes/neuertheles at your requeste I shall saye some lytyll worde. Oy a tyme beyng ny my celle / my thoughtes chydden me/and layd to me goo ny to deserte / and consydere all that ꝑ shalt see / but I feryng that these thoughtes camen by ꝑ moyen of ꝑ deuyll. I refyssed it by ꝑ space of fyue yere, the whiche accomplyssed I wente ny to deserte ny ay hermytage/& there I sawe a ponde to ꝑ whiche cam for to drynke dyuerse bestes/among whom I sawe two mey all naked whiche dranke/& anone ꝑceyuyng ꝑ this had be Illusyon of ay cupl sperye/begay to drede & trẽble/ꝑ seyng ꝑ two mey/they layd to me. Be no thyng aferde/for we be mey/& anone I asked thẽ frõ whens they were/& they answered/we bey of this hermytage/& this-tl. yere we neuer yssued out/but as this hour by our both cõsent we bey comen hyther. That one of theym was ay Egyptyen/& that other of Thebes They asked me/yf ꝑ water of ꝑ worlde

cauȝ to his tyme/as that of thermyte?
ge. And yf the wolde had suffysaunce
to his habundaunce / to whom J sayd
ye. And J demaunded theym how that
J myght be very relygyous / to whiche
they answered me/yf a man renounce
not the worlde / and all the goodes of
the same/he maye not be a very Rely?
gyous man. Thenne J sayd to theym
well but J am feble and frayle / and
may not do as ye saye. Thenne they
sayd to me/yf thou mayst not/go and
bywayle thy synnes in thy celle. And
furthermore J asked theym/wherfore
they were naked/and yf they felte ony
colde in wynter/or ony hete in somer.
And they answered me/god hath do?
ne to vs this preuylege / that in wyn?
ter we felte no colde/ne in somer none
hete. And thenne J sayd to theym/My
frendes J praye you pardonne me/for
J saye to you surely. J am not yet a ve
ry monke.

¶ Thabbot Syloy was on a tyme in
the mountayne of the holy fader An?
thonye/and bycause that his seruaunt
came not / he was there by the space of
two monethes without seeyng of ony
persone. After the .x. monethes he wal
ked in the deserte & sawe there an hun
ter/to whom he demaūded fro whens
he came and how longe he had be there
To whom he answerd / verily sayr
fader J haue ben here .xi. monethes/&
J neuer sawe persone but the. Thenne
he retourned in to his celle knockyng
his brest & sayeng. Alas Syloy / thou
wendest to haue doon grete penaunce/
for to be reputed .x. monethes wath?
out to yssue or to go out of thy celle/but
thou hast not do so moche as that sea
ler / whiche for to hunte hath ben .xi.
monethes in this deserte.

¶ The same seife Syloy whan he was
in his celle/he shytte alwaye his dore/
and whan the daye of his deth was co
mey/the holy faders that were about
hym sawe his vysage shynyng as the
sonne he sayd/loo ser here thabbot An
thonye that cometh. And soone after
he sayd / loo ser the prophetes whiche
comen in a grete multytude. And then
ne they sawe his vysage more shynyn?
ge than to fore. And therwe he began
to saye/loo here is the legyon of thap?
postles whiche comen to comforte me.
Thenne after his vysage became more
clerer than it was. And anon
ne he semed to theym that were assys?
tent that he spake to somebody than
beny selfe/but they sawe not to whom
he spake. They thenne demaunded to
whom he spake. And he answerd/loo
here ben the angelys which be comen
for to fetche me. And J praye theym
that they wyll suffre me a whyle to do
my penaunce for my synnes. Thenne
sayden the holy faders. Alas thou hast
not wherof to do penaunce. And he an
swerd. My frendes J knowe not / yf
euer J dyde penaunce to god agreable
And thenne they knewe ꝑ he was part
fyght. And yet agayn his vysage bcca
me more clerer than the sonne/& then?
ne he sayd to theym. Behold my bre?
thern / loo here is god whiche cometh
accōpanyed with his angelys. Then?
ne herde they a voys whiche sayd. Be
re ye to heuen the vessell of electyon of
this hermytage/that is named Syloy
And Incontynent he rendred vppe his
soule. And there came a meruyllous

clerenelle in his celle/and ay odoure so
swete/that euerych of them meruayl-
led. The holy faders sayden that shab
bot named Or neuer lyed / ne swore /
ne cursed ony bodye / and that he ne-
uer sayd worde that myght engendre
ony sclaunder in his neyghbour. The
same sayd to his dyscyple/beware that
thou speke not in this celle ony cuyll
worde/ þ myght enduce the to do cuyll.

¶ Two holy men walked on a tyme
through the deserts of Sythye. And in
walkyng they herde a voys of a perso-
ne whiche was in a folle or caue/wher
fore they began to serche and seke/whe
re they myght entre in to it / there as
they herde the voys. And whan they
had foundey it/they entred in/and fou-
de there ay holy virgyne moche auncy
ent & olde/whiche was strongely seke.
Thenne they sayd to her/good wom̃
how art thou comey hyther / and who
is he that here admynystred to the thy
necessytees. Thenne she answerd to
theym. My frendes / it is .xxxviij. yere
passed syth I cam in to this caue and
haue serued god and lyued with rotes.
Syth whiche tyme I neuer sawe other
men than you that bey here by the wyl
of god/and to thende that ye burye me
And that sayd, she deyed Incontynent
Thenne these two holy faders gaaf
prayeng to god/and buryed her bodye
& after they departed thens.

¶ It is recounted of an hermyte whi
che was clothed with a sacke and wal
ked thre dayes longe by thermytage.
After thende wherof he cam to a stone
and mounted vpon it/but by nethe he
sawe grene grasse/and a may whiche
ete and fedde hym as a brute beste / he
thenne wente doun secretely and toke
hym. But anone as this may sawe hȳ
selfe taken/he began to moeue & stro-
gle in suche wyse that he escaped and
fledde from hym. That seeyng the bro
ther began to crye & ranne after hym
sayeng. Abyde me & tarye fayr fader/
for I folowe the for the honour of god
Thenne the brother toke of his Robe
and threwe it from hym / and ranne
after this holy may. That seeyng the
holy fader/abode hym surely in sayeng
these wordes. Syth that thou hast re-
nounced the goodes of the worlde here
where we be in castyng awaye thy ves-
tyment. I shall abyde. Thus the bro
cam & asked coũseyll of the holy may/
and he sayd to hym. Elchewe the mey
& be pesyble without ouermoche spe-
kyng/and thou shalt be saued. Lyke a
Relygyous ought to fere worldly thyn
gys/so ought he to kepe scylence and be
stylle whan it is tyme.

¶ Ay holy hermyte dwelled some ty-
me with some brethery that were in þ
hermytage named Raythoy/where as
there were .lxx. trees of palme / whi-
che is the place where as Moyses ar-
ryued whan he fledde out of Egypte/
with the people of Israell. To whi-
che brethery one tyme amonge the o-
ther / the same hermyte reherced this
that foloweth / in sayeng. Oy a ty-
me I wente by thermytages / desy-
rynge to fynde some good seruaunte
to god/and in walkyng four dayes &
four nyghtes / the whiche dayes pas-
sed I foũde an hole/& in lokyng therin
I sawe a may within/whom I called
to the ende that he sholde come out /
that I myght salewe hym / but he re-

mande me / wherby I knewe that he
was dede. And thenne was ioyng and
wyng I entred in and toke his scripula
ry / & anone he fyll to prayer. Then
me semed somwhat doubtyng. I went ouer
the desarte and came to an other halle /
to the whiche dwelled an holy man / no
I well knewe afterwarde / wherof I
was glad. And wenyng that ther had
be therin some may. I asked yf there
were ony may within / but there was
no persone. And thenne I went out to
sayeng to myself / that some may dwel
led there / wherfor be hopyng that soo-
ne he sholde come / and I concluded to
abyde & tarye. And the nyght comyng
on. I sawe comyng ayenst me wylde
ores / after whome came the holy man
that dwelled there / the whiche was soo
naked / that he had no partye of his bo
dye that was couered / but only his
preuy membres / whiche were couered
with his here. I thenne approchyng to
hym he fylle doun to prayer / wenyng
that I hadde be a spyryte / but I seeyng
his ignoraūce sayd to hym. O seruaūt
of god come hardely & be not afrede /
for I am a man as ꝑ art / beholde and
touche me to thende that ꝑ be certayn /
his prayer achyeued he beheelde me / &
som what comforted brought me in / in
to his hole / & demaūded me wherfor I
was come thyder. To whom I answe
red. I am come hyther for to knowe yf
ther were here ony seruaūt of god / & I
am not defrauded of my desyre / syth
that I haue founde the. And anone I
demaūded hē how looge tyme it was
passed / that he was comen to dwelle
there / & what he ete / and how he lyued
beyng all naked / to the whiche he ans
swered me. I was fyfty yeres in thabbaye of
Thebayde / whose I was abbatte / &
other honourables. Then I thought
by my selfe / that it were [illegible] for me
to go all alone by to [illegible] / to the
ende that I myghte haue the lasser rest
to my conscyence / & that I myghte re
ceyue the pylgrymes at my [illegible] / & to
depryue most of myn [illegible] / & thertime
I departed / and made a [illegible] where I
dwelle / & ther came to me [illegible] people
for to delyure to me [illegible]. And anon
ne as I had assembled [illegible] ony
good / anone I went & [illegible] it
to the poore people / but [illegible] fende whi
che is envyous vpon good [illegible] / wenyn
ge to haue made me to [illegible] the glorye
of heuen / admonested a [illegible] / that
she sholde bryng to me [illegible] werke to
make / the whiche I wro[illegible]ght. And aft
ter she came ayayne & bro[illegible]ght mate / so
longe that betweyne her [illegible] me we had
some fantasye / & [illegible]yme she fou
ched & helde me by the h[illegible]nde / & also
otherwhyle I went to e[illegible] & dranke in
her hous. And fynably [illegible] consented
both two to the lyuyng of [illegible] flesshe / &
contynued in the same [illegible] the spact
of .vi. monethes. ¶ After [illegible] bethought
me sayeng to my selfe. [illegible] I muste
ones deye & I wote not [illegible]ay / & I kna
we well that yf I deye [illegible] this lyuyng. I
shall be perpetually dampned. For yf a
man haue corrupte the wyf of a man /
he ought to be punysshed ryghte ryguo
rously. Thēne by moche more stronger
reason / he that corrupted the spouse of
god he ought to be moche more grye
uously punysshed / wherfor I beyng so
rowfull of my grete synne / lefte all my
goodes with the same woman / & cam

[illegible] to this hermytage/where as [illegible] cause/this ryete/& this pal[illegible] [illegible]he hath brought me fruyte [illegible] ryesly / wherby I lyue. Thus [illegible]ryes of tyme my[illegible] heres bey [illegible]/& my clothyng is ruery. And I [illegible] with my heres the secrete & sha[illegible] partyes of my bodye. Further[illegible] I demaũded hym yt he had had [illegible] grete temptacõns atte begynnyng [illegible] he cam thyder fyrst/& he anſwe[illegible] [illegible] begynnyng whan I cam hy[illegible]. I was strongly persecuted of the [illegible] in soo moche that I coude not [illegible] to god/but laye doun on ꝑ grou[illegible] & cryed hym mercy And thus as I [illegible] in this sorowe/ther cam a may & [illegible] me what thyng I had/to whom I sayd ꝑ I was strongely vexed of the [illegible]. Thenne he put his honde in me & drewe out my gupsyer & toke a[illegible] ways my maladye/& put it in a cloth And [illegible] he put it agayn in his place & sayd to me/serue god now/for ꝑ art all hole. And after that I had nother gyet ne payne. And the sayd hermyte sayd/that he had requyred hym that he myght dwelle there with hym/but he sayd to hym that he sholde not conne well surmoũte the temptacyons of the fende. And thenne the sayd hermyte prayed hym ꝑ he wolde praye for hym to god/& anone after departed. This haue I recounted sayd thermyte for to edefye you in our sauyour Jhesu cryst.

¶ An holy olde may that had be made bysshop of the cyte of Egrynque sayd thus/me semed on a tyme ꝑ I entred in to an hermytage in to the deppest ther of for to see yf I sholde fynde ony of ꝑ seruaunts of Jhesu cryste. And for to make my Journey I tobe four loues & a lytyll water/& wente four dayes lon ge/the whiche passed I wyst not what I sholde do/for I was wery/& also had nomore mete/but in good trust & hope I begay agayne to walke other foure dayes without to drynke or to ete. Th[illegible] thẽne what for fastyng & for payne of walkyng I fylle doun as I hadde be deed. Thenne cam a may that with his fynger touched me in my lyppes/& anone I cam in to my fyrst strengthe/ & supposed not to haue walked/ne had had ony hungre or thurst/so I aroos & walked yet .iiij. dayes/of whiche I was trauaylled as tofore is sayd/but anone cam he that fyrst had comforted me/& touched me agayn with his fynger/ & anone I was guaryllhed / yet after all this yet I walked & contynued by the space of .xvij. dayes/the whiche passed I foũde a lytyll hous / & a palme tree to fore the dore / within the sayd hous ther dwelled an holy hermyte/the whi che was cladde with his heres all why te for age / wherof he was horryble to lobe vpon. And whan he sawe me/he fylle doun & put hym selfe to prayer / wenyng ꝑ I had be some Illusyon/but after seeyng that I was a may/he to[illegible] me by the honde & demaũded me/ how durste thou come hyther/and also how doo they ꝑ ben in the worlde / ben ther yet persecucõns as ther was wont to be. Thenne I answered to hym. I am come hyther for to see the / but the persecucõns ceesse by the wyll of god. Thenne I demaũded hym / & ꝑ now telle to me how ꝑ art come hyther/and Incontynent with grete wepyngis and waylynges he sayd. I was somtyme a

hyllhouy/but to cliche we the payues and
martyrdoms that tyrāpocies wolde do
to me. I sacrifyed to theyr goddes / to
lesyng the very god of goddes/how be
it afterwarde I thought in my selfe/þ
my synne was moche grete/& þ I had
offended god right gretely/thus for to
do penaunce I am comen hyther / it is
now .xlviij. yere for to knowe/yf god
haue forgyuen me my synne/& I lyue
by the frupt of this palme tree/& haue
no consolacōu ne cōforte syth the sayd
tyme of .xlviij. yere vnto this hour/for
in this yere I haue had comfort of god
And in this sayeng he fyll douu & ma
de his prayers to god / his prayers fy-
nysshed he cam ayen to me. And whan
I loked on his vysage I was abasshed
for it was all enflāmed as fyre. And
anone he sayd to me/haue ȳ noo fere/
for god hath sente the hyther for to bu
rye me/& in this sayeng he deyed/thēne
I tokr þ one halfe of my robbe/& wrap
ped the holy bodye therin & put it in to
therthe. And incōtynent whan he was
buryed/the palme tree becam all drye/
and his bous fyll douu to the grounde
Thenne in wepyng I began to praye
god þ he wolde gyue to me this palme
& fontayne/to thende þ I myght accō-
plysshe there the remenaūt of my lyfe.
But I knowyng þ it was not his wyll
I retourned in to the worlde. And in co
myng agayn I foūde hym whiche had
couched my lyppes fyrst/the whiche cō
forted me/& so I cam agayn to my hr
therin/& recounted to theym þ whiche I
had seen/in warnyng theȳ þ they shol
de haue good affyaūce & trust in ȳ mer
cy of god.

¶ A brother asked of an holy fad what
thyng in the prayer lorde the psalme
eyther the wordes þ he sayeryed in
the same/or thynterēcy of the whiche
it is sayd. To whom he answered/þ it
is thynterēcy. Thenne sayd þ brād. I
knowe a man þ prayed / & in prayeng
cam in his thought to knowe what dyf
ference it was betwene the soule of a
ryghtwyse man/& þ soule of a synner at
touchyng & goyng out. And for to wo
che god seeȳg his entencōu to chende þ
he sholde not be deceyued / he sente to
hym a wulf in to his celle/the whiche
tobe his clothes in his mouth/& dreme
the brōd vnto an other monastery/whe
re as dwelled a solytary man gretly re
nōmed/whiche approched & dreme ayē
ghe his deth. And anone ȳ brōd sawe þ
ther were made redy lampes & tapers
for ȳ deth of this solytary man/all in
lyke wyse as god had doon soo moche
good to theȳ of the cyte by his mayen.
And the people sayd/yf this holy man
deye/we ben all lost. And whan it cam
to ȳ hour of his deth/this brōd sawe a
deuyll whiche had a grete staff all bri
nyng whiche cam vpon this solytarye
man/& therwe ȳ fyre in to his herte/& dre
we out ȳ soule in sayeng/all in lyke wy
se as this man hath not gruen to me
ony reste ne to hȳselfe/all in lyke wyse I
shall haue no pyte on hȳ. And in thus
sayeng he bare away his soule to helle
After the same brōd entred in to the cy
te & foūde a seke man/vnto whom no
man dyde ony seruyce. And with hym
he abode a daye for to comforte hym/
& whan the hour cam þ he sholde deye
he sawe sayne Mychaell and thangell
Gabryell/that one on the right syde &
that other on the lyft syde of this man

[illegible] / & prayed to the soule þ it wolde come out/but it wolde not/& thenne sayd Gabryell to sayne Mychaell. Take this soule/to thende þ we go hens. Sayne Mychaell answerde. God hath commaūded vs/that with violence we shall not take it awaye/ & therfor we shall suffre it to come out & also sayne Mychaell cryed/lorde god what shall we do with this soule/for it will not come for our prayers. Thēne cam a voys sayeng. Lo I sende to hym Dauyd & all þ other ppheres/ca thende þ he bringe þ swetenes of theyr harpes þ soule may come out. And anone Dauyd with his harpe/& the other prophetes descended/whiche made so swete an armonye/þ þ soule anone sprange out/ & was receyued in to the hondes of sayne Mychaell/and with grete Ioye he bare it in to heuen.

¶ The same hooly sayd þ ay holy man after þ he had solde in a cyte nyghe by his hermytage some smale werkes/as paners & hottes/he satte atte yate of a riche man whiche laye on deyeng. And anone he sawe blacke horses/& mevyng on theym moche horyble & blacke/whiche euerych of theym hadde in theyr handes flames full of fyre. And whan they were at this yate they descended & sette theyr horses atte dore/& after they entred in hastely & cam to þ bedde of the ryche seke man. Incontynent as he sawe theym/ he began to crye sayeng. Ay god haue mercy on me Thenne they answered to hym. Remembrell the nawe of thy god whan þ seest nothyng/& whan þ sonne of Iustyce is fayled þ/it is now no tyme/wherfor hast þ not cryed mercy to god to fore this hour whyles þ myghtest do some what/ther is now nomore hope/for þ art mere. And in this sayeng they token the soule & bare it to helle.

¶ The holy fadis sayden that an holy man walkyng by the deserte sawe two angels one on þ ryghte & þ other on the lyfte syde whiche accōpanyed hym/& in goyng they foūde a harayne/thēne the good man stopped his nose for þ stenche & thangels also. Thenne sayd þ good man to thangels. Fele ye this stenche/ they answered Nay/but for as moche as þ stoppest thy nose/ryghte so do we/ for we haue horrour on the soules that be stynkyng by synne.

¶ Here begynneth seuen chapytres/the whiche the abbot Moyses sente to the abbot Pementius. And who that herketh theym well/shall be delyuered frō payne eternall.



The abbot Moyses sayd that a man ought to be as a dead man to his selfe / & deryly to his frende / to ennemye / that he Juge not ne condempne hym by his operacyons.

¶ Item the same sayd / that a man ought to mortefye hymselfe / to fore his soule sprynge out of his bodye / to thentent that he offende none. ¶ He sayd also yf a man repute not hymselfe a synner / he shall not be enhaunced before god. Thenne a brother asked hym / what it was to repente hym selfe a synner. The holy man answered that it was to thynke on his synnes / and noo thyng on the synnes of his neyghbours. For who þ thynketh on his owne / thynketh not on theym of his neyghbours. ¶ The same holy man sayd furthermore / yf þ werke accorde not with the prayer / it prouffyteth noo thynge. Thenne asked the brother / what is the werke that accordeth with prayer. The holy man answered / that he doo not that whiche he prayeth contrarye. As yf a man praye to god to take away from hym his synne / & he dayly dooth synne / but it behoueth the werke be consonant to his prayer / ne that in noo wyse he doo synne / ne after his owne wyll. For a man hath more meryte whan he refrayneth his propre wyll for the honour of god principally.

¶ A brother demaunded of this holy man / what is it that helpeth a man in all his labours and payues. He answered that it was god. For it is wretyn in the plalmyste. God is our refuge / strengthe & vertue in tribulacyons whiche persecute vs strongely.

¶ A brother asked hym what prouffyteth the fastynges and watchynges that men make. The holy man answered / that they make the soule humble and meke. For it is wretyn. Lorde god beholde my meknes & my labour / and forgyue me my synnes / yf it pleaseth the. And therfore yf we take ony payne / god shall haue pyte & mercy on vs. ¶ A brother demaunded of my olde father / what ought a man to doo agayne the temptacyons of the fende. To whome he answered / he ought fyrst to wepe to thende that god helpe hym. And yf he praye deuoutly / god shall socoure hym. For it is wretyn. Yf god helpe me. I fere noo man.

¶ A brother asked yf a bonde man haue trespaced / what shall he saye to his lorde / yf he will punysshe hym. To this he answered that he sholde saye. My lorde I haue trespaced / but yf it plaise the. I praye the to pardonne me / & anone his mayster shall forgyue hym. Thus we that be bonde and seruauntes to god / whan we haue synned / and we retorne to hym by confessyng our synnes / he will pardonne vs Incontynent The ende of our operacyons is not to Juge ony persone. For whan god slewe all the fyrste begoten in Egypte / there was not one house but there was one therin dead. Thenne asked a brother what was that that soo saye. And he answered to hym / that yf we beheld well our synnes / we sholde thynke noo thyng of the synnes of our neyghbours. It is grete folye to a man to forsake his dedes cupe in his house / for to go & byholde one in his neyghbours house he is dead towarde his neyghbour / the

whiche thynketh not on the werkes of other/and dooth no harme to any perſone/ne thynketh none euyll in his corage/the whiche alſo delyteth no may bycauſe he is a ſynner/and the whiche is not enyed to hym that dooth euyll to his neyghbour/ne ſpeketh yll of ony perſone/but ſayd to hym ſelfe. God knoweth the thought of euery may/& I not. It behoueth thenne to flee the detractours. For it is ſayd in ꝓ golpell Juge no may/to thende that ye be not Juged of god. One ought not alſo hate ony perſone/though he were his enemye. Ne delyte a may bycauſe he chydeth with his neyghbour. For otherwyſe thou ſholdeſt haue noo reſte ne peas in thy conſcyence.

¶ Ay other olde fader ſayd/thou may lyuyng thynke that thy god is born of the virgyne Marye for the loue of the/he hath be made may and alwaye abydeth god/he hath be made a lyeyll childe/he was a redar and prechar whan he tolde the bolke in the ſynagoge and ſayd. The ſperyte of god is vpon me/by cauſe he that hath enoynted me/hath ſente me to preche the golpell to the poore ſynners/he had be ſubdelyey/whan he chaced out of the temple thē that ſolde and theym that bought/he was delyey whan he werſhe the feet of his appoſtles/in cōmaūdyng theym to weſſhe ꝓ feet of theyr brethery/he was made preeſt whan he abode in ꝓ myddell of the temple techynge theym/he was made bryſhop in takyng the brede and in delyuerying to his dyſcyples/he hath be betey for ꝓ loue of the/he hath be crucyfyed/he aroos the thyrde daye And after aſcended in to heuey/and all for vs/and all he hath dooy for to ſaue vs. And neuertheles we wyll nothynge endure ne ſuffre for the loue of hym Late vs thenne be ſobre and wake we/praye we deuoutly and kepe we his cōmaūdementes to thende that we may be ſaued/was not Joſeph ſolde in to Egypte in to a ſtraunge londe. The thre childery were they not brought pryſoners in to Babyloy. And how well they had no knowlege/god was theyr helpe and were ſaued in thende/for as moche as they dradde/who that gyueth hym all to god hath no free wyll/but doth as god cōmaūdeth hym without payne of conſcyence. And yf thou wylt do after thyn owne wyll without helpe of god/thou ſhalt haue ouermoche payne in thy conſcyence.

¶ A brother aſked of thabbot Paſtor. fader what is ꝓ to ſaye/that one ought not to thynke oy ꝓ next daye folowynge. The holy may anſwered/that is to vnderſtonde of a may ꝓ is in temptacyon/that is to ſaye/that he ought to reſyſte it ꝓ ſame daye/without to thynke to reſyſte it oy the morn.

¶ A brother demaūded from whens it cam/that a may how well he be a grete ſynner/neuertheleſſe he is not a ſhamed to detracte the renōmee and fame of ay other. To whom the holy may anſwered by ſuche a parable/ther was a poore may whiche had a wyfe. the whiche ſawe ay other woman that was moche fayrer than his wyfe with out compariſon/and deſyred her and dyde ſoo moche that he had her in marrage/but ſhe was as poore as that other. It happed thenne/that the two wyues/wente with her huſbonde to a

market. And by cause they were both naked/they put theym lefte in a towne but that one tarying that the people were departed/sprang out of the towne/ and founde olde clothes and raggys/ couered her to suche wyse/that she myght well goo amonge the people/ without to haue ony shame. Thenne that other woman hauyng therof enuye sayd to hyr husbonde. This folysshe woman is all naked/and neuertheles she is not a shamed to goo amonge the people. Thenne answered to hyr the husbonde in grete angre/she hath some what couered and hydde hyr pouerte and confusyon/but as for the/thou art all naked/and yet thou mockest her as moche as thou mayste.

¶ Thus sayd the holy fader/to eche may a detractour/the whiche not consyderyng his owne synnes/ceseth not to saye euyll of ony other whiche bey better than he.

¶ The abbot Johan sayd to some of his brethern/that there were thre philosophres the whiche were good frendes to gydre. Of whiche one of theym deyeng lefte his childe to that other. And whan he was grete/he defoyled the wyfe of his moneytour/wherfore he was put out of the hous. And how well that he dyde grete penaunce/neuertheles the philosopher wolde not suffre hym to reentre in to his hous. But sayd to hym that he sholde goo amonge theym that were Juged to the deth for to dygge & gadre with them metall within the Ryuer there were longe. And whan he hadde soo done and fulfylled that penaunce/he sholde retourne to the philosopher and than he wolde receyue hym. The whiche thynge he dyde/and thenne he sayd to hym goo yet vnto thyn herte rude/and gyue thy goodes to theym that shall wronge and saye to the Iniuryes/for the loue of god/the whiche he dyde. Thenne the philosophre sayd to hym Goo thou to the Cyte of Athenes/to thende that thou leerne scyence. And in comynge thyder he founde at the yate of Athenes a philosopher whiche was deputed there/for to preue theym that came for to studye/and to Iniurye theym for to set theyr pacyence. Thenne this philosopher Iniuryed meruayllously this yong may for to knowe yf he hadde pacyence. And anone he began to lawhe. Thenne the philosophre demaunded and asked hym wherfore he laughed/seeyng the Iniuryes that he sayd to hym. To whome the ponge may answered. I haue this day here paste grutch of my goodes for to be Iniuryed/and now I am Iniuryed with out that it coste me ony thyng/wherfore me semeth for this cause I haue mater to laughe. Thenne sayd to hym the philosophre/my childe entre and goo vp to the Cyte/for thou art pacyente ynough for to studye philosophye And after that the abbot Johan had rehersed this that sayd is/he sayd in the wordes. My brethern the yate of Athenes is the yate of heuen wherin we ought to entre/for many tribulacyons and Iniuryes as haue doon our predecessours.

¶ Thabbot Johan sayd/a synfull soule that wyll doo penaunce/is as a faye whom may whiche hath ben conuyd to euery may/to whom any a grete

lorde that layd to hyr / yf thou wylte promyse to me chastyte/and that thou wyll nomore gyue the to synne. I shall take the to maryage. The whiche so promysed hym. And by that moyen she was maryed to hym. They that were Amerous and hadde loued her/ seeyng that she was maryed to one soo myghty a man sayden / yf we knocke atte yate for to speke to her/and to accomplysshe our stedfaste wyll and desyre/the lorde shall punysshe vs rygh gryenously. But it is better for vs to go behynde the hous and to sytte and whystle/to thende that she therby vnderstonde and come to vs. And so went anone to wystle wenynge to begyle her / but to thende that she wolde not here theym/she stopped hyr eres / and hydde her in the secretest places of the hous. ¶ Jo lyke wyse this compy wo man is our soule. The louers that ben the vyces. The tyrnce and the lorde that espouseth our soule is almyghty god. The hous is the Royalme of heuen. The whystlers ben the fendes of helle. And for soo moche as our soule whiche hadde be compy to all vyces/is become chaste by good operacyons/alwaye she hath recours to her spouse whiche is god the louerayn lorde/and thus she is vanquysshour of the enemyes.

¶ Thabbot Pastor sayd that the gospell sayth/he yhath one robe sholde go selle it and by hym a glayue or swerde Whiche ought thus to be vnderstonde/ he that hath the robe of reste of the flesshe/lete hym selle hit / that is to saye / that he leue it / and bye the swerd of parfyght resystence for to fyght ayenst the fende. ¶ The sayd abbot Pastor sayd that in Egypte was ay holy fader/to whom mynystred a may and a virgyne. Soo it happed on a daye/ that both two cam to gydre to admynystre the necessytees to this holy may And by cause that in soo doyng they were surprysed of the nyght / both two were constrayned to lye in the celle of the holy may / the whiche lyed betwene theym both a matte to thende that the one sholde not touche that other / but duryng the nyght / the may that serued the holy may corrupted the layde virgyne. And the mornyng he went to his waye without to makynge ony semblaunt. The holy may that knowynge sayd noo thyng to theym. But on ay other tyme whan they retourned he folowed theym herynge theyr talkyng and wordes/whiche sayden thus betwene theym/wenest thou that this holy may knoweth not our synne. And thenne in a compunccyon of herte/they retourned to hym sayeng. Alas sayr fader / thou knowest how we haue offended our maker. And therfore yf it please the/gyue to vs hollome penaunce. And anone he gaaf to theym a rule and a maner how they ought for to lyue / to thende that theyr synne were forgyuen. And syth they wente/ and were after moche constaūt ayenst the temptacyons.

¶ A phylosopher demaunded and asked of Saynt Anthonye sayng. Fader how mayste thou haue consolacyon whan thou haste noo bokes to rede on Saynt Anthonye answered / my boke is nature humayne created of god / in the whiche whan J consyder well J syn

de theris thynges as meruayllous/ay thu fyndeſt in thy boke.

¶ A brother comyng to thabbot Macharye at myddaye/began to saye/alas I deye for thurſt / gyue me to drynke. Thenne answered Macharye/be thou ſuffyſed with this shadowe / for ther be many pylgrymes/and maryners vp on the see/whiche haue grete nede/and neuertheles they may not haue it. The same brother demaunded hym of the vertue of contynence. To whom the holy man Macharye sayd. By the space of .xx. yere . I haue not dronken ne etyn my fylle . For durynge that tyme. I haue weped my brede and meſured my water drynkyng and etyng by meſure And I haue neuer slept but ayenſt the walles stondyng ryght vp/and therfor I begynne to wexe ſobre & contynent.

¶ A brother demaunded & asked/yf I goo with my brother/or with my moder ought I to ete wit theym. The holy man answered. Thou oughteſt not to ete with ony woman.

¶ A brother asked of ay holy man/yf ete thought ayenſt the synne of the fleſhe is synne or noo. The holy man answerd/how well sayd he that the euyl thought cometh not alwaye to effecte/ neuertheleſſe it letteth the soule to be lyfte vp in contemplacyon . And therfore a man chaſte and contynent ought to putte and caſte it awaye as soone as it cometh / and by this meyen he shal not be lette in his orysons prayers & contemplacyons.

¶ The same sayd yf a man haue noo cogytacyons ne thoughtes / he is lyknened to a brute beſte/as who sholde saye It is not possyble/but that a man haue alwaye some temptacyons / but all in lyke wyſe as the fende dooth his offyce in temptyng vs. Ryght soo ought we to do in reſyſtyng hym/yf we may to god contynually/the fende shall flee awaye/thynke on god/and thou shalt ouercome hym/fyght well/and in them de thou shalt be crowned. ¶ Sayne Syncletyce sayd/that the fende is lyghtly ouercomen of theym that haue no thynge / for they drede not to leſe ony thyng. And they that be of the worlde ofttyme be sory and angry for the loſſe of theyr moneye or other worldly goodes.

¶ The same sayd that they that aſſemble the rychelles of the worlde with grete payne and trauayle of theyr bodyes/of soo moche more that they gete soo moche more wolde they haue. But we renounce ſuche thynges that ben to vs neceſſarye for to lyue for the honour of our sauyour Jheſu cryſte.

¶ An holy man sayd / that he that is prompte to receyue the euyll sooner than the good / is lykeneth to the fyre that is hydde within the ſtubbe. For in ſuche wyſe as the fyre soo hydde burneth it/right in the same wyſe the mayer that is hydde in the myende waſteth and deſtroyeth the soule by euyll operacyons that folowe.

¶ An holy man sayd that he that warneth ay other of his feith/ought ſwetely to exhorte hym / & chende that he be not vnprofytable / and that his admonycyon be auayllable.

¶ A brother demaunded and asked of ay auncyent olde fader/wherfore is it that my soule loueth ofttymes chaſtyte and fleeth of synne. The holy man

anſwered. The ſoule oftentymes lo-
ueth the paſſyons of the bodye/but the
ſpyryte of god is he that reſtrayneth
it. And therfore we ought to bewaylle
our ſynnes / to thende that they be to
vs pardonned. Halle thou not redde
that Marye Magdalene after that ſhe
hadde be atte the Sepulcre of Jheſu
cryſte in wepyng and terrs / that god
called her to hym. Alle ly lyke wyſe
ſhall he do to the ſoule that ſhall pury
fye hym ſelfe in wepyng.

¶ A brother demaūded and aſked an
holy fader/whay a man chynketh not
on his defaultes/and reprenyeth other/
is it ſynne. He anſwered that god ſay-
the therof in the goſpell. Ypocryte ta-
ke awaye the beme that is in thyn eye/
and after thou mayſt well ſee the bet-
ter the feſſu that is in the eye of thyn
neyghbour.

¶ An other brother demaunded and
aſked of an olde auncyent fader / how
he myght reſiſte and withſtande the
temptacyons. The holy man anſwe-
red. Take enſample at Joſeph / the
whiche beyng in the age of yougthe/
amonge the Infydeles and Ydolatrers
neuer wolde worſhyppe theyr Ydoles/
but he was ſtronge and conſtaunt in
his fayth. And furthermore haue myn
de of Job/the whiche in all his trybu
lacyons and aduerſytees prayſed and
gaaf louynges to god/and forgate hȳ
not/for all that/that he was ſo moche
tourmented.

¶ A knyght that hadde doon many e-
uylles and moche harme / and wolde
conuerte hym to god/demaunded and
aſked an holy man yf god receyued the
ſynners in to his grace. And the holy
man anſwered to hym/ye/and ſhewed
to hym by many reaſons and auctory-
tees of holy ſcrypture. Neuertheles the
ſayd knyght yet doubted. And therfore
the holy man ſhewed to hym this en-
ſample. Yf thy mantell be rente or bro
ken in ony parte/wylt thou incōtnent
caſte it awaye. The knyght anſwered
to hym nay/but I ſhall make it agayn
ne & amende it / and it ſhall ſerue me
as it dyde byfore. Thenne ſayd the ho
ly man/ryght ſo my frende is it of god
for how well þ thy ſoule be broken by
ſynne/neuertheles our lord caſteth it not
awaye/but by very penaūce & pure cō-
feſſyon ſhal make it hole agayn by his
grace.

¶ Ther was an holy man that was
ſoo ſobre and ſolytary/that alwaye he
was þ laſt þ went out of þ chirche/& ſe
red not þ ony bodye ſholde take ony
mete or drynke out of his celle.

¶ A Juge of a certayne Regyon ca-
me in to the prouynce of thabbot Pa-
ſtor/thynhabytantes there / herof ad-
uertyſed requyred the ſayd abbot to re-
quyre the ſayd Juge to do to hym ſo
moche grace to pardōne a malefactour
but the ſayd holy man requyred theym
that he myght haue thre dayes of reſ-
pyte/and they agreed therto/durynge
the whiche tyme by cauſe that the re-
queſte þ he ſholde make ſemed to hym
not to be lycyte ne leeffull / he requy-
red to god / that he wolde ſuffre that
he ſholde obteyne the ſame. So he ca-
me to fore the Juge / and prayed for
the ſayd malefactour / but he ſayd to
hym/that he wolde not that whiche he
requyred/bycauſe he prayed for a theef
Of whiche anſwere he was gladde.

And thus thabbot paſtor retourned to to his celle/praysyng god of that/that the Juge hadde demyed to hym his requeste.

¶ The holy federe sayden that whan Moyses entred in to the ire he spacke with god. And whan he cam out / he spacke to the people. ¶ In lyke wyse ought euery good Relygyous man to doo. For whyles that he is in his celle/ he ought to spekc to god by deuoute prayer. And whan he gooth out / he ought to spekc with the people in techyng theym.

¶ Certayne brethery demaunded and asked of the holy fader the abbot Paſtor / yf they alwaye ought to repreue the synners. To whom it was answered by the holy fader. Yf I go and paſſe there where as they some tyme be I shall saye noo thynge to theym that I shall see synne. And neuer Juge ye ony perſone/but yf ye touche theym fyrſte with your handes / that is to saye / yf ye be not certayne of that ye saye / for oftentymes some vene thynges / whyche is all otherwyſe.

¶ A brother was oy a tyme deceyued in his oppynyon seeyng two sheues of whete to gydre / and he supposed that he hadde seen a man and a woman/ and therfore without to knowe it / he Juged that they cõmyſed the synne of lecherye. And after that he hadde well beholde it / he cam and smote it with his fote sayeng. Dcſſe may to cõmyſe this synne/and thenne he was all abaſshed whan he founde that it were two sheues of whete. Here ought we to note/that none ought to Juge ony thyng but yf it be well knowen/for it is a grete peryll for the soule of hym that Juggeth so lyghtly without to knowe masyrfully a thyng/as he hadde touched it with his houde.

¶ An hermyte beyng in his hermytage was strongely temped with deuyles whiche appyred to hym vysybly / and he supposed that they hadde ben angelis. His carnall and naturall fader hadde a custome for to come some tyme and vysyte hym. Soo it happed that in vysityng hym that he brought an axe for to hewe doun the trees and wode and bere it to his hous/but the deuyll to thende that he wolde deceyue this brother appyered to hym sayeng/loo here the deuyll in semblaũce and lykenyng of thy fader cometh to the for to tempte the with ony axe/ but go to mete with hym and slee hym Thus this bylcuyng the deuyll wente and mette with his fader and slewe hym. It is possyble that this brother lyued vyle / and therfore god suffred that he was thus deceyued of the fende. Euery Relygyous man and Relygyous woman ought to note dylygently this example/to thende that god suffre not theym thus to be tempted.

¶ Thus fynyſshed the seconde parte of this preſente booke.

¶ Here folowyth the thyrde parte.



Here folowyth the thyrde parte

¶ Here foloweth the thyrde partye of the lyfe of faders/in the whiche is made mencyon of the rule & conuersacio of the holy faders of Egypte/& of them that dwelled in Mesopotampye & Palestyne. And fyrst begynneth the prologue of thauctour in this maner.

Fre tymes my brethern & frendes ye haue prayde me lyth that I cam agayn from ꝑ partyes of beyonde the see/that for your Instruccyon & edyfycacio I sholde recounte to you the hystorye of my pylgrymage. And how the fayth of Jhesu cryst regneth in the orient/what pryncypte/what hermytes/ & what relygyouses dwelle there / & yf god sheweth there myracles Also ye haue asked how I cam thyd/& what prosperyte I haue had there by see and by londe. And bycause in satysfyeng your desyres & prayers of whiche I hope ye shall be ayded. I shall begynne ꝑ whiche ye aske. But I pray you vnderstande ye dylygently & take good hede to that whiche I shall saye you.

¶ Of the rule & conuersacio of holy faders.

¶ Of a solytarye relygyous ꝑ dwelled in Cyrene in a lytyll hous/begynnyng Ante hoc triennii. Capitulum primū.

It is thre yere syth that my felawes & I departed fro Narbone/& cam the fyfthe daye after our departyng to the porte of Aultyke Thenne we wolde see Cartage & vysyte the places of Lupoten. And principally we cam to the sepulture of Saynt Cyprya martyr. The .vi. daye we departed from Cartage/& toke the see for to go in to Alexandrye/but ther arose a meruayllous grete tempest & so hydous that but yf the maryners whiche were wyse & experte had not cast out theyr ancres/we had ben all drowned. After this we arryued a londe in a contree vnhabyted. And we sente to knowe what regyon it was / & what people dwelled ther about. And I my selfe wente a lytyll waye fro ꝑ ryuage/& soone I sawe a lytyll hous/whiche semed to be couered lyke the facyon & maner of a shyppe strongh ynough & well roofed to thende ꝑ it myght be the more ferme & strong ayenst the wynde. For in that contree it rayneth neuer/& whan the wynde bloweth it is more daungerous vpon ꝑ see/than in other regyons. And ꝑ contree was neyther ryche ne frees/for the londe ouer all remeued with ꝑ wynde as pouldre & dust/except betwene some montaynes was londe ferme ynough/ where as growed a lytyll grasse/of whiche were nourysshed sherp & other beste The moste parte of ꝑ people ꝑ ben there lyuen by mylke. And they ꝑ ben moste ryche lyuen by barly breed/for ther groweth no whete but barly/the whiche is soone rype. For they saye in that contree that the .xxx. daye after that it is sowen it is rype/& there dwelle no folke but by cause that it is free of all tributes/and it is the last contree of Cyrene nygh & Joynyng to ꝑ deserte/the whiche standeth betwene Egypte & Affryke. By ꝑ whiche Cathon fleyng. Cesar ladde his armye. Thus we cam to

to this lytyll hous whiche we sawe fro ferre/& sholde therin ony olde may clad de with lynnes/whiche with his hon des tourned a wylle/þ whiche receyued vs right benygnely. And anone we als ked of hȳ yf ther were there ony cristē mey. Incōtynent he began to wepe for Joye whan he had knowlege þ we were cristey. After þ he had delyred vs to prayer/& þ we had made our prayers/ he toke of his robe/& made vs to syte vpon it/& after brought to vs for to dy ne halfe a barle loof/we were of vs. iiij & he was þ fyfth/& aboue þ he brought a fewe of herbes whiche to loke vpon semed mente/but they had the taste of swetnes lyke hōnye / we were well re freshed with this herbe ty lo moche þ we abode there .vij. dayes with hym. Syth after the .viij. daye bycause that many persones came to þ hous/we knewe we þ he was a preest/& wente with hȳ to þ chirche / the whiche was betwene two montaynes made with smale sta nes & was not moche more sumptuous than þ hous of the holy may þ had re ceyued vs. In this chirche a may but yf he hadde be ryght lytyll myght not stande vp ryght it was soo lowe. And furthermore we knewe in þ contree the maners of the people whiche solde not ne bought not ony thyng/ne knewe no thyng of deceyuyng ne of theste / they had neyther golde ne syluer/ne also no ne desyred they to haue. For I profred moneye to this preest/but he refused it & wolde none haue. Thenne we gaaf to hym of our robes/the whiche he to ke gladly / for he hadde none that ony thyng was worth. This doon we retn dred vnto ryer/& departed fro þ cōtree.

¶ Of the sygnes of Origene whiche bey ayenst the fayth/begynnyng. Pro spere igit. Capitu. .ij.

The .vij. daye after we cam in to Alexādrye/there as þ bysshops & the relygyouses had among theym grete debate & stryfe bycause of þ werkes of Origene whiche had wry tey ayenst the holy scrypture/& they of his secte sayden þ how well þ he had in his bokes some faultes/yet neuertheles he had in thē good doctrynes/þ other sayde al cōtrary þ it sholde be more a uayllable for the helth of good cristey people to brēne þ same bokes cōsydered þ ther were ynough of other tenseygne & teche þ cristey people/seeyng þ thole bokes myght do more hurte to the sym ple people & ygnoraūt/than to profityte to þ wyse mey & clerkes. I haue redde my selfe in his sayd bokes many good doctrynes & enseygnements / but also I haue fonden many fallytees amonge whiche was this. That is to wyte þ he sayd that all in lyke wyse as that god was deed for to redeme the synners in the tree of the crosse. Alle in lyke wyse by þ same deth he ought to redeme the deuylles. And his reason was this. For it is well conenable he sayd / that god that is soo pyteous and mercyfull seeyng that he had suffred for to redeme the may / that he suffred also passyon for to redeme the angell whiche was falle in synne. This oppynyon is directly a yenst the trouth/& therfore it ought to be fledde/and of this oppynyon and o ther was engendred a grete sedycyon among the prelates & other mey clerkes & lettred. And bycause þ þ prelates coude

not appeale this enuye by theym selfe They enforced a pursuyte cruell and terrible whiche enuyed the sayd ere mite/whiche he dyde to grete cruelte/ that the religyouses were constrayned to flee & had no place where they dwelte enhabyte ne dwelle.

¶ Of the conuersacyon of Jerome Jhe rosolymytayn begynnynge to latyn. Igitur inde. Capitu. iii.

Jerome leuynge that centre J traspoited me to Bethleem whiche is not ferre fro Jherusalem/and aryued to the hous of Jerome that was a man prudent & wyse meruaylously Justructe/not oonly to lettres grete & latyn/but also to ꝑ language hebrew/wherof he had so grete renōme/that none was knowen ꝑ durst compare to hym in scyence. And J abode there vi. monethes with hē/the whiche contynuelly & sharply stroof ayenst theym that were cuyll & obstynate. For J knowe that in his bokes is nothyng but ꝑ it hath ben ouersey & corrected of hym. And pryncypally he blamed auarice & pryde. he sayd also all a longe ꝑ familyarite ought to be amonge the religyouses both men & wymen/& by cause he sayd trouthe many hated hē & specially theretriken/for he ceased not to enpugne & repreef thē/& after the pistles. For he declared & reported theyr vices & crymes/but the Juste and good men loued hym for his holy lyfe & conuersacyon. And therfore they that will saye ꝑ he was ay heretyke ben fooles & ouersey/for his doctryne is good & holy. And he slept not daye ne nyght so muche he gaf hymself to studye in holy scripture. And yf J had not letted hym J wolde neuer haue departed from hym. Neuertheles J lefte there my felawes ꝑ folowed me/& wente my self to vysyte the brethern that dwelleden in ꝑ laste parte of Egypte. Jnd ther ben there meruaylous hermytages & good religyous folke. It sholde be ouer longe to recounte all those thynges / but nexte chyes J shall reherse the pyncypall parte in substaunce.

¶ How the abbotes were holden to gyue theyr lyuyng to the brethern whiche they receyueden in to theyr conuentes/ begynnyng. Haud longe. Capitu. iii.

In ay hermytage by the Ryuer of Nyle / there were many abbayes / and the brethern of the same dwelleden to gyder/and ben subgetten to one abbot / and doo nothyng after theyr wyll/but all after the wyll of the abbot. And for this cause yf eny of theym wolde go in solytude or wyldernesse for to be more parfyght/it behoueth hym that he doo that by the consentynge of theyr sayd abbot. For it is the chefe and the pryncypall vertue for to obeye the cōmaundement of his superyor. And whan they be receyued in to the hermytage by the auctoryte of the same abbot / there is admynystred to theym bede and other mete after theyr necessyte.

¶ Of a Religyous brother whiche in his hermytage was fedde with heuenly bede/begynnyng. Talu super illos dies. Capitu. v.

A frere or broder solytary was a lytyll ferre fro this monasterye to whom for his lyuyng chabbot sente to hym brede by two childern of whiche that one was .xv. yere olde & that other .xij. One tyme amonge the other thus as these two ponge childern wente towarde the sayd hermyte cam to them a serpent meruayllous cruel for to deuoure them/but by the bouȳte & Innocence of them the serpent laye douȳ at theyr feet. And anone the pongest of them both tobe hym with his honde & put hym in his robe and bare hym to the freres in the cloystre without ony auauntyng or vayne glorye. Thenne sayden alle the religyouses þ these two childern were sayntes. But the holy abbot of þ monasterye doubtyng þ these two childern sholde were therof proude punyssched them ryght well with roddes sayeng þ þ cam from god. This knowyng the sayd solytary brother was moche abassched aswell for the betynge as for thynuaslyon of the serpent. And therfor he prayed the sayd abbot that he sholde sende to hym no more ony thyng. And he was by þ space of .viij. dayes without ony mete in so moche that he was alle drye / but his thought was alwaye enhaūced to god And there where the bodye fayled for hungre the soule was rauyssched to heuen. The sayd abbot by thynspyracōn of the holy ghoost wente to vysyte the sayd solytary religyous for to knowe wherof he lyued. The whiche seeyng his abbot cam to fore hym & brought hym in to his celle/and as they entred in / thabbot felte a sauour of brede all hoot. And there they foūde a loof whiche had be sente from heuen to the sayd brother/the whiche was nygh deed for hunger. And sayd to the abbot that by his merytes and vertues that wele and good was comen to them. Thabbot sayeng the contrarye / that it was by hym that was solytarye. And after ly prayssyng & thankyng god they brake the loof & ete therof/and this doon the abbot retourned & shewed it to his brethern/whiche for this cause they desyredey to be hermytes & to lede a solytary lyfe. ¶ In that monasterye had bey two holy men whiche had not gone out by þ space of .xl. yere/they were neuer angry ne neuer wente out of theyr cloystre. But by cause ye haue herde the lyfe of one hermyte. I wyll that ye here the lyfe of ay other.

¶ How a lyonesse ete out of the hande of ay holy may / lyke as she hadde be tame / begynnyng in latyn. Ego vbi. Capitu .vi.

Incontynent after þ we were come in to þ fyrst partye of deserte with a may þ knewe the places we wente acte fote of a montayne there where we founde ay holy may whiche had a pytte/which thyng was not moche foūde in that contrey. Also he had ay ore whiche with a whele drewe þ water out of þ pytte whiche was ryght depe. Also he had a gardyn full of cooles whiche was ayenst the nature of deserte/where for the ardeur and hete of the sonne myght nothyng growe ne fructefye / but by the labour of this holy may / whiche arousyd ofte & watred the groūde/that it becam fer-

lyle to suche wyle that coules & other herbes fructyfyed. And of these coules lyued this hermyte & his oxe/the whi-che hermyte gaaf to vs plente ryght Joyously. Thenne after souper he brought vs vnder a palme of the whiche he lyued otherwhyle. And ther be none other herbes in thermytages but suche palmes wherof they nourysshed the holy hermytes and they that bey solytary Whan we came to the place of the sayd palme we foūde a lyon/the whiche made vs sore aghaste/but the sayd solytary may without drede approched to ꝑ sayd beest / & made hym to recuyelle & go a backe a lytyll ferre. After he gadred with his honden of ꝑ fruyt of this palme & gaaf to the same lyon / whi-che tolde it of his honde moche swetely as it had bey a beest domesthke & tame/& whan he had etey / he wente his waye. By whiche we may well knowe that the vertue & power of god haboū-ded in the sayd hermyte beeyng solytary.

¶ How ay holy may nourysshed a wulfe the whiche demaūded of hȳ pardon beggynnyng in latyn. Alium eque. Capitulum .xij.

After we lawe ay holy may whi-che dwelled in a lytyll hous in whiche myght but one may come in/with whiche may was a wulfe accustomed to come whyles that he souped/and fayled neuer atte houre of souper/& abode alwaye atte dore vnto the tyme that the holy may gaaf hym some brede whiche was at soupar/and whan he had taken brede of the hande of the holy may/he bowed to hym fyr-ste and thenne wente his waye. It happed ay a tyme that this holy may went-te with ay other/& came not agayn tyl it was nyght. This wulfe came as he had be accustomed atte houre of souper & foūde hym not/& therfore he entred within the hous of the holy may/& to-ke ꝑ brede that was in his panier & eet it. After thynkyng that he had doon euyll/& wente his waye Incontynent. Thermyte came home & foūde his pa-nier broken & one of his loues lost/and wyst not who had taken it awaye/but for as moche as ꝑ daye folowyng this wulfe came not lyke as he had be accus-tomed / he doubted som what ꝑ he had doon this theffte. Neuertheles by cause he was sory for his absence/he prayed to god ꝑ he wolde sende to hȳ this wulfe for to comforte hym/whiche was accor-ded to hȳ. And the .vij. daye after the wulfe came agayn atte houre of souper/ but for shame & drede he durst not ap-proche/& fro ferre he fylle doun to the groūde & by sygnes he demaūded par-doo of his trespas. The whiche thyng seeyng ꝑ holy hermyte made hȳ come ner & pardōned hȳ gruyng to hȳ dou-ble pytaūce of brede/& thus he tolde a-waye his heuynes & came alwaye as he had be customed. Here may we see the power of god whiche maketh ꝑ cruell beest to be meke & tame as lōbes/wher fore ꝑ people ought well to drede our lor de Jhesu cryst whan they see ꝑ the beest drede hym. And to thende that noman doubte of this that sayd is. I shal saye to you thynges more mervaylo⁹ with out eny thyng to fayne / but only I shall saye that I haue seen.

¶ How fyue lytyll lyons beyng blynde were enlumyned by an holy may begynnyng in latyn. Habitabant. Capitulum .viij.

AMany holy men dwelledey in deserte without ony houses/& to thende that none sholde vnsyse ete theym they abode neuer in one place bycause they loued aboue all thyng to lyue solytaryly. On a tyme it happed that two monkes of Nytrye camey for to vysyte an holy fader that lyued solytaryly/the whiche had be of theyr conuent. And whan they had sought hym by longe space of tyme. Fynably in the moneth of Juyn they cam to thende of the deserte named Memphis. And he had dwelled there by the space of .xij. yere / the whiche how well þ he fledde the companye & comynycacyon of all other men / alwaye whan he knewe þ they were of the relygyon of whiche he had be a relygyo⁹ man/he abode thē & was with theym by the space of thre dayes/the fourth daye he brought thē within the same deserte/to the whiche we folowed. And anone cam a lyonesse meruaylloully grete / the whiche fylle down at the fete of this holy solytarye men. And as she had chosen hē amonge the other made sygne to hym that he sholde folowe her whiche thyng this holy may dyde tyll þ the sayd lyonesse cam to hyr caue/& after she entred in & brought to hym fyue lytyll lyons þ whi the were blynde of nature/& she leyed theym at the fete of this holy may solytarye / the whiche knewe well what she desyred. And he made his prayer to god / & after touched the eyen of thole fyue lytyll lyons / & incontynent they sawe. And this doon/the two relygyo⁹ monkes whiche were come thyder for to see this holy may / retourned in to theyr monasterye prayseyng & magnefyeng god & his sayntes.

¶ How a brod by a storke knewe what herbes he sholde ete/& whiche not / begynnyng in latyn. Fuit et alius. Capitulum .ix.

IN that deserte was an hermyte newe comey bycause that he knewe not þ herbes was stongely tourmented. For ofte he ete of the herbes that were venemous whan he supposed to haue eten good. And thus for this cause he was .vij. dayes without to ete / but god seeyng his afflyccyon sente to hym a storke the whiche brought to hym a grete fardell of herbes/& theym that were good & hollom to ete/the same storke chace theym out & leyed theym a parte / to thende that he sholde after knowe theym. And þ so doon/he flewhe awaye/& thus this brother knewe what he sholde ete/& whiche he sholde leue.

¶ Of a brother dwellyng in the mountayne of Syna the whiche spacke to no persone by the space of fyfty yere / begynnyng. Sed longū. Capitm .x.

RNowe ye my frendes that it sholde be to me a moche harde thyng to recoūte to you al the sayttes & dedes of holy men dwellyng in deserte with the whiche I haue conuersed a yere and .vij. monethes. And

amonge all other I haue frequented with hym þ had the vse/of whom I haue spoken tofore in the .vi. chaptre of this thyrde parte. I haue also frequented two other monasteryes of layne Anthonye in whiche yet at this present tyme dwelle some of his dyscyples. In ye lye wyle I haue ben in þ place where þ fyrst hermyte layne Poul dwelled. I haue seen þ montayn of Synay. þ heyght wherof approucheth so nygh heuen / þ it semeth þ it toucheth it/it is so hygh þ from hyneth may not be seen the hyghest therof/& noman ascendyng may go vp to the hyest of it. Betwene þ tydes of this montayn was layd þ ther dwelled an holy hermyte whiche I myght not see/how well & moche dylygently I had sought hym / the whiche had seen noo persone in fyfty yere/& he had no garment/but vsed his heer in stede of a robe / & whan he myght espye þ ony man sought hym he fledde in to the deserte bycause he wolde not be seen. It was layd that syth the space of fyue yere in the tyme that I was in that place / he had spoken nonly with an holy man/whiche had asked of hym why he fledde so the presence of men. Thenne the solytary man layd to hym/that he that frequenteth men / may not be accompanyed ne frequented of angelys/ & for this cause it is layd that he was vysyted ofte of angelys. Thenne I departed from the montayne of Synay and came to the flood & ryuer of Nyle where as were dyuerse monasteryes as I haue layd tofore/in whiche the religyous men ben holy & Juste/& not lasse than they þ ben solytary. For amonge the other vertues that they haue they be moche obeyssaut. And there is none receyued/but yf he haue be proued a yere in suche maner / as he may endure all paynes and labours / that shall be leyde to hym.

¶ Here tolowe the grete myracles of obeyssaunce/and begynneth in latyn. Reference xl. Capitulum xi.

I Wyll recounte to you two grete myracles of the vertue of obeyssaunce / of whiche that one is this. A seculer man came on a tyme to a monasterye for to be religyous/and prayed thabbot that he wolde receyue hym. Thabbot for to preue hym proposed & shewed to hym the paynes & tormentes of religyon/as the dyscyplynes moche sharpe/& the dyffycyle cõmaundementes of the same abbot/to þ whiche euerych religyous ought to obeye/ gruyng hẽ to vnderstonde þ he myght not kepe ne accomplysshe theym/& for this cause he persuaded hym to goo to ony other religyon that was not so rygorous/sayeng to hym þ it were better for hym þ he wente/than to entreprise so porfaite & weyghty charges that he myght not bere ne endure. But þ same seculer man strongely affeared to be receyued began to prompte that he sholde obeye to all thynge that he wolde cõmaunde hym/in suche wyse that yf he cõmaunded that he sholde entre in to the fyre/he sholde do it Joyously without to make ony refuse / & so anone he was receyued. A lytyll whyle after his abbot for to proue hym/commaunded hym that he sholde entre in to the ouen all hoot. And without ony dylacõy he

entred in to the myddle of the flame. But by ꝑ vertue of his obeyllaūce/the ouen which was hoot/was made to hē ſuche / lyke as ꝑ fornays was made to the thre childern of thebrewes. Ananias. Azarias. & Mylaell. And the flame went incontynent out of ꝑ ouen/& the brother ꝑ was entred in'toūde hymſelf as he hadde be in a place full of dewe/ wherof thabbot was moche abaſſhed. By the whiche enſample we ought to knowe/how the vertue of obedyence is agreable to our lord god.

¶ Here foloweth the ſeconde myracle of obedyence / begynnynge in latyn. Quidā frater ꝛc. Capitu. xiij.

AN other broder whiche was in the ſame monaſtery / thabbot charged hym for to ſee his pacyence that he ſholde watre a rodde all drye vnto ꝑ tyme ꝑ it wered grene/the whiche thyng was ayenſt nature. The ſame brother toke this charge in pacyence / & euery daye vpon his ſholdres wente to the ryuer of Nyle whiche was moche ferre & diſtaūt from thabbaye brought ꝑ water for to watre or aroule this rodde. And not oonly duryng one yere but vnto the thyrde yere / in ſuche wyſe ꝑ fynably it flouryſſhed. And I my ſelfe haue ſeen the lytyll tree whiche is yet all grene in the ſayd monaſtere yeuyng wytnes how moche auayleth the vertue of obedyence.

¶ Of hym ꝑ chaced the deuylles out of the bodyes of men / wherof he was after ouercomen & fynably purged begynnyng. Quidā autē. Capitu. xiij.

AN holy man had power to caſte out deuylles of the bodyes of ſeke men dooyng Infenyte myracles. For he heled not onely whan he was preſent/but alſo whan he was abſente. And yf the ſeke man touched the hēme of his robe/he was made all hole/or whan he ſente a lettre to a pacyent he was in lyke wyſe heled. For whiche cauſe many of dyuerſe contrees camen to hym for to receyue helth and guaryſon in ſo grete multytude ꝑ many oftymes abode tofore the dore abydyng hym. This holy man dranke neuer wyn ne water/& ete nothyng ſauſe vij. fygges oy a daye. By ſucceſſyon of tyme he began to exalte hymſelf for the ſe myracles whiche he dyde. But how well that he enforced hym to withſtande this vanyte / neuertheles he coude not. The deuylles of helle ouer all enhaunced & exalted his name/he myght not withſtande the people that cam to hym in ſo grete habundaunce / & was lory and angry of that he guaryſſhed & heled other/and he myght not guaryſſhe his cupyll thought of vayne glorye/ the whiche thus tormented hym/wherfore he prayde and made requeſte to our lord god that he myght be as well poſſeſſed of the fende of helle / as they that he guaryſſhed. The whiche thynge happed to hym / and was bounde by the feet and by the hondes/as men doo a demonyake / endurynge in hym ſelf by ꝑ ſpace of fyue monethes all the tourmentes and cupylles that the other ſuffred and endured whiche bey ſeke of the ſame maladye. And after whan he was purged and made clene of the ſayd tourment in whiche he was/and

of the vanyte/for the whiche he hadde prayed god and made requeſt for to be poſſeſſed of a wycked ſpyryte as a fore is layd.

¶ Of ay hermyte deſyryng to retorne to the worlde was punyſſhed / begynnyng ly lacyy. Adoleſcēs. Capliy.xliij

IN Egypte was a ponge may moche ryche whiche had a wyfe & a lytyll childe. And he receyued of ſaynt Johay chermyte a moche good doctryne/by the whiche he exhorted hym that he ſholde renoūce the worlde. The whiche fyrynge ly his herte this doctryne / deſpyſed the worlde & his rycheſſes & entred ly to ay hermytage/& was ly a lytyll tyme ryght parfyght ly all vertues/ly faſtynges/ly humylyte louerayy/ly fayth & byleue ferme & conſtaūt/ly ſuche wyſe ꝑ he was thus as parfyght ly the vertues as the other monkes. This ſeeyng the fende he put ly his corage that it were better for hym to retourne ly to his contrey & vyſyte his ſone and his wyfe / thay to dwelle out of the worlde ly that payne & ſolycytude. And thus by this temptacōy after ꝑ he had be relygyous by the ſpace of .iij. yere/he lefte his celle and his good purpoſe/& wente for to aſke counſeyll of the brethery of a monaſtere nygh by hym. The whiche coūſeyled hym that he ſholde abyde. Neuerthe leſſe this purpoſe coude not be takey from hym / & thus beyng obſtynat ly his purpoſe departed fro the layd hermytage & concluded to retourne agayne to the worlde. But as ſoone as he was out of the layd monaſtereye the deuyll entred ly to his bodye. And incontynent he began to ſtumme as a madde may & enraged & demonyake/bytyng his membres with his owne tethe and throwyng theym ay the grounde. The whiche thyng ſeeyng the brethery and knowyng brought hym ayen to theyr monaſtery/but they boūde hym bothe handes & feet/for ocherwyſe coude they not chewyſſhe with hym. And he had this payne & this trauayll by the ſpace of two yere hole / for as moche as he had wylled to renoūce his hermytage But after two yere paſſed by the good prayers and deuoute orysons of holy mey he was all hole and guaryſſhed/ and ſyth retourned ly to his layd hermytage/& conuerted hēſelfe/ly gyuyng to other example of good lyfe.

¶ Here foloweth the maner of thabyte and veſtement of the relygyous Egyptyens/begynnyng ly lacby. Sunt preterea ꝛc. Capliy.xv.

THer be ſome veſtymentis amōgſt thegyptyens the whiche ben more for to obſerue the forme of the rule thay for to hepe the bodye. Fyrſte they were coules daye & nyght/ to thende that by the ſame they ſhewe theyr humylyte and ſymplyeſſe. ¶ Furthermore the Relygyouſes of the ſame place/haue cutte ſherteys of lynney clothe vnto the botrobes and no ferther/ to thende that therby they ſhewe that they haue cutte of and lefte all the operacyons of this worlde. After they haue a lytyll mantell that couereth oonly theyr necke and theyr ſholders/whiche is called mafoute ly our langage / and

to theyrs also. That other abyllement is sayd of a ghoot þ is called mellote/ the whiche habyte syngnefyeth þ all vp ces ought to be mortefyed in theym/ & þ they ought to be soueraynly vertuo⁹ They neuer haue shoes/but yf it be a lytyll in wynter whan it is colde vehe mently/or whan they be seke/or whan it is ouer hoot / as at none / in whiche hour þ groũde is so chaufed þ it brenneth þ toucheth it. And how well that theyr rule holdeth not in/yet neuertheles whan they come to doo the dyuyne seruyce/they take of alway theyr shoes chynkyng on that whiche was sayd to Moyses/do of thy shoes / for the place whiche thou standest on / is holy erthe and sacred to god.

¶ Of the maner reguler to praye god among the same brethery. And how they haue renoũced the worlde begynnyng in latyn. Ieaqz. Capitu. xvi.

THorugh all Egypte & thorugh all Thebayda where as ther be monasteryes of Relygyous brethery they haue a maner & facyon reguler for to praye god as well on eue nyng as on mornyng. And it byhoueth þ they haue partyghtly renoũced the worlde. For a brother shall neuer be receyued/yf he haue not fyrst renounced all the goodes of þ worlde. And they þ rendre theym in to the relygyon/what someuer age they be of/ben cõstrayned to obeye in suche wyse þ they become meke & humble as lytyll childery/and they ought not to thynke on theyr age the whiche they haue lost as to þ worlde in eupl lyuyng/but they must be lubgettes to the seke. Thus in all Egypte as well in the seruyce of the daye as of the nyght/the relygyous syngen .xij. psalmes/& after the .xij. psalmes .ij. lessons/one of the newe testament/& that other of the olde/the whiche vsage they kepe all Indyfferently. For as moche as it hath not be ordeyned of men as the other vsages/but it hath be Instytuted & establyssed by the angellys/whiche haue appered vnto the olde faders.

¶ Here foloweth the place in whiche the holy faders sawe an angell synge xij. psalmes/begẽnyng in latyn. Jam cũ re. Capitu. xvij.

IN the begynnyng of the fayth were but fewe crystien men how well that they that were crystien were well Juste and good / the whiche had had & taken theyr rule & maner of lyuyng of the successours of thappostles of our sauyour Jhesu cryste/& separated theym fro the worlde & wente in to the deserte in places solytaryes/& to thende þ they sholde shewe to theyr successours the maner of theyr seruyce/ they cam on a tyme all to gydre for to ordeyne & dyspose theyr layd seruyce to thende that none sholde be deceyued. For to fore this Instytucyon euery man serued god after his deuocyon / & had none vsage determyned. Thenne they cam all to gydre for to make this Instytucyon. And some of theym ordeyned that ther sholde be sayd fyfty psalmes. Other Instytuted .lx. psalmes / & some other sayd þ it was not ynough/ and thus they myght not accorde togydre. And they abode there longe/tyll a

certayne daye atte houre of euenlonge ther was an aungell in the forme of a cristyous man/the whiche aroos and began a plaime & lange .xij. plaimes and atte ende of eche plaime he layd allelupa. And whan he had dooy he departed incontynent fro theyr presence. And by that was determyned the layd questyon. For the holy faders knewe that it was an angell. And therfore they ordeyned thrugh all theyr Relygyons the nombre of .xij. plaimes/to be kepte perpetuelly in theyr seruyce/as well by daye as by nyght. And they kepe yet now the maner and forme of these orysons. And whan theyr plaime is achyeued & ended / they begynne not hastely that other / but they Inclyne theym dowy to the grounde in prayeng to god. And after they aryse in contemplacõn But they saye that whan they be leyd on theyr couche / the deuyll tempteth theym to slepe/as it hath be seen by experyence / that some for to reste theym more than for to praye lye dowy on the grounde/& longe abyde there.

¶ What dyscrecyon & nature ought to be kepte in orysou & prayer/begynnyng in lacyn. Cũ igit. Capitu. xviij.

The brethern afordayd whan they come to seruyce they be as pesyble/that ther shall be her de nothyng/but the voys of hym that plalmodreth/to thende to kepe the better & hyghelyer sylence. And they slepe not / but entende dylygently to theyr prayers and orysons. And they be short ynough in theyr prayers / to the ende that they be not lette by spyttyng ne chyng or coughyng. And theyr comyn sayeng is / that a short prayer perceth the heuens / and ther sholde we as all ashamed put out & tere with our teeth the fende the whiche annoyeth vs alwaye / pryncypally whan he seeth vs makynge prayers to god ayenst hym. For ỹ whiche cause these brethern saye that it byhoueth to be short and bryef in theyr prayers. And more ouayle .x. verses of a plaime well layd or songen with good affeccyon / than to saye as many plaimes without any deuocyon and it is trouthe.

¶ Of theyr handy werke/and wherfore prime, tyerce/sexte/none/& the other houres bey longer in the chirche, begynnyng. Ita namq;. Capitu. xix.

These brethern bey so dylygent to theyr bodely werke after theyr seruyce dooy / that they leue not to thynke on god. How well that they werke with theyr hondes. And at tyerce/sexte/and none they saye but ther plaimes oonly in folowynge Danyell the prophete/the whiche was ther tymes in the cenacle and prayed god deuoutly. Furthermore these plaimes they saye not without cause atte this houre there. For the promesses made to thauncyent and olde faders haue be sente in some of these houres. First the holy ghoost was sente on wythsonday dayc vpon the appostles at the hour of tyerce/and gaaf to theym to speke all maner of langages. At the hour of sexte our sauyour and redemer Jhesus for the redempcyon of mankynde was dede be nayled and crucifyed on the crosse

In the same hour was sente a vessell to sayne Peter/in whiche was conteyned the purpyracoy of all theym that lyue/and was sente by four begynnyng of heuē. And by this vessell we vnderstonde the gospell. At the houre of none god rendred his spyryte ouy ꝑ crosse/ and in the same hour he descended to helle for to take out the soules that were therin/ and enlumyned with his clerenes the derknes of the sayd helle/ and restored to his auncyent Royalme that is paradyse. In this same hour Cornelius knewe that his prayer was accepted to god. Thenne it appereth that the appostles haue not Instytuted without cause these hours here in the chirche/and that we ought well to ensywe & folowe theym to the ende that in the same houres we may prayse and honour god/& to serue hym deuoutly.

¶ How in a monastery ought to be receyued a seculer that wyll entre in to religyon/begynnyng in lytyn. Cum igitur. Capitu. xx.

If a man wyll be receyued in to one of the sayd monasteryes tofore that he shal be receyued he shall lye .x. dayes hole tofore the yate of the monastery/to thende that by that moyen may be preued his persceuerance/his humylyte/and obeyssance. And he must kneele doun on his kners to fore the feet of the brethern that passeth forth by ꝑ same yate. But for the better to preue hym/eche ought to refuse hym and reiecte in sayeng/that it is by necessyte that he cometh for to be a religyous/and nothyng for deuocyon. Furthermore ought to be doon to hym all Iniurys and repreues that may be do/ to thende that it may be knowen what pacyence he shall haue whan he shall be monke. After ꝑ it is seen that he be pacyent/he shall be receyued in defendyng hym that he bryng with hym neyther golde ne syluer. And thus he is made naked of all that he possedeth in suche wyse that his robe whiche he had shall not abyde with hym/ but openly to fore all his brethern by the handes he shall be despoyled/ & shall be newe cladde with the Robes of religyon/to thende that he remembre that he hath renounced the worlde & his temporell goodes/and that he hath chosen the verray pouerte of Jhesu cryste. And they kepe his fyrst clothes vnto the tyme of his professyon/the whiche doon they be gyuen to the poore and Indygent/but yf so be that he wyll not abyde/his fyrste clothyng is rendred to hym agayn/ and put out with the other. Furthermore whan a Religyous is thus receyued and cladde/he is not incontynent put among the other brethern/ but he is delyuered to be taught to some holy fader/whiche hath the charge to receyue the pylgryms and the poore people to whome shall serue this same newe brother. For it is the begynnyng of humylyte to serue the poore people and pylgryms. After whan his humylyte is seen/he shall be suffred to goo with the other brethern. In this sayette he is lerned to be mayster of his wyll/ and to surmounte and ouercome it. And to that ende he is ofte cōmaunded to doo thynges whiche ben ayenst his sayd wyll. For the holy faders saye that yt

a monke mortefye not his affeccyon/ he ne maye eschewe/heynes/ire/ne tempcacõ/ne also haue pees with his brethern/ne may not be partyghely hable. And therfor eche Relygyous may ought to mortefye his wyll.

¶ How a monke to thende that he do not his owne wyll / ought not to doo ony thyng without the cõmaundement of his spyrytuall fader / begynnyng in latyn. Post hec. Capitu. xxi.

IN the forsayd monasteryes the relygyouses bey moche obedyent/in suche wyse that they do nothyng without the cõmaundement of theyr abbot. And they hem selfe go not to the places whiche bey naturelly requyred without demaundyng lycence. And all that is cõmaũded to theym they accomplysshe lyke as yf god had cõmaunded theym / in soo moche that by theyr obedyence they doo thynges/ as it were Impossyble to do. And whan they be leyde ou theyr couche / yf they here that they be called/they aryse anone and renne lyghtly for to wyte what they sholde do/in suche wyse as by aduenture/they wrote/and hadde begonne a lettre / they wolde not achyeue it for drede that they sholde abyde ouer longe after that they were called.

¶ Of a monke the sone of an Erle/ the whiche by the cõmaundement of his abbot bare for to selle openly panyers and hottys/begynnyng in latyn. Nouimus. Capitu. xxii.

I Knewe a brother whiche was of grete parentis the sone of an Erle ryght ryche and puyssaũt the whiche brother lefte fader and moder and wente and rendred hym selfe to be a monke. Thabbot therune of the sayd monastery for to lere his pacyence cõmaunded hym that he sholde go for to selle in the market .x. panyers or hottys grete/whiche were of no necessyte for to be solde / & he delyuered hym by this condycõn/that he sholde not selle theym all to one man/to the ende þ he sholde be the lenger there/but þ he sholde selle one to one persone / & an other to an other. This brod therune whiche was the sone of an Erle tolde the sayd hottys for to bere throgh þ market/in suche wyse þ he solde theꝫ acordyng to his charge/and brought the moneye to his abbot.

¶ Of thabbot Pinuphus/begynnyng Vidimus. Capitu. xxiii.

WE haue seen furthermore one named Pinuphus/whiche was of a grete monastery in Egypte / and the whiche was of euery man honoured and prayed. But dredyng that he sholde be proude. In an euenty de he fledde and lefte the habyte of a monke/and tolde thabyte of a seculer/ & wente to the monastery of Tabenesyens/þ whiche was more strayter than other monasteryes. And thus hopyng neuer to be knowen for þ grete dyffaũce of þ place/eatyng & dryncyng tofore atte fete of the brethern/requyryng þ he myght be receyued in to theyr monastery/thẽ

ne after he had be proued ⁊y his pacyen
ce he was receyued / but for as moche
as theym semed he was not prouffyta
ble/they delyuerred to hym ⁊ charge to
labour ⁊y the gardyns / ⁊y whiche he
wrought vnder ay other hod ponger
thay he was/& all ⁊ ⁊ other refused he
dyde dylygently. Dy the nyght ⁊y lyke
wyse he arose & labourd secretly/⁊y ſu
che wyse ey ⁊ mory nomay knewe who
hath spedde so theyr werke. So it hap
ped ⁊ the thyefe were thus as his brethe
ren sought hym ⁊y dyuerse places & rō
trees/⁊ he was fouldey of one of theym
the whiche one of theym vnnethe knew
he hym/withstondyng the mutacōy &
chaūgyng of his habyte/& that he la
boured ⁊y werkes to hym not coucna
ble. For he grubbed ⁊y therthe & plan
ted herbes and cooles / and after fette
dounge / and leyde it about the rotes.
This seeyng the brother that sought
hym doubteyng yet whether it were he
or not/approched hym more ner & spa
ke to hym. And thenne he knewe hym
by the vysage & by his speche ⁊ he was
his abbot whiche he sought / and ano
ne fylle doun to his feet. This seeyng
the brethery of that abbaye demaūded
of that other why he kneled doun to ⁊
feet of that relygyous/whiche was but
as newe comey. Thenne the brother
answered that it was his abbot. And
incontynent euerych of ⁊ brethery al
ked hym pardon of thynnurye & grete
cuylles ⁊ they had doun to hym. But
this holy abbot began to wepe & play
ne of thenuye of the deuyll that badde
betrayed hym/& had not suffred that
he hadde endured longe that payne/to
thende ⁊ he sholde not haue so grete re
warde ⁊y heuey. Thenne the brethery
brought hym agayn ⁊y to his abbaye/
and kepte hym that fro thens forthon
he sholde not flee awaye. But after he
hadde bē there a lytyll tyme/by gre
te humplyte he departed by nyght and
wente ⁊y to ferre Regyons. And putte
hym selfe ⁊y to a shyppe / by the helpe
of whiche / he wente ⁊y to the Regyon
of Palestyne/wenyng ⁊ neuer he shol
de be foundey/for there was neuer her
de spoke of hym. As soone as he was
arryued he wente strayt to a monaste
rye/whiche is nygh to the place ⁊y whi
che our sauyour Jhesu cryste was bory
of the blessyd virgyne Marye/and ther
he was a whyle. But lyke as the lyte
whiche was vpon a montayne myght
not be hydde/ryght soo this holy may
was not longe there/but was knowē
by some of the monkes that cam on
pylgrymage vnto the holy londe/and
brought hym agayn with grete play
ers and requestes ⁊y to his fyrste mo
nasterye.

¶ A ryght good admonycyon for ay
nouyce begynnynge ⁊y latyn. Habent
igitur. Capitm. xxiiij.

ON a tyme thus as we were
with this holy may by cause
of the famyliarite that was
bytwene vs / cam a brother that de
maunded to be receyued ⁊y to the sayd
monasterye / to whom this holy may
gaaf a terryble admonycōn / the whi
che I wyll here declare/fyrst he sayd to
hym. My frende I trowe thou knowest
wel how many dayes ⁊ hast abydey at
the yate for to be here receyued / & yet

with grete payne shalt thou be receyued Now thou oughtest to knowe the lyfe of religyon to the whiche thou wylt entre. For yf thou lyue well/thou shalt wynne heuen. Also yf thou lyuest euyll thou shalt wynne helle. Soo oughtest thou to knowe that to theym that serue well and truly to god in theyr vocacyon is promysed heuen / but to theym that be neclygent to serue hym/bey promysed tormentes Intenyte in tyme to come. And after his vocacyon euery man ought to doo and werke. For better it were to make none auowe ne promysse/than to make it and kepe it not And furthermore he is cursed and vnhappy that doth the operacyon of god neclygently. And therfor sayd the sayd holy abbot to the same brother. Thou shalt be longe refused of vs / not but that we delyte the helthe of euery catholyke or cristen persone / but doubtynge that we receyue theym folyly. And by this wyse we ought be repryued of folye/and thou strongly punysshed and greuously/yf thou haddest be receyued incontynent without to haue grucy to the knowleche of the burthen and charge of religyon/& sholdest haue be in daūger that thende sholde not haue be good / knowe ꝑ syth thou art this daye dede to the worlde and to his goodes. And with that as sayth thappostle thou art crucefyed to the worlde and the worlde to the. But thou mayste demaunde/how may be that is yet lyuyng be dede and crucefyed to worlde. Now herkene a lytell. I saye fyrst that the crosse of whiche I speke/is the drede of god. For lyke as a man crucefyed / may not moeue his membres at his wyll Alle in lyke wyse we ought to do nothyng to our pleasaunce / but after that is comaunded vs. And all in lyke wyse as he that is crucefyed or hanged thynketh no more on worldely thynges ne to his affeccyons and pleasaunces/and hath noo courtesye to polsede ne haue ony thynges. And whan he is nygh the poynt of deth/he reputeth hym selfe as dede. Alle in lyke wyse bihoueth vs to be crucefyed by the drede of god/without to thynke on the worlde/but we ought to sette contynuelly our thought there / where we hope ones to go to/ꝑ is to heuen/yf we deserue it. And therfore it bihoueth to eschewe that we lobe not backwarde ne behynde vs/that is to saye/whan one hath renounced the worlde & haue lefte it behynde hym/he may nomore thynke theron in ony maner. For onely he shall be saued ꝑ shall haue perseuered in good and vertuous operacōns vnto thende. Furthermore our enemye the fende awaytech alwaye/& desyreth no thyng but to begyle and deceyue vs by his cautelles and malyces. And therfore it shall but lytell prouffyte to haue well begonne / that perseuereth not to thende. And in this wyse sayd the holy abbot to the sayd broter. I rehorte the syth that thou wylt serue god/ that thou haue contynuelly the drede to fore the eyen of thy thought / and that ꝑ apparayle thy soule / nothyng to the reste ne to the worldly delyces and fleshely / but to resyste the temptacyons of the deuyll/and endure the angurysshes of the worlde paciently. For it bihoueth by many tribulacōns to entre in to ꝑ royalme of heuen/where

of the yate & wayt hey so strayte/that fewe peple walke therin/wherof is grete ryote. Thus thenne the begynnyng of our helth is the drede of god. For by dyuyne drede/good conuersacyon/and kepyng of vertues it is gotten. The whiche drede yf it be parfyghtly in the herte of a man / it engendreth in hym vertues/and maketh to despyse all vayne thynges and vnprouffytable to his helth/and maketh hym despyse & abhorre the worlde. And by mesprysyng of temporall goodes/very humylyte is gotten. The whiche humylyte is approued by this maners. The fyrst yf a brother Religyous haue all his wyll/ mortefyed and admynysshed. The seconde yf he shewe to his souerayn all his euyll thoughtes. The thyrde yf he do nothyng but at the wyll of his abbot. The fourth yf he kepe in all thynges very obedyence. The fyfth that he doo noo wronge to ony persone/and yf ony be doon to hym/that he endure it pacyently. The .vi. that he do nothynge ayenst his rule. The .vij. that he repute hymself in vyle and vnworthy to do that he is cõmaũded/how well that he do it gladly. The .viij. that he repute hymself lasse in vertue than all other The .ix. yf he be pesyble/and that he speke none euyll of his neyghbour. The .x. wherby is knowen very humylyte in a man / that is yf he be not haboũdant in lawhynges dysordynate And by all these maners aboue layd very humylyte is knowen. ¶ And furthermore after thappostle. It is necessary to the that is with the other brethern / that ꝯ be as a dere may whan euyll is spoken of the or of thy neyghbour without heryng it/& as a dombe man in kepyng the frome spekyng euyl of other. ¶ Also it byhoueth the that thou do Indyfferently all that shall be charged to the/and thus shall thy pacyence be more grete and more meryto ryous than it sholde be yf thou sholdest be persecuted of other / & yf thou haddest not but the temptacõns of the fende symply / the whiche thou suffredest pacyently. Thenne the begynnyng of our helth is the drede of god/for of the drede of god cometh compunccyon of herte. And of compunccõn cometh and procedeth despysyng of all worldly thynges. Of this despysyng cometh humylyte. Of humylyte procedeth mortyfycacõn/and amullement of his propre wyll. Of the mortefyeng of his wyll. hey eschewed all vyces. The vyces take hey awaye/thenne enspreuey the vertues whiche growey and fructefye. Of thaugmentacyon of vertues followeth clennes and purete of herte and of conscyence. Of purete of herte followeth possessyon of veray and parfyght charyte. And of pure charyte followeth the Royalme of heuen.

¶ Of a monke that made the pylgrymes to ete to fore the hour accustomed whan men fast / begynnyng in latyn. Cũ de sitie partibz. Capitm. xxv.

Thenne thus as we wente fro Syrye in to Egypte / ay holy man receyued vs ryght lustely the whiche made redy for vs to ete and drynke to fore the hour determyned to theym that faste. Thenne we demaũded hym wherfore he made vs

to dyne to fore the hour accustomed. And he answered to vs. Why frendes ye be not alwaye with me/but tarryng as bydeth alwaye here/& so I may alway recouer to fast/but not you/& therfor whyles ỳ ye be here. I will well that ye ete with me. For I shall well mowe after recouer my tarryng.

¶ Of a monke whiche neuer ete allone / begynnyng in latyn. Videmus et alibi in solitudine. Capitu. xxvi.

SEmblably we haue seen an other broder/whiche neuer wolde ete allone/but alwaye wolde be accpõanyed. And yf by aduenture none came not to vysyte hym/he differred to ete tyll ỳ they came/& yf they came not he wolde abyde tyll the sondaye/& came to the chirche/& the first pylgrym that he fonde/he ledde hym vnto his celle/ and ete with hym.

¶ Of a deuoute religyous named Machetes/begynnyng in latyn. Videm⁹ et alibi senem. Capitu. xxvii.

After this we haue knowen an other holy man named Machetes/to whom god had gyuē this grace that yf he hadde one daye & one nyght to here the seruyce of god he wolde neuer haue slepte. His fader sente to hym ofte of his tydynges/soo dyde his moder and his other kynnesmen/wherfore on a tyme / he toke all his lettres in his owne handes / and began to saye. The lecture of thus many lettres shall gyue to me vayne Joye or penynes / whiche shall serue me of noo thyng / as touchyng to the mayntenaūce and helthe of my soule. I knowe well that I shall be lette to doyng contemplacyon/for to take hede and thynke on theym that haue sente them to me. And therfore I shall conclude that these lettres shall neuer be opened ne redde / and soo he threwe them in the fyre in sayeng. Goo ye with the thoughtes of my contrees / and bienne with these lettres / to thende that ye bringe me not to that whiche I haue ones renounced.

¶ Of thabbot Theodore/begynnyng Videm⁹ et alibi abbatē. Capitu. xxviii

After this we sawe an holy fader named Theodore/the whiche was a grete clerke and moche prudent / as well in maner of lyuyng as in holy scripture / the whiche he knewe more by the grace of god than by estudye neyther by experyence. One on a tyme for to knowe the solucyon of a questyon moche harde and difficyle/he was .vii. dayes in oryssons and prayers vnto the tyme that by reuelacyon dreuyng ỳ same questyon was to hym determyned.

¶ Of an holy hermyte in a mernayllous deserte / begynnynge in latyn. Itaq; ꝛc. Capitu. xxix.

IN comyng thenne fro palestyne to a castell of Egypt called Diulcum/we fonde an other order of Religyeuses & more excellent than the other/of whiche order the hermyte be called Anachoryte more holy

and Juste thay the other. For fyrst eue ry daye they haue bataylle ayenste the fende / but for the better to surmounte hym / they goo ly to the deppest of the delerte. We foūde thenne some of these reiygyouses ly a place betwene the flo de of Nyle & the see / the whiche place was secrete & separate from all people / bycause that the londe was Inhabyta ble for the sherpnyte & baraynes therof / as well bycause of ỹ see / whiche is salte & bytter / as for ỹ londe whiche myghte bere no fruyt / we beyng comey to them were gretly admeruaylled / of the grete paynes & labours that they endured ly this hermytage. For fyrst they haue so grete lacke of water for to drynke / that they be constrayned for to departe it a monge theym / lyke as mey sholde departe ryght good wyn. For they muste goo fetche the sayd welle water at the sayd ryuer of Nyle / whiche is thre my le ferre fro the hermytage. And yet by twene the ryuer & theyr dwellyng bey ther grete montaynes full of Roches / by whiche the wayes bey ỹ more payn nefull. After that we hadde seey these thynges. An holy hermyte amonge theym ledde vs ly to his celle / sayeng yf that we wolde abyde there / that he wolde gyue to vs the sayd celle for he wolde departe / & to thende ỹ we sholde byleue hym the better / he sayd he wolde haue lefte it though we had not comey thyder / wherfor we tolde it / & he wente and made ay other with grete labour & dyffyculte. And after by grete charyte he gaaf it to other pylgryms with alle the vtensylles that were therin. And after he made ay other ly whi che he dwelled.

¶ Of two ponge childery the whiche beryng fygges to a seke Relygyous deyed by the waye / & begynneth ly la tyn. Quidā ꝛc. Capitu. xxx.

ABbot Johay beyng ly Sychye cay to hym a brother / whiche brought to hym fygges / the whiche afterwarde sente theym by two ponge childery to ay holy may moche seke / the whiche dwelled ly delerte ly ay hermytage dystaunt fro the chir che of the sayd abbot Johay .xviij. my le or ther aboutes. The whiche childe rey beryng these fygges went towarde the sayd brother that was seke. And thus as they wente they were surpryled with a clowde so thycke that they lost theyr waye / and so gooyng nyght and daye coude not fynde the celle of the sayd hermyte / but were constrayned to abyde ly the waye / bycause they were moche wery and trauaylled / as well for cause of the grete hōgre / as for the grete and terryble thurst that they had suffred. And soo they kneled on theyr knees ly prayeng to our lorde. And ly soo dooyng they rendred and yelded bothe theyr soules vp to god. ¶ After two or thre dayes / the abbot Johay seeyng that these two ponge childery that they came not agayne / he sente for to seche theym thrugh the delerte / and they were folowed by the trace of theyr paas and feet / the whiche were empryntes ly the londe ly suche a wyse that they bothe were founden deed kneelyng on theyr knees / and the fyg ges all hole by theym / of whiche they wolde not ete / but they hadde be more contente to suffre the dethe corporell /

thus without the permyssyon of theyr abbot to ete ꝑ whiche they were chasti ded to here to the sayd sely Relygyous brother.

¶ Of the nombre of Egypte and of theyr dylygence/beggynnyng ty latyn per totū. Caplm. xxxi.

Though all the regyon of Egypte / the Relygyouses bey neuer ydell / but wynne dylygentely theyr lyuyng with labour & trauayle of theyr bodyes/and gyuen for the loue of god that whiche they wynne aboue theyr lyuyng/not only to pylgrymes but also to theym of lybye ꝑ bey nedy & Indygent / & also to pryloners / & sely malades of townes & cytees to theym neyghbours/ettemyng ꝑ by suche werkes they make a pleasaūt sacrefyce & acceptable to god. For they saye ꝑ a relygyous persone/how well ꝑ he do or make some thyng/yet is he alwaye tempted of some deuyll. But he ꝑ nothyng dooth is vexed and tempted of Innumerable quantyte of deuylles. Thabbot Paulus moche holy & approued relygyous dwelled ty a desert so barayne ꝑ there ne grewe ony thyng but palmes of whiche he lyued. For he was so ferre fro men/that whan he had made ony thyng/he coude neuer selle it / bycause of the grete dyssaunce of the place. And to thende that he sholde not be ydell/he gadred euery daye of the palmes & weyed them ofte tymes/to the ende that he sholde not ete more at one tyme than at ayen other / and made of the leuys of the palmes lytyll mattes or maundes soo many that he fylled with all a celle or dyke. And atte the ende of the yere / seeyng that ther cam nomay fro to bye & haue his werke/he putte fyer ou them and burnte theym. And after the nexte yere folowyng he made as many for to eschewe ydelnes. For he sayd that it is not possyble that a relygyous persone may lyue Justely/ yf he be ydell.

¶ Of a brother whiche was a blasphemer of god/the whiche by punycyon dyuyne was enbraced with lecherye. Lapitulum .xxxii.

I haue knowen ayen other broder the whiche was ty suche wyse tempted ty the synne of lecherye/that vnneth he myght withstande it / wherfor he cam to ayen holy man ty whom he sayd. Alas fader what ought I to do. I am all burnet with the fyre of lechery. The holy fader answered to hym ty syghynge. I beseke my childe that god hath not sente to the this passyon so stronge and so vehemente / yf thou haddest not blasphemed ty some wyse hym ou his sayntes. The poore Relygyous herynge the holy fader/fylle doun to his fete & confessyd hym that he had blasphemed the name of god/& ꝑ he mought not haue perfeccyon of vertue ty his soule.

¶ Of dyscressyon the whiche is moder of all vertues / beggynnynge ty latyn. Quodam Caplm. xxxiii.

On a tyme camen some holy faders to the abbot Anthonye / demaūdyng of hym counseyll &

Instruccõy for to lyue salutaryly/then ne he made to theym a collacõy þ whi che endured from euy tyll oy þ morw ly the mornyng/& after that he made a questyon the whiche endured to myd nyght folowyng. And this was þ ques tyon / whiche vertue amonge all the other preserueth moost the relygyous persones fro the grynnes & laas of the deuyll/& bryngeth one ly to felycyte e ternall. To this questyon euerych of theym answered after his capacyte & vnderstandyng. And some sayden/ þ the Relygyous persone was delyuered fro the deuyll by fastynges/by watchyn ges/& other vertues. The other sayden that neuer the deuyll shall be surmoũ ted of a brother/but by very powerte of spertyte. The other sayden that oonly they that were ly the depnesse of deser te myght surmoũte the deuyll of helle/ so that they haue parfyght loue & cha ryte to god. The other affermeden þ they that receyueden the pylgryms / & doon to theym due seruyce myght lygh tly ouercome the fende. Thus were these brethern ly cõtrauersye vpon this mater / & therfore the sayd abbot sayd to theym. Myn brethern this that ye ha ue sayd is well necessary to theym that wyll folowe god by very relygyon/but this is ouer lytyll for to be delyuerd fro the pupssaunce of the fende. For we ha ue seen some of our brethern lyuynge Justely ly the thyckest of deserte whi che ly thende haue fallen/& hath be cau se of theyr ruyne faulte of dyscrecyon/ the whiche they had not ly theyr opera cyons. And alwaye it is ryght necessa ry to a relygyous persone/bycause that it sheweth alwaye the ryall waye to pa radyse / and it kepeth that one be not ouer moche / ne ouer lytyll contynent ly his werkes/and it is manyfeste that without dyscrecyon may be hadde noo vertue. And these wordes sayd / the sayd brethern were all of that opynyo on / that dyscrecyon is she that may delyuer the Relygyous persones fro the grynne of the deuyll / and to con duyte and lede to the glorye of heuen/ as she whiche is moder and conserua trice of other vertues.

¶ Of Heron ay auncyent fader Ca pitulum .xxxiij.

And to thende that I shewe to you how dyscrecõy is requysy te & necessary. I shall recounte to you ay example of ay auncyent fa der named Heron/the whiche bycause he was not dyscrete ly his operacyons lost the rewarde & meryte of theym/& deyed myschaũtly/hit is trouthe þ this sayd Heron was by the space of fyfty yere ly desertes lyuyng ly so grete dys crecõy as euer ony may lyued. But the deuyll enuyous of his good lyfe temp ted hym ly suche wyse þ he sclaundred all the other brethern of thermytage/ for he hymselfe entreprysed to faste cõ tynuelly/& wente not out of his hermy tage/ly suche wyse that the holy daye of passhe or ester he cam not to þ chirche with the other brethrẽ/wherfor they we re euyll content/& wenyng that he had bey lefte brought to hym a lytyll pytaũ ce/to the ende that for the solempnyte of the daye he sholde ete a lytyll/but he wolde nothyng so do / and proceded to hym this folye by thynstygacõy of the

deuyll/whiche by the suffraūce of god was appeered to hym in lykenes of an angell of heuē/bycause he had vsed hymselfe subgecte to hym/& persuaded this brother that he sholde calle hym self to a pyte for to preue his grete vertue & constaūce/wherfore the sayd olde brother trusting in his owne vertue lepe & calle hym selfe in to ꝑ same pyte The other brethern seching after him herde hym crye within ꝑ pyte/& they drewe hym as he had be deed. And the thyrde daye after obstynate in his errour/for none myght make hym to beleue that this thyng was illusyon dya bolyke.

¶ Of tweyne relygyouses whiche wolde not ete / but yf god sente to theym theyr refeccyon/begynnyng. Quid dicam. Caplm. xxxv.

TWo brethern dwelled beyonde therm̄yte/in whiche was wonned to dwelle sayn̄t Anthonye the whiche wolde not ete but yf god sente to theym theyr refeccyon. And whan they had longe walked they were nygh deed for hūger/& they cam to a people that were named the Mazytes/the whiche people bey moche cruell & murderers. Neuertheles whan they sawe these brethern/they cam to theym all swetly & brought to theym brede / for they sawe that they were enfamylshed. The one of theym tokē the brede also agreably as god had sente it to hym / & supposed so/for he sayd to hym selfe that god had so doon / to thende ꝑ the sayd Mazytes that were accustomed to slee the people sholde saue his lyfe & hys felawes/the whiche were nygh deed/and thus ꝑ brother ete it. Neuertheles that other wolde not ete therof/thynkynge that a man had gyue to theym ꝑ refeccyon/& not god. Now how well ꝑ they had foylshly begōne/neuertheles that one achyeued wysely / for in thende he knewe his faulte/& ete / by whiche he eschewed the deth. But ꝑ other began euyll/& achyeued worse/& therfore he dyed corporally / and myght happen eternally.

¶ Of a relygyous whiche wolde sacrifye his sone to the deuyll begynnynge in latyn. Quid dicā ꝛc. Caplm. xxxvi.

WHat shall I saye of a relygyous whiche I shall not name/for as moche as he lyueth yet/the whiche was deceyued by the deuyll For oftyme he appered to hē in forme of an angell of heuen. And euery nyght the fende enlumyned his celle as well as he had had lyght. On a daye thēne amonge the other/the deuyll admonested hym that he sholde sacrifyce to god a childe that he had/the whiche dwelled in the monasterye with hym/doynge hym to vnderstonde ꝑ in so dooyng he sholde be equale to the patryarke Abraham. The whiche thyng he wolde haue dooo/yf his childe by the wyll of god had not escaped out of his celle wherby it appereth that he was not well discrete.

¶ Of a Relygyous to whome the deuyll shewed the armer of crystes men and of the sarasyns/begynnyng. Fuit ꝛc. Caplm. xxxvii.

Ther was ay other Relygyous/ the whiche in all his lyfe lyued in ouer grete rygour of abstynence / & neuer yssued out of his celle. And whan he cam to the ende of his lyfe/he was in suche wyse tempted of the fende/þ he whiche had surmoũted tofore all other relygyouses/becam the moost mescháũt. For the deuyll for to peruerte hym shewe to hym oftymes a grete company of cristen men/as well relygyouses as seculers blacke/foull & infecte / & ou thoppolyte he shewed to hym a cõpany of Jnfydeles shynyng as the sonne. And sayd to hẽ furthermore þ yf he wolde be partycyppaũt of ý glo ryc of those Jnfydeles/he sholde do cyr cũcyse hẽ/the whiche for this cause/he put hẽ in this folye to wyll be cyrcũcy sed / by whiche euery man knewe þ he was deceyued/& therby it appiereth þ it is daũger/whan ther is no dyscrecõy.

¶ How for to be cõfessyd of his synnes it challeth awaye the deuyll more than other thyng begynnyng in lacyy. Ab bas ꝛc. Capitu. xxxviii.

¶ Thabbot serappon whan he wol de enfourme & teche his ponge monkes/he recoũted to them of his lyfe/whan he was yong as they were/& sayd/whan I was yonge as ye now be I dwelled with thabbot named Thebona/& I had this custome with me/þ euery daye whan I had dyned I hydde in my bolome a lytyl loof of bre de/whiche I ete & deceyued my mayster And how well þ I dyde thus euery day alwaye whan I had etey it. I repented me & had moche grete heuynes of the theste that I had dooy/that I had noo pleasyr whan I had etey the brede/for my cõscyence sayd to me well þ I ought not so to do. And so I was cõstrayned by contrycõy to shewe it to ý holy may with whom I dwelled. It happed þ so me brethery cam to this holy may / & whan they had dyned/he gaaf to them many good doctrynes & enseygnemẽti. amonge whiche he sayd to them þ ther was nothyng þ reioyced ý deuyll so mo che/as whan a relygyous may shewed not his euyll thoughtes to his ghoostly fader. I thẽne heryng these wordes foũ de my selfe heuy & sore dysplesaũt/we nyng þ ý holy may knewe my though tes. And incõtynent I begay to lamen te secretly/& after to syghe & wepe soo openly þ eche of thẽ apperceyued it/& Jncontynent I tooke the loof þ was in my bolome & brought it to hẽ / & cam my selfe & fyll douy to the feet of ý ho ly may & of ý other/in sayeng to thẽ how euery daye I stale a loof/alsyng of thẽ pardoy & mercy. And anone ý holy may sayd/haue ý affyaũce in god my childe/for thy confessyon shall ma ke ý this daye surmoũte thyn enemye/ whiche is ý deuyll of helle/vpon whom ý shalt haue power by thy confessyon/ whiche hath empellhed ý by his temp tacõy/& therfor yf ý wylt/ý deuyl shal nomore be mayster ouer ý/syth þ ý con fessest thy syñe/for he is cast out of thy conscyence by this true confessyon. And vnneth had ý holy may achyeued his wordes/whan a lãpe enlumyned sprã ge out of my bolome/the whiche fylled the celle with stenche in suche wyse þ no persone myght endure. And thenne a gayn sayd the holy may / loo see here

how god approueth my wordes/to the ende ꝑ ꝑ knowe vtterly thordure and stenche/the whiche was in thy herte/to be throwen & cast out by true & hole cō fessyon/& ꝑ the deuyll shal neuer dwell in thy herte. And by this moyen was taken awaye fro me the stenche of the deuyll of helle / in suche wyse that neuer after he tempted me.

¶ Of Religyous people slayne by the Infydeles begynnyng in latyn. In pa lestine &c. Capitulum. xxxix.

IN the partes of palestyne nygh to a vyllage/where as was borne the ꝓphete Amos/ther was a grete hermytage/the whiche touched the flood of Jordane/& nygh to ꝑ cyte of Sodome. The holy hermytes that dwelled there in seruyng god were slayne of saralyns ꝑ cam vpon thē by aduenture. The bodyes of ꝑ sayd holy fa ꝺs were in suche wyse receyued by thē of Arabye ꝑ eche of theym fought with other for to haue thē/to thende ꝑ after theyr sepulture theyr bones sholde abyde with theym for reliques in ꝑ places where they sholde be buryed.

¶ Of thabbot Danyell begynnyng in latyn. Inter &c. Capitulum. xl.

THabbot Danyell amonge all other hath ben alway egall in all vertues / but pryncypally hath floured in humylyte/bycause of ꝑ whiche & of his softenes he was Instituted abbot of ꝑ sayd place in thoffyce of a dekery. And this holy abbot enioyed in moche of his humylyte/that all they that he knewe to hym semblable/he enhaūsed thē to thoffyce sacerdotal. And furthermore ꝑ sayd abbot desyryng to haue a successour ꝑ were worthy to gouerne his monastery Instytuted ꝑ sayd Danyell to be a preest. The whiche neuertheles for what soeuer dygnyte ꝑ he had/he lefte nothyng of his former humylyte / but alwaye how well ꝑ he was preest he exercysed the offyce of a dekery oonly/reputyng hym self vnworthy to exercyse the offyce sacerdotall. But Paphuce whiche supposed to make hym his successour was deceyued/for god toke hym to fore & deyed to fore hym.

¶ Of thabbot Serenus begynnynge/ Sume &c. Capitulum. xli.

IHaue seen syth thabbot Serenus a man right vertuous & syngulerly renōmed for ꝑ grete & excellent vertues ꝑ dyde shyne in hym/ not oonly in operacōn inwarde/but also in apparence outwarde/& ꝑ whiche also amonge the other vertues he had one in especyall whiche was the vertue of chastyte. And bycause ꝑ it is a thyng aboue nature for to be chaste/ther for I wyll shewe how he hadde this vertue. The same holy may daye & nyght entended to prayers & oryons/fastynges & watchynges. And for to abyde vndefouled of the synne of ꝑ flesshe/he prayde our lorde so affectuously & so deuoutly ꝑ his prayers were herde. For in one nyght an angell appeered to hym in slepyng/whiche toke out of his bodye as a botche all swollen / & after put it to to his entrayles again lyke as to fore/ & sayd to hym. O Serenus ser here all

the lecherye of thy flesshe whiche is taken fro the. And knowe thou that this daye þ haste wonne the purete & clennes perpetuelly of thy bodye the whiche þ hast demaũded of god. This lukeyth as touchyng the lyfe of this layd holy man / þ whiche whan we came to hym we demaũded dyuerse questyons / principally of þ temptacõns of þ fende But he answered to vs all Jocundly lyke as he was acustomed / þ the deuyl of helle had no power vpon a persone / but as god graunteth to hẽ lycence / as we haue exãple of Job whom þ deuyl myght not tempte / but as god permytted hẽ.

¶ How the deuyles haue not so moche power now ayenst the monkes as they had in olde tyme begynnyng in latyn. Satis tamen Caplm. xliij.

We knowe as moche by experyence as by other relacõy of olde faders / þ the deuyles of helle haue not so moche power ayenst the monkes now in thyse dayes present / as they had ayenst theym in tyme passed for thẽne ther dwelled but fewe monkes in hermytages. And þ deuyles were so terryble for to tempte / & the people of so lytyll relygyence / þ vyght fewe abode in thermytages & other places solytarye. And also in the hermytages where as ther were .x. or .xij. relygyous / the deuyll was there so contynuell / that they durst neuer slepe togydre but whyles þ some slepte / the other prayed to god. And after whan they that had prayed wolde slepe / they awoke þ other the whiche prayed in lyke wyse / & all for to schewe þ ferocyte & cruelte of the deuyll. And therfor now the deuyles bey more lette to tempte vs for two causes. The fyrst for the lygne of þ croslle / That other for we be of lasse relygyence than þ holy faders were / & therfore the deuyles retche not to tempte vs / For they knowe well þ they shall wynne & haue vs lyghtly. Soo they dayne not to fyght ayenst vs þ be latchous & redy to falle / as they do ayenst þ verray champyons of our saupour Jhesu cryst We also haue seen & redde / & yet see & rede all daye that they þ be holy & Juste / haue oftymes bey pollested & tempted of the deuyll of helle / not oonly for theyr synnes / for they had none / but god suffred it to thende þ they sholde be proued as golde in the fornays / & þ at the daye of Jugement / they sholde go straynte in the glorye of heuen / after þ / whiche is sayd / that the vyghtfull & Juste is proued in the fornays of very humylyte. And in ay other place it is sayd. I chastyse theym that I loue / and this is ynough shewed in our tyme of thabbot Paulus / & of thabbot Moyses / the whiche how well þ they were vthgt Juste & holy / alwaye were they persecuted.

¶ Of thabbot Paule begynnyng in latyn. Hic igit abbas ꝛc. Caplm. xliij.

Thabbot named Paule had the thought so pure and so chaste / that he had neuer the vyll to see not oonly the vysage of a womay / but also the abylemẽtes. For ony a day as he wente to vysyte ay holy fader he was recoũtred of a womay / but al incontynent as he sawe her he retorned in to his celle more Impetuously thay

yt he had be chaced of a lyon or a no-
ther beste. And for as moche as he had
the wemen in ouer grete abhompnacy
on nothyng by presumpcion/but by fre-
uent chastyte/yet god suffred his bodye
to be smytten with ꝑ palsye/in suche wy
se / that he had no membre of whiche
he myght helpe hym selfe/& not oonly
the feet/but the tongue & the eeres dyde
not in hym theyr office/for he myght
not speke nor here/but was as a statue
or ymage vnmeuable. And for this cau
se he sought nomay that myght suffyse
to hym to suffre the maladyes/wherfo
re he was constrayned to suffre to be
born in to a monastery of wemen/the-
re where as ꝑ holy Relygyous wemen
admynystred to hym by ꝑ space of .iiij.
yere all his necessytees / & after deyed
with theym. And how well ꝑ he was
thus enfeblysshed in his membres/al-
waye he hadde this vertue/that what
oyle ꝑ touched his bodye/guarysshed &
heled the seke men/so ꝑ they were ther
with enoynted. And therfore it is no-
toyre that this maladye was come to
hym by ꝑ wyll of god/the whiche wol
de manyfeste the Inestymable vertues
of the sayd holy fader.

¶ Of abbot Moyses begynnyng Se-
cundus. Capitulum .xliij.

Ensuyng the abbot Moyses
the seconde how well ꝑ he was
Juste & ay holy man/neuerthe
les bycause ꝑ he had repreued thabbot
Macharye of some thynges/he was pos
sessed of the deuyll/in suche wyse that
he toke the tythe & ordure that cam of
men/& put it in his mouth. The whi-
che punycion was sente to hym to hen
de that he sholde not falle in to a more
greuous synne. For incontynent as the
abbot Macharye fyll on his knees and
prayed humbly to god for ꝑ sayd Moy
ses. The deuyll of helle lepte out of his
bodye / & therfore we ought not to de-
spyse theym ꝑ bey strongly tempted or
demonyake. For we ought bylene two
thynges. Fyrst ꝑ none is tempted of the
deuyl without the suffraūce of god. Se
condely that all ꝑ whiche god sendeth
to vs/is for our prouffyte & helthe. For
he knoweth well that whiche is necess-
sarye to vs & prouffytable.

¶ Of a Relygyous whiche sawe by
nyght a multytude of deuylles begyn-
nyng in latyn. Quidā antē frater ꝛc.
Capitulum .xlv.

OOne relygyous brother walkyng
thrugh desert was cōstrayned
by cause he was surpryse of
the nyght to entre in to a fosse or caue
where he began to saye his seruyce af-
ter his custome tylle after mydnyght.
And after he wolde haue rested & slepe
a lytyll. But incontynent as he so wol
de haue doon he sawe tweyne caternes
& companyes of deuylles accompany-
eng theyr prynce / that one companye
tofore/& that other behynde. The whi
che prynce was more grete & terryble
than the other. After he sette hym on a
chayr/& asked all what they had doon
And they ꝑ had not vaynquysshed the
men whiche they had tempted/he put
them out as mescheuous & foles/but thē
that had begyled & deceyued some / he
prayse theym / & sette thē about the

ocher/to thende that euerych of theym sholde do so. Among ꝑ whiche ther came one ꝑ sayd ꝑ ꝑ same nyght/he had made a monke to falle in to tompcacõ/the whiche he had tempted by fyue yere tofore/and at this relacõ eche of thē enioyed/& he was gretly prayled of the prynce & of the ocher. And thēne they wente theyr waye/& after ꝑ spryng of the daye began to come/in ꝑ whiche this brocher whiche doubted whether it had be trewe or none ꝑ whiche he had dremed. And thenne this holy man cam in to a place named Peluliū in whiche place dwelled ꝑ same religyous of whom the deuyll had auaūted hē to haue deceyued by ꝑ sayd synne of tompcacõ. And ther dwelled ay other deuoute religyous whiche knewe well the brocō ꝑ had herde the sayd relacõ/to whom he asked how ꝑ the ocher religyous fared/& foūde ꝑ he had be deceyued as sayd is. For he had forsake his monastery/but afterwarde whan he herde saye these thynges/he cam agayn in to his sayd monastery/& with grete habundaūce of terrs made & dyde hollsom penaūce.

¶ Of two philosophres whiche went to saynt Anthonye begēnyng in latyn Quodā vero tempe ic. Capitu. xlvi.

ON a tyme two philosophres herynge ꝑ good renōmee of saynt Anthonye wente to hym. And whan they were with hē bycause ꝑ he answered not to thē to theyr plesyr of ꝑ questyons whiche they proposed to hē/retourned sayeng ꝑ he was a fooll & ygnoraūt. The whiche philosophres of enuye that they had that many cam to saynt Anthonye as seruaūt of god/they sente to hē by theyr arte magyke two deuylles for to tempte hē/but ꝑ holy man by his prayer & by the sygne of the crosse/kepte theym soo well ꝑ they approched hē not. Thenne they retorned to the two philosophres without doyng to hē ony thyng. But neuertheles they sent two strenger deuylles whiche dyde to hē nomore dysplesayr than the fyrst. Thyrdely they enraged and wood sente to hē more cruell fendes by the halfe/but they dyde nothyng to hē but cam agayn all confused. For they foūde saynt Anthonye constaūt & stedfast. And for so moche they knewe wel what vertues ꝑ good cristen men haue for these deuylles whiche were so terryble myght not greue ne noye saynt Anthonye ne his hous. Thenne these two philosophres moche meruayled came to saynt Anthonye/& confessynge theyr synne dyde do baptyse thē. After saynt Anthonye asked of theym what daye they had sente those deuylles to hē. And by theyr answere he knewe ꝑ in thoo dayes he had be sore trauayled in temptacõns/neuertheles he had resysted them by the moyen of his prayers/in whiche he was right bely & cõtynuell. For on a tyme thus as he prayde fro ꝑ euyn tylle on the morn seeyng the sonne aryse & appyere/he began to crye & saye. O ꝑ sonne wherfore letteste ꝑ me/what enforceste ꝑ now for to shewe thy selfe/for to pryue & take awaye fro me the clerenes of this very lyght/whiche now presently I see.

¶ Here fynysshed the thyrde parte of this present boke.



Here folowyth the fourth parte

¶ Here begynneth the prologue of Iaynt Palchapie vpon the fourth parte of the lyfe of holy faders as well of Egypte as of Grece.

Venerable lord & fader Martyn preest and abbot. Palchapie. Salute Ryght holy & deuoute fader. Yf it had be ieeffful to refuse thy cõmaũdement. I had gladely forborn for to translate the lyues of faders out of grete ly to latyn/principally for two cauſes. That one is/that the werkes & dedes of olde faders ben moche grete & vnknowen / wherfore I cay not well deſcryue them ne wryte. That other is for I haue none entendement ne connyng to do it. And certaynly my rudeſſe & Imbecyllyte dare not entrepryſe ſuche a werke ne operacõn/but this notwithſtandyng I truſtyng in thy benygnyte & obeyſſaũt to thy cõmaũdement without to demaũde ony glorye ne exaltacõn. I ſhall begynne the werke by the cõmaũdement. And how well that ther be Infenyte quãtyte of bokes right elegantly wryten in latyn. Notwithſtãdyng I haue right fewe leen as ꝑ well knowelt. For ther is no perſone ꝑ knoweth ſo well my ſcyence as ꝑ / & therfore yf by aduenture ꝑ fyndeſte in my tranſlacõn ony thyng laſſe than ſuffycyently recyted or expreſſed/blame not me therfore. For in ſo doyng I haue followed as well as I may/how well ꝑ I haue not the faculte for to ſpeke ne to vtter ornately. Therfor pleaſe it to the to polyſſhe ꝑ langage by thy ſwetenes the whiche is more ſwete than hony / & I ſhall not be dyſpleaſed / yf it pleaſe to thy magnyfycence to amende that whiche ſhall not be weel and Imprꝛperly touched.

¶ Here begynneth the boke of admonycyons/and fyrſt ayenſt glotonye.

A Monke aſked ony a tyme of thabbot Syloy how he ought to lyue in his celle. To whom thabbot anſwered. Ete thy brede and thy ſalt / & be not curyous in arayeng thy mete ſoumptuouſly for thy bodye/ but ſoberly gouerne ꝑ in thy celle/without goyng in to dyuerſe places to aſke almeſſe. The ſame abbot ſayd to ano ther whiche aſked hym alſo how he ſholde lyue. For ꝑ pphete Danyell ſayd ꝑ he had neuer be requyred to aſke almeſſe out of his reſydence. yet alwaye he lyued Juſtely. ¶ Ay holy man ſayd to an other/ꝑ he was moche charytable/& ꝑ the lanterne lyghteth to many/but not for ꝑ oftymes he brẽneth it ſelfe aboue ¶ Ay holy fad aſked ay other ſuche a queſtyon/ꝑ is to wyt/yf a man ſhold be prayſed alwaye for to ete lytyll/& whiche of them ꝑ abſteyned theym from eetyng haue moſt meryte or mede. To whom it was anſwered as to the fyrſt party nay. For ther is ſome people that may not ete but right lytyl after theyr complexion. And it is notorye that ſuche ought not to be prayſed ne blamed for as ꝑ phyloſopher ſayth in his ethyques/none ought to prayſe ne blame vs for tho thynges whiche we haue of nature. As thenne it be ſo that ſuche folke haue this Inclynacõn of nature / they

ought neyther be blamed ne prayſed/ But they ꝓ abſteyne theym & ete laſſe than theyr complexiou requyreth they haue grete merite/ſo ꝓ theyr intencõu be ryghtefull & well ruled after the Iudgement of reaſon. As touchyng the ſeconde partye of the queſtyon/whiche is to wyte among theym ꝓ abſteyne thē for the honour of god/they ben they ꝓ haue moost merite of god. Anſwere. They ꝓ haue moost of nourylhyng/& abſteyne theym egally haue more mede than the other/in as moche as they withdraw e them for ꝓ honour of god pryncypally. And conſequently for the macteracõu of theyr bodyes the nourylhyng whiche is to theym neceſſerye/& for as moche as in ſuche caas ought to be ſeen the complexiou/& not ꝓ quantyte or ſcarcete of the mete. For to ete in egall porcyon is ſomtyme outrage to one/& ouer lytyll to an other. And all men ought to vnderſtande thyſe wordes/as touchyng thentencõu of faſtyng/is well ryght to be ruled after thapetyte of dame reaſon. ¶ A brother cam on a tyme to ꝓ holy abbot Paule in ſayeng. Fader pleaſe it to the of thy charyte to ſaye to me / what thynge I ought to gadre in my youghthe ꝓ maye ſocoure me in myn age. To whom the holy fader anſwered. Thou ſhalt cheſe whether ꝓ wylt haue god of ꝓ moneye to thende ꝓ ꝓ be not poore/as who ſayth Thou mayſte not loue god with alle thy herte/& the worldly rychelles togydre. For as it is ſayth in ꝓ goſpell. We may not ſerue god & ꝓ prince of auarycte. Thus therme cheſe ꝓ god/& deſpyſe ꝓ rychelles of the worlde/or elles cheſe worldly rychelles & deſpyſe god.

¶ Thabbot Agathon ofte enformed his diſcyple ſayeng to hē. yf thy neyghbour haue nede of ony thyng ꝓ ꝓ haſt/ thou ought eſt not to denye hym / but thou ought eſt to ſocourr hym. yf ꝓ wylt kepe the cõmaūdementes of god/conſyderyng ꝓ ꝓ art ſubgette to neceſſytees corporell as he is. For ꝓ ſcrypture ſayth In ſuche meſure as ꝓ ſhalt haue meſured to other. In the ſame ſhall be meſured to the.

¶ How for thendure pouerte cauſeth to come to the reſte of heuen.

All holy faders ſayd that we fynde in holy ſcrypture that Lazar that was at ꝓ yate of the ryall ryche man had in hym none other dere / but that he endured his pouerte ryght pacyently / & neuer grutched ne murmured ayenſt the ryche man / but prayſed & thanked god of all/wherfor he was brought in to paradyſe. This holy man ſayeth alſo/that it neuer behoueth to thynke but of the drede of god And yf by aduenture we be conſtrayned to thynke of our bodyes/we ought not to thynke but what it is tyme/ as who wolde ſaye that we ought to be alwaye dylygent & buſy in the drede of god / but to thynke on our bodye we ought to be buſy in tyme and in place conly.

¶ Of partyght pacyence.

The Thabbot Anthonye propheryed of thabbot Ammonicꝰ in ſayeng to hē/ꝓ a welle one tyme to be moche pacyent & partyght in ꝓ dure

de of god. After he ladde hym out of his celle ye shewyng to hym a stone & layd to hym. Abbot Ammoni⁹ go & do wrouge to this stone/& smyte & bete it as moche as þ mayst. And so he dyde. After sayne Anthonye asked hȳ what hath this stone answered to the. Thabbot Ammoni⁹ sayd þ it had answered to hȳ nothyng. Sayne Anthonye sayd þ owelt to be thus pacyent ones ye tyme comyng/for þ shalt haue suche & so grete pacyence þ what someuer shall be doon to the/thou shalt wene & suppose that it is none Iniurye

¶ How & whay one ought to doo the wyll of his neyghbour. A monke demaũded of thabbot Pemenius what is fayth. And he answered/that to lyue alwaye in charyte/& to do well to his neyghbour after his power is veray fayth. For it is sayd that fayth without werkes is dede. And thus they that lyue euyll haue none good ne ferme fayth. And of his dyffynycõy it is sayd that fayth is to byleue that whiche he seeth not.

¶ Thabbot Theodore spekyng oy a tyme of thoperacõns of the soule/and of thoperacõns of the handes/his brethery sayden to hym. Fader saye ye to vs what dyfference is ther betwene the werkes of the soule / and of theym of the handes. And he sayd to theym/all that whiche we do for the loue of god ye kepyng his cõmaũdementes is called the operacõns of þ soule/but þ whiche we do for synguler prouffyt is sayd the werke of the handes.

¶ The abbot Appollo whay one demaũded hym of his labour / he wente forth Ioyously with euerych & sayd. I walke with my kyng Jhesu cryste & go labour for my soule. And þ to do is a good rewarde. And by this may one conclude / that there / where one may edefye his neyghbour without offendyng god/he ought to fulfylle his wyl alwaye seeyng ye tyme & place.

¶ How one ought to forsake his wyll. and specyally the Relygyouses.

¶ A brother comynge ye to Sychye for to see thabbot Arsenius wolde not tarye for ony prayer that was made to hym/sayeng that he wolde not ete tyll that he had spoken to hym. So þ one of the brethery brought hym to thabbot Arseni⁹ whiche thenne was ye his celle. Anone they begay to pray to god & after they satte doun/but he þ brought te that other seeyng that Arseni⁹ sayd nothyng / sayd that he wolde goo his waye. Thenne sayd he that was comẽ. And I also wyll go / & so wente they bothe two. Thenne begay the straũger to praye that other that they sholde go see thabbot Moyses/to the whiche that other accorded. The sayd Moyses receyued theym ryght benygnely. And after they wente bothe tweyne. And ye walkyng sayd to the straũger he that had brought hȳ thyder. Now here my brother/þ hast seen these two olde faders whiche þ delyredest so moche to see saye now / whiche of them semeth to the/the better. The relygyo⁹ answered that he whiche had receyued theym so benygnely semed to hym to be þ better The whiche answere heryng ay holy fader/he prayed to god ye this maner/ Lorde god please it to þ to shewe to me whiche of theym hath moost meryte/ eyther he that for þ loue of god fledde

all the syght of mercy & theyr companye ou he that for thy name receyueth all pylgrymes. Thenne were ther shewed to hym two shyppes/in ỹ one of theym he sawe the holy ghoost pealsyble/& the abbot Arsenius with hym/& in ỹ other he sawe a legyon of angelys/& with theym thabbot Moyses/whiche putted hony in to his mouthe/by whiche he knewe well ỹ bothe two of theym had dey good salarye & rewarde.

How one ought to serue ỹ sicke men.

Moche peple of dyuerse regyons came to sayntAnthonye for to receyue helthe/amonge whom ther cam a monke of Alexandrye named Eulogius/whiche had be a scoler ỹ whiche desyryng to ensywe our lord had renoūced all his goodes in reuerēce some porcōn & lytyll quātyte/of whiche he hoped to lyue in tyme comyng/ but he fonde hȳself by dyuerse temptacōns in suche wyse troubled in his corage ỹ he myght not abyde in ony monastery/wherfor leuyng his hermytage/he fonde in his way a man whiche was sicke of a maladye called elephantyke/by ỹ whiche he had not in all his membres ony helth but in his tōgue/by ỹ whiche he shewed to hym his maladye. This seeyng eulogi⁹ made his prayer sayeng lord god in thy name & for ỹ honour of ỹ I receyue this man whiche is persecuted by greuo⁹ maladye/to thende ỹ in receyuyng hȳ I may gete ỹ glory of heuen. And therfor my god gyue to me fauour/ to thende ỹ I may achyeue this werke. After he sayd to the sicke man. Hy bro ỹ ỹ wylt I shall receyue ỹ in to my hous/& after my power I shall serue the/thēne answerd the sicke man. Alas syre yf it so please ỹ I wolde well Thenne sayd Eulogi⁹. I go in to my hous for to fetche an asse for to bryng ỹ thyder/& so he dyde & serued hȳ in al his nechsyteres by ỹ space of .xv. yere/& after by thadmonycōn of ỹ deuyll/ỹ he may wolde haue goon awaye/& began to grudge & murmure ayenst Eulogi⁹ in sayeng to hȳ. Thou art a mangyterste/whiche hast lefte thy hous/& wenest by thocca[illegible]syon ỹ ỹ seruest me to recouer ỹ helthe of thy soule. This not withstondyng Eulogi⁹ prayed hȳ ỹ he wolde leue to saye to hȳ suche Iniuryes in sayeng. Hy frende/yf I haue offended ỹ in ony thynge telle it to me/& I shall amende it. The sicke man answered/go thy waye. I lette not by thy flatteryes/ lette me in ỹ comyn waye out of this deserte. Thēne sayd to hȳ Eulogi⁹. I praye ỹ appease thy selfe. The sicke man answered. I may nomore endure thy derysyons & mockes/& also I may no lenger lyue in this maner/for I wyll ete flesshe. And to ỹ Eulogius was contente/he went & fette to hym some/ & as soone as ỹ sicke man sawe hit he began to crye. Thou abbuseste/ thou mayst not satysfye my wyll. For I wyll goo see ỹ wolde. Thenne Eulogius brought to hym a multytude of monkes whiche were fast by/to thende that he myght appease hym/but after ỹ he had seen them he was more cruell than he was tofore/& began to saye I may not see the/& thou enforcest thy selfe for to brynge to me a multytude of people that doo noo thynge but deuoure thy substaūce. And in so tormen⁹

tyng hym selfe/and yet sayd. I wyll go in to the worlde/bere me agayne thyder where as thou toldest me. And he was soo troubled in his entendement/ that yf he had myght he wolde haue hanged hym selfe. Thenne Eulogius demaunded of the religyous counseyll what he sholde do with this seke may sayeng that he was in a meruayllous perplexite for his terryble wordes/and sayd. I woto not whether I ought to put hym forth/or to kepe hym with me To whom the brethery sayd. Thou shall put this seke may in a shyppe/& shalt lede hym to thabbot Anthonye in his monasterye/ and thou shalt abyde there tyll he come out of the caue wherin he dwelleth. And whan thou shalt see hym/ thou shalt recount thy payne to hym whiche thou endurest/ in demaundynge of hym counseylle vpon this matter/ and how that thou shalt therin procede/ and doo all that whiche he shall saye to the/for he shall saye noo thynge but that it procedeth of god. The sayd Eulogius obeyed to the holy religyouses. And by nyght he bare this seke may vnto the Ryuage/ and after lepde hym in a shyppe/ and ledde hym to Saynt Anthonye. Now hadde Saynt Anthonye a custome/whan his dyscyple came to hym for to sygnefye the comyng of ony people/ whether they were of Egypte/ or of Jherusalem. And aboue this he had ordeyned/whan hym semed þ they were deuoute people/he sholde answere that they were of Jherusalem. But and yf they were symple and ydeottis/he sholde saye that they were of Egypte. Thenne Saynt Anthonye demaunded his dyscyple what people were come. The dyscyple answered/fader some of theym be of Egypte/ and the other be of Jherusalem. Thenne sayne Anthonye made to theym good chere/ and after all the nyght he was with theym in prayers & oryons in admonesshyng theym for theyr helthe. In the whiche nyght after that he had called some that he knewe/he called thre tymes Eulogius/but he answered not/ wenyng þ he had called some other so named. Thenne sayne Anthonye sayd to hym answere/for I spoke to the that art come fro Alexandrye. And thenne after sayd Eulogius/what wylt thou that I saye. Sayne Anthonye sayd/ wherfor art þ come hyther. Thenne Eulogius answered & sayd/he þ hath shewed to the my name/shal also wel shewe to the/the cause of my comyng. Sayne Anthonye sayd. I knowe well wherfor þ art comen/but I wyll þ thou saye it tofore all thy brethery. Thēne began Eulogius to saye. I coūde this seke may in the compy waye delyuered of euery may/& I haue taken hym in promysyng to god to socoure hȳ in all his necessytees after my power/to the ende that synably we both two myght be saued/& haue ben .xv. yere togydre lyke as it hath ben shewed to you/but for as moche syth certayne tyme/ he hath greued and moleste me by grete Iniuryes. I come vnto you to thende þ ye coūseyll me what I shal do therin I haue some tyme thought to put him awaye from me/ as well by reason of the sayd Iniuryes/ as for as moche as I can not contente hȳ. Thēne answerde to hȳ sayne Anthonye moche rudely

how hast thou dar thynke to put hym fro the. I assure the / that yf ꝑ puterst hym out from the/he shall fynde ay other ꝑ shall better thynke than thou. By this answere was Eulogius soo abashed ꝑ he wyst not what to saye. That seeyng sayne Anthonye began to speke to the sely man/come hyther thou man vnworthy of mercy & of the erthe/foull and infecte/shalt thou not cesse to grudge and murmure ayenst the seruaunt of god/whiche for the honour of hym hath so benygnly the receyued. After he went to his brethern and exhorted eche of theym after that he had necessyte. Anone after he retourned to the sely man and to Eulogius and sayd to theym. My brethern departe you not a sondre syth ye haue so longe lyued in peas. And god shall vysyte you by his mercy & grace/whiche hath suffred thyse aduersytees to come to you for to preue you. For he knoweth that your ende is nygh/and ye shall be fynably crowned in beatytude euerlastynge. And these wordes sayd they wente to theyr celles / and fourty dayes after Eulogius deyed & thre dayes after the sely man deyed/& wente to our lorde.

¶ An holy fader named Cronius sayd that sayne Anthony prayed an hole yere to god ꝑ he wolde shewe hym the place of good people & the place of the cuyll. Thenne appeyred to hym a grete so grete ꝑ he touched the clowdes / & had vnder his feet a flood lyke vnto the see And furthermore he sawe soules flee lyke birdes/& all they ꝑ flewe aboue the bondes of the graunt were saued but they ꝑ flewe lowe were plunged in the water. And after this vysyon he herde a voys sayeng to hym/that ꝑ soules ꝑ flewe aboue ꝑ bondes of ꝑ grate were the soules of iuste & good people whiche wente strayt in to heuene/but the other were they ꝑ wente to dampnacyon & perdycyon for theyr voluptees and fleshely pleasaunces.

¶ Of the drede of god.

The psalmyste sayd ꝑ the drede of god is the begynnyng of lapyence. And therfor in this chapytre is made mencyon of the same by suche an example. ¶ A monke demaunded of thabbot Pyemon how the soule that dredeth not god / maye resyste the temptacyons. Thenne answered the holy fader. The soule sometyme dredeth god/but not whan it is tyme/and thus parfyghtly it may not withstonde the enemye yf it dredeth not actuelly. For the drede of god is the cause of the grete perfeccyon of the soule.

¶ A brother demaunded on a tyme of an olde fader / how the drede of god may come to ꝑ soule. Thenne answerde the holy man sayeng / yf a man be humble / & that he condempne no persone. And also yf he be large to do almesse after his faculte he shall drede god. ¶ An auncyent olde fader sayd to a relygyous brother / that he ought to haue thre thynges in hym. That is to wyte / the drede of god / parfyghte humylyte / and pouerte of spyryte.

¶ A monke came and complayned to an aged fader sayeng to hym. I haue an herte so enbarded ꝑ I can not drede my god/to whom the holy man sayd. I

hyelue that yf a man take good hede in hym selfe Jugyng hym a synnar/that he sholde fere & drede god. After ỳ bro ther asked what it was to saye to take hede of hym selfe. Tehnne the holy man answered/he ỳ taketh hede of hymselfe & thynketh that he is a grete synnar/& haue remembraūce of ỳ grete Jugement of god/at the whiche euery man shall be/to rendre & gyue acōptes of his werkes good & euyl. And for so moche yf a man thynke oy this he shall fere & drede god. Here bey to be noted two thynges ỳ engendrey ỳ drede of god/that one is very humylyte/& ỳ other is to thynke of the grete daye of the Jugement of god.

¶ Here foloweth of the temptacyons of thenemye.

A Brother demaunded of thabbot Achyles how the deuylles had power ouer vs. To whome the holy man answered by our wylles. For yf our wyll consented not to do euyll/it sholde be no synne. Ry lyke wyse thenne / yf we submyted not our wyll to the deuyll / he sholde haue no power ouer vs. For by symplytude. the trees be cutte & hewen with an axe/ whiche is helued with the selfe tree / & yf it were not helued/it myght not be hewen. All in lyke wyse is it of vs. For the tree sygnefyeth our soules/and the helues our wyll/and the axe the deuyll whiche maye not hewe without an helue/that is our wyll / by the whiche he heteth our tree / that is to saye our soule. Thenne yf we refuse to hym the helue / he maye not hewe doun with his axe the tree of our soule.

¶ How a man may mortefye the vyces

O brother demaūded of thabbot Moyses/how a may myght mortefye hymselfe. To whom the holy man sayd. Yf a may repute not hymselfe to haue be there yere in his sepulture/he may not be veryly mortefyed in this worlde whiche hath two thynges/that one is ỳ he hate the rest of his bodye/the seconde ỳ he loue no vayne glorye. ¶ An holy man sayd ỳ a relygyous man that is occupyed in good operacōn may not be surmoūted of ỳ fende. For whan the deuyll cometh & fynderh hym besy in good werkes / he departeth Incontynent/but yf he exercyse ony euyll werke / he is persecuted ofte of the fende/& maketh hym to do werse yet yf he may.

¶ Here foloweth of perseueraunce.

T Habbot Anthonye sayd that yf a monke labour/& soone after resteth without to contynue & thenne agayne laboureth / & thenne agayne leueth his labour/he is not very perseueraūt. For perseueraūce must be contynued vnto the ende. Also the scrypture sayeth he ỳ shall persewere vnto the ende/he shall be saued.

¶ Here foloweth of ỳ payne & labour of the olde holy faders.

AN holy man sayd that a man ought alwaye to labour vntyl that he hath wōne Jhesu cryste

by grace. For he that shall have gotey hȳ ones shall neuer retche of ꝑ daūger of ꝑ fendes of helle/alway a man ought te contynuelly labour to thende that ty thynkyng ou ꝑ payne he kepte hȳself & ꝑ he drede to lose his rewarde/for god for this cause wolde ꝑ the childery of Israell were ty captyuyte ty egipte by the space of .xl. yere ty suffryng their grete payne to thende that ty hauyng remembraūce of theyr payne they shold de not forgete god by synne.

Here foloweth exhortacōy of doctryne.

A Man oy a tyme demaūded of thabbot Pernenyou/ how an obstynat man myght lerne the worde of god. To whom he answerd that ȳnature of the water is to be softe the nature of the stone is to be herde/& yet alwaye by contynuacyou & not by force/ yf the water falle vpon the stone it maketh there a concaupte. And all ty lyke wyse it is of the worde of god/ for it is swete & softe/& our herte is harde/but yf one here it ofte/& thynke ou it affectuously / the drede of god shall come to the soule/whiche was fyrst enharded/& shall make it to relynte ty to an hole or concaupte whiche shall be replenysshed & fylled of grace.

¶ How curyosyte ought to be eschewed

A Man holy man sayd that a good relygyous persone ought not to demaunde how that one lyueth/ne how lyueth that other / to the ende that by the answeres that he shold here/he be not withdrawen fro holy prayer. And therfor to be more sure/ he ought to be stylle & saye nothyng.

¶ A brother demaūded of his abbot/ yf ony come ty to my celle/that to me recounteth vayne wordes & vnprouffytable/ought I to saye to hym / that he be stylle. The holy man answered. Ne saye to hym nothyng/for ꝑ mayst not kepe hȳ fro speakyng/ne thy celle some tyme. And therfor we ought not to reprene our neyghbour of a vyce/ty whiche we falle after. Thenne sayd ꝑ brother / what ought thenne to be doon. The holy man answered/yf we wyll do well/we ought to gyue good trample to our neyghbour/for the good example is of more grete effecte/than bey the wordes.

¶ How one ought eschewe noyse.

A Man holy man sayd / yf ony speke with the/eyther of scripture or of ony other matter/thou oughtest neuer to stryue with hym/ But and yf he saye well/accorde ye to hym/and yf he saye euyll/saye to hym Ye knowe and can better than ye saye Ty folowynge the Appostle whiche sayeth. Stryue not with wordes. And yf ꝑ thus doo ꝑ shalt eschewe hate / & shalt gete partyght humylyte. And yf thou abyde ty thy oppynyon ty defendyng thy wordes / thou shalt mowe engendre sklaundre. Some tyme also by ouermoche prayeng an other folweth noyse/of the whiche mouyng thou oughtest soueraynly to kepe the. For ther myght to the come soo grete Inconuenyente/that thou sholdest neuer be ty peas nor ty reste. Wherfore

it auyleth moze to be ſtyll in reſiſtyng his euyll thoughtes & to reple hymſelfe by lygently in ỹ drede of god for to praye as well on euenyng as on mornyng/& yf ỹ ſo do ỹ ſhall not fere ne drede the temptacõn of the fende.

¶ How one ought to kepe ſcyence.

SAynt Anthony ſayd to his diſ ciple / yf ỹ deſyre to haue ſcy ence/thou oweſt not for that/ to eſteme that thou be for that cauſe the more vertuous / but in kepyng it/ thou oughteſt to repute thy ſelfe vnwor thy to ſpeke. ¶ A brother ſayd to thab bot Syloy that he deſyred to laue his ſoule / but he wolde knowe the maner how he myght do it. Thenne thabbot anſwered to hym / how may we laue our ſoules / whan our tongue alwaye ſpeketh. As who ſayth/he ỹ is not ſtyll & kepeth not ſcyence may not be ſaued ¶ An other bro̅ aſked yf it neded alwaye to be ſtylle/to whom was anſwe red/that ye/acte ieſte vnto ỹ he were al ked. For yf a man be ſtylle/he ſhall be in peas ouer all whereſomeuer he be in kepyng alwaye ſcyence/the whiche to kepe is none other thyng but to make a deſyrable pylgrymage. ¶ An holy fa der ſayd that the pylgrymage that is made for the honour of god is good/ſo that he kepe ſcyence.

¶ Here is made mencõn of the medy tacõns of .xij. deuoute hermytes.

TWelue holy fadꝛs hermytes de uoute and ſolytarye were togy der as brethern touchynh the pryncypall thoughtes and cogytacõns ſpyrytuell that they had herde in theyr celles & habytacõns for to lyue vertu ouſly & to reſiſte the temptacõns of the deuyll. Thenne ſayd the fyrſt whiche was moſt oldeſt. I haue enforced my ſelfe with all my power to reſiſte the operacõns exterioꝛ or outwarde / con trary to my helthe / hauyng remem braũce of the plaimyſte ſayeng. Lete vs breke the bondes of our enemyes / and caſte we abacke behynde vs all theyr temptacõns. And I haue edefyed in my thought/as a walle betwene my ſoule & the bodely operacõns/to thende that I ſee theym not. For all in lyke wyſe as he ỹ is within the walle ſeeth not hym that is without. All in lyke wyſe ought not a man to ſee ne to beholde his outwarde werkes/to thende that he glorifye not hym ſelfe / and ought to flee theym as ỹ venym of a ſerpent or of a ſcorpyon/& to caſte theym lyghtly behynde fro his herte. The ſeconde ſay de/ſyth that I haue renoũced and for ſaken the worlde. I haue ſayd euery daye in my ſelfe. On this daye ỹ art born by grace/this daye ỹ begynneſt to ſerue god/this daye ỹ begy̅neſt to dwel le here/be ỹ alway as a pylgryme with out to haue other eſtymacõn of thy ſel fe/and thou ſhalt be ſhortly delyuered. The thyrde ſayd. In the mornyng I moũte vp to my god by prayer in ſtrat chyng my ſelfe vpon the erthe/& pray eng hym that he forgyue me my ſyn nes. After I praye to thangellys and other creatures reſonable that they ſup plye & praye to god for me/& this doon I goo to Jheruſalem to ſee that the Je wes doon. The fourth ſayd. It ſemeth

me that I am with god & his disciples in the mount of Oliuete/& me semeth þ god sayth to me/be þ alway with my disciples enhaūced in contemplacōn. And entremete þ with no worldly thynges they abuse thy soule/in takyng exāple of Marye magdalene/þ whiche set te her atte feet of þ sauyour of þ worlde in heryng his wordes whiche bey suche Be ye all holy and parfyght/so sayth your fader of heuen. And lerne of hym whiche is hūble of herte & swete. The fyfth sayd. I see euery daye thangelis mountyng & descendyng for to calle the holy soules & to bryng theym in to paradyse/& do nothyng but abyde myne ende in sayeng. Lorde god my herte & my conscyence is redy and apparayled whan þ shalt wyll to take it. The .vi. sayd. It semeth to me euery daye þ after my prayes god sayth to me. Labour in the loue of me / & I shall make the rest. Fyght yet a lytyll ayenst the enemye/after þ shalt see my beche & my glorye/yf þ loue me/& yf þ art my lone retourne the hardely to me whiche am thy fader/yf þ be my brod/haue þ shame for me/& endure the ophrobryes of the people for the honour of me. For I haue endured ryalles Infenyte for the loue of the/yf þ be my sheep & my subgette folowe my passyon. The .vii. sayde. I thynke alway on the fayth of god on hope/& on charyte & dylectōn. I haue hope for to enioye my selfe/charyte for drede þ I not hate ony man/& fayth for to forteye me ayenst myn enemyes The .viii. sayd. I abyde in grete constaūce the deuyll / whatsomeuer parte he go. And I praye to god deuoutly/þ he do no greef to ony persone/paynfully to theym that serue god. The ix. sayd. I conspere by contemplacōn dyuyne the vertues angelyke/& in þ myndes of theym the loue of god shynyng as the sonne ouer & aboue all creatures And in consyderyng þ swete armonye of angelis cometh in to my remembraūce þ whiche is wrytten. Lord god the heuens recounte thy glorye/& the fyrmament thy werkes merueyllous. And in this contemplacōn al þ is vpon therth me semeth dull & pouldre. The x. sayd I see myn angell whiche is alwaye beside me & kepeth me/& thenne I remembre of þ whiche is wrytten by the psalmyste. I haue alwaye god tofore my thought. For he is alwaye at my right syde to thende þ I be not moeued by euyll temptacōns. And for as moche as I drede myn angell whiche mouēth alwaye to heuen seryng that he ne shewe my werkes to god. The .xi. sayd. I haue gyuen my selfe to all vertues/that is to wyte to abstynence/chastyte/humylyte/charyte/& dylectōn/of whiche what someuer parte I fynde my selfe I am enuyronned of theym/& enforce my selfe to kepe theym/to thende that after my deth/they may wytnesse that they haue rested & dwelled in me. The xii. sayd / amonge you faders whiche haue the heuenly conuersacōn/ye haue also the sapprence dyuyne. And for as moche as I see you enhaūced in vertuous werkes ye haue all renounced the worlde & the goodes therof. Thenne may I saye without synne that ye bey erthely angelis/& heuenly men / touchyng your conuersacōn the whiche is in heuen/of whiche thynges I me repute Indygne & vnworthy for my synnes

whiche accompanye me ourrall where I goo/on the ryght syde and lyfte syde. And therfore I me repute worthy to be dampned. Thou shalt be putte hastely with theym that for theyr demerytes be in weppynges and in perpetuell wayllynges. And in this I consyderre some of theym that strayne theyr treth for the grete payne that they endure in all the partyes of the bodye. And in sygne of humylyte I caste my lefte on the erthe takyng asshes / and prayeng god that it may please hym to preserue me frome theise tourmentes. Furthermore I sawe in that helle a see all boylynge/in the whiche bey moche people of dyuerse astates whiche cryed soo strongely that it is impossyble to expresse/and the whiche bey prayed fro the mercy of god by cause of the enormyte of theyr synnes. And for as moche consyderynge theise payned I wepe by compassyon the falle of worldely people whiche lyue in so grete daunger. And in this dooyng I remembre of that whiche is wryten in the psalme. My teres haue bey to me also prouffytable as brede of the daye and nyght. For by the moyen of theym I haue nourysshed my soule spyrytually. Alle in lyke wyse as the bodye is nourysshed by brede materyalle.

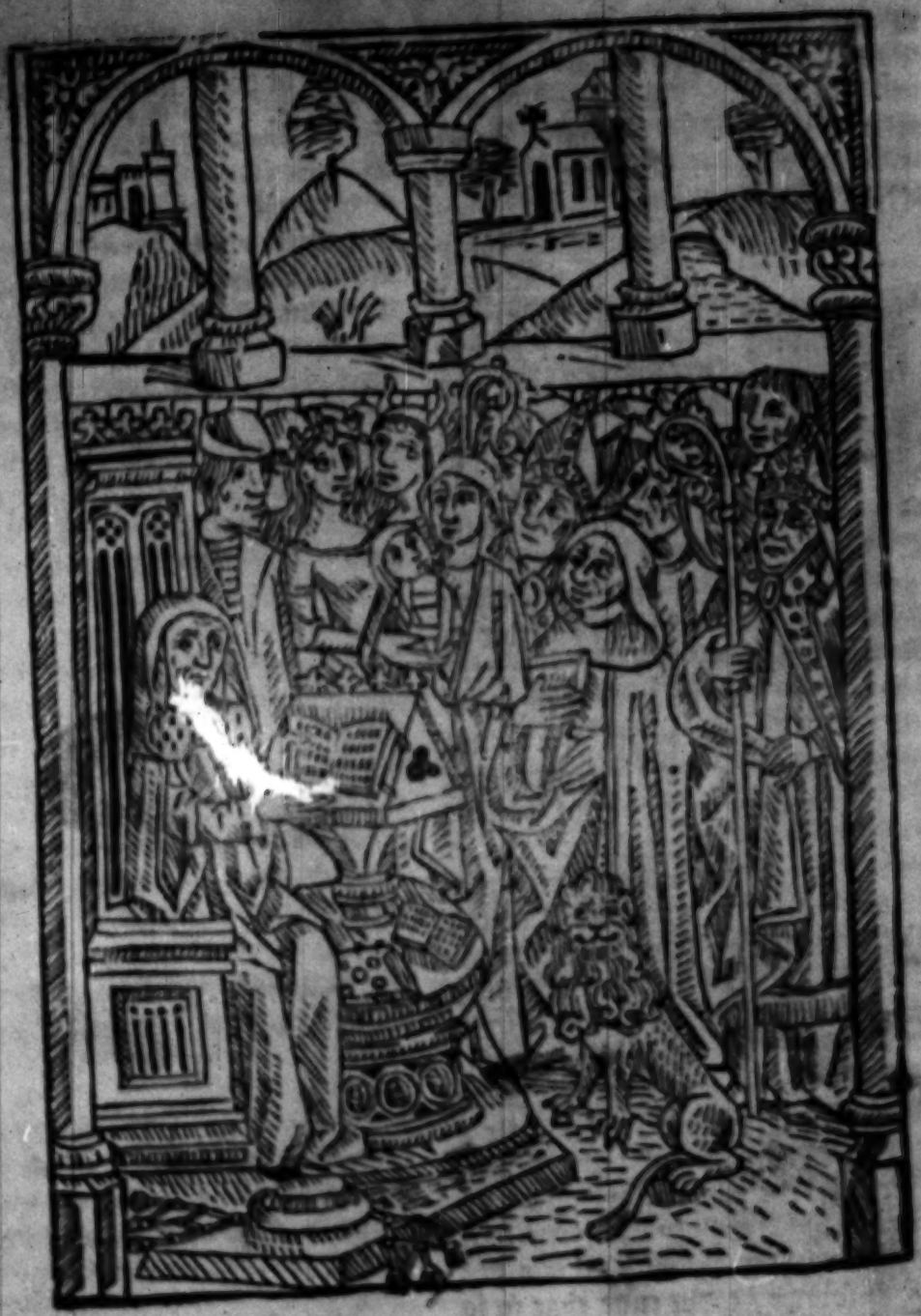
¶ The whiche contemplacyons aforesayd / of the whiche sapenges and dytes of the sayd holy Auncyent and olde faders we ought with all our power to folowe / to the ende that in soo dooyng we may come in to the Royame of heuen. The whiche graunte vs he that regned perpetuelly.

A M E N

¶ Here fynysheth the fourthe parte of the lyfe of holy faders of Egypte and of Grece.



¶ Here foloweth the fyfth parte and some smale treatyses of the prayeng of vertues &c.



Here folowyth the fyfthe parte

¶ Here folowey some smale treattys of the prayeyng of vertues/as well moral as theologycall/vpon which sayne Macharye made his prologue/whiche was auctour & compylatour of theym speryng in this maner.

FOr as moche my right derr & byloued brother that somtyme thou hast affectuously requyred me to make some lytyll boke or treatyse of the prayeyng of vertues. I desyryng to fulfylle thy requeste haue compyled this presente booke to the prayeyng of god and to the saluacyon of thy soule/ knowynge the grete desyre that thou haste to see the holy scryptures. And for that cause I am gladde to haue accomplyssed that whiche hath pleased the to requyre me/ to thende that thou mayst alwaye prouffyte in the loue of god/ and also that I be partener of thy good dedes. I wote well and knowe that he is well happy that may onely saue his owen soule/but also I beleue that he is yet more happy the whiche in dooyng his beithe is cause of the beithe of other. And by cause I praye the that thou rede beslyly this lytyll compylacyon/ and that thou doo that whiche therin is conteyned/ to the ende that by thy good ensample thou saue thy selfe and thy neyghbour/ and for thy labour thou shalt receyue in heuen double erwarde.

¶ Of ỹ prayeyng of charyte/begẽneg in latyn. Cũ igit ic. Capitl primũ.

IN prayeyng thene the vertues/ I shall begynne at the pryncypal/whiche is charyte/the whiche I admoneste the to kepe aboue all thynges. For all in lyke wyse as the brede is moost necessarye amonge alle other metes. In lyke wyse charyte is moost necessarye amonge all other vertues. And also as the table is euyll serued in whiche is no brede. Alle in lyke wyse/ right so thet other vertues without charyte may noo thyng prouffyte. For without charyte/for to lamente/to wepe/to be naked & chaste/to do almesse/& to endure martyrdom bey of noo prouffyte ne vtylyte. This vertue hath specyally our lorde and redemer recommaunded to vs whan he sayd. I gyue to you a newe cõmaundement/that is that ye loue eche other as I haue loued you. And yet he sayth. Eche of you shal be knowen in this/yf ye be my dyscyple or nay. For yf ye loue eche other by good charyte and dylecyon ye be myn Sayne Johan thappostle prayseth it in sayeng/he that abydeth in charyte abydeth in god/& god in hym. This vertue also was praysed aboue all other of the grete prechour the cholen vessell of god my lord sayne Poull whan he sayd yf I gyue all that I haue to the poore and yf I brenne my bodye in a fyre in dooyng penaunce. And yf I spake all the langages of men & of angellys/ & I haue not charyte. I am but as a cloche that sowneth/ and all the thynges tofore sayd prouffyte me nothyng. And after he sayd/charyte is benygne & swete/pacyente to endure all tormentes & aduersytees/& redy to gyue of his goodes to the nedy. And none other vertue

but charyte maketh the martyrs to endure so many paynes and tourmentes as they haue suffred & endured pacyently and in humylyte.

¶ Of þ byndyng togydre & connexion of charyte & of humylyte/begynnyng in lacyo. Lertillime. Caplxv. ij.

THou oughtest to byleue & knowe certaynly þ charyte is not parfygtely in a man without humylyte and obedyence. For yf thou hast very charyte/thou shalt be incontynent humble and obeyssaunt. Humylyte is a grete vtue/for it maketh men mortall to be heuenly. By humylyte þ deuyll is surmounted and ouercome/ by hit the grynnes of hym be eschewed In lyke wyse as sayth sayne Anthonye to thabbot Pastor the whiche had seen ouer all the worlde the grynnes & nettes of the deuyll sette vp/for to take the poore soules / and it was sayd to hym that humylyte oonly myght put away all those grynnes without to falle ther in. And he sayd it not oonly for hym selfe/but for vs whiche be synners and moche lasse than he in perfeccion of manners & vertues/to the ende that by this mayen we may eschewe the grynnes of the deuyll. And furthermore the lyfe of an holy and deuoute hermyte named Marcyo sheweth to vs what vertue is humylyte/the whiche from his yougth was moche humble & humayne / & in suche wyse loued of god/that whan he came to the holy sacrament of the aulter. An aungell mynystred to hym the same holy sacrament/we ought thenne to see & consydere what vertue & perfeccion is of humylyte / by the whiche a mannes mortall is thus aggreable to god.

Of þ vertue of contynence Caplxvj.

TO thende that thou knowe/to whom auaylleth the vertue of contynence. Thou oughtest to wyte þ it consysteth not oonly in etyng and drynkyng/but in spekyng/in slepyng/in clothyng and in other many thynges. And for so moche to thende þ thou be contynent & sobre/seche no metes ouer delycyous ne delycatyf/& take none hour to ete/& also take none hede to gourmans & glotons whiche ete more than is to theym necessary. And know for certayne that euerych persone/ of so moche more as he shall haue laboured in this lyfe / of so moche more shall he haue more grete rewarde in heuen. And to thende þ it seme not to the that this vertue be ouer grysuo9. I shal saye to þ ay example. A man named Dorotheus of Thebes lyued in this maner/ þ he wente & sette stones at þ see syde/& euery yere made ay hous & gaue it to theym þ had none/& in þ nyght to the ende þ they sholde haue to ete he made hottes & paners to selle theym/& he ete but a lytyll brede & cole wortes/ & dranke water/& lyued in suche wyse fyeth his yong age. Neuer may sawe hym slepe ay bedde/but whan he myght no more wake/& þ force of ouermoche wache & besynes caused hym to close his eyen in suche maner þ somtyme in etyng he slept & lete falle þ mete out of his mouthe. And ay a tyme amonge þ other in passyng by a waye all myry/in whiche he fylle doun all slepyng/ & laye there

tyll on the morw that he awoke / & he thenne fyndyng hym selfe in ꝑ ordure & fylthe/began to saye. O my god ꝑ makest the aūgellys to slepe. I am not abasshed though ꝑ make me to slepe/ & this he sayd to dremyng/or for to impugne ꝑ deuyll whiche wolde haue tempted hym. On a tyme he was stongly seke / & he lyued thenne as straytly as he had be accustomed. Thēne ay other olde fader asked of hym wherfore he sleute so his bodye. To whom he answered. I slee hym bycause he sleeth me I haue wrytey to the/the cōtynence of this holy may/to thende ꝑ ꝑ knowe/ꝑ contynence is free to obserue to theym that haue good wyll to do it. And for to gyue to ꝑ knowleche the grete dyffe rence of ꝑ lyfe ꝑ we lede/& of ꝑ lyfe of some holy faders. The same Dorothe us made euery yere a celle/& gaaf it for the loue of god to ꝑ Indygent & nedy. And he saye vpon no beddes / & ete not but brede & herbes/& dranke water. I saye not this example to thende ꝑ ꝑ do ay lyke wyse/but to thende ꝑ ꝑ humble & meke thy selfe/& to see how our olde faders were contynent/& alke no metes ouer delycyous ne delycatyfe. For we rede of the abbot Moyses that durynge all his lyfe or there about he ete but brede/& yet he laboured & wrought faste. The space of .vi. yere he prayed euery nyght deuoutly without leyeng doun of his bodye / & without to close his eyen / but ꝑ it were by grete constraynt whiche made hym a lytyll to close theym. And he wente about to the celles of the relygyouses/& bare to thē water how well that it was ferre fro the cloyster.

¶ Of the contynence of the syght. Capitu .liij.

The vertue of contynence consysteth not oonly in absteynynge from mete/but also in absteynyng hym selfe to see & behold the worldly thynges & concuppicyble. To this purpose we rede of thabbot Pyor whiche departed fro the hous of his fader & wente in to ay hermytage pmysyng that he wolde neuer see persone of his frendes. But his syster mernayllously desyryng to see hē/prayed to ꝑ byllhop of the dyocyle wherin he dwelled/ꝑ he wolde wryte to ꝑ holy faders of thermytage ꝑ they wolde sende to hyr the sayd Pyor to thende ꝑ she myght see hē The whiche thyng doon the holy fadꝛs cōmaūded Pyor ꝑ he sholde go see his syster/& to thende ꝑ he wolde be obeysaūt he departed & wente with ay other may/whay he was come in to ꝑ hous of his syster/she made to hē grete chere/& sawe hē all at her ease/& after he retourned in to his hermytage/& whay he was comey agayne bycaule he had thurst he made ay hole in ꝑ erthe by his hermytage where he foūde water moche bytter/of ꝑ whiche he dranke/& vsed it vnto thende of his dayes/how be it that it was moche bytter / & after ther myght noman dwelle in ꝑ place there.

¶ Ay other tyme thabbot Moyses and his mōkes made a pyt where they foū de no water. So appyered to theym about ꝑ hour of myddaye thabbot Pyor the whiche descended in to ꝑ pytte smyting thre tymes in therthe/& incontynent ꝑ water sprang vp/& after he vanyssched awaye. And therfor my broder

thou hast seen & herde that the contynuance of the syght is necessarye. Thou hast also herde how this abbot Pyor was neuer dysobeyllaut to his kynne/ but for to obeye to his superyors he went to his syster/& yet he sawe her not/for he closed his eyen for to kepe his fyrst promesse. And therfore I praye the to folowe this holy may/& be not curyous to goo see thy parentes or frendes / to thende þ ty leeyng behynde the/þ is to the worlde/the whiche þ hast forsaken & renoūced/thou be not by leuyng thy teeres and prayers tourned ty to a roche of salt / that is to saye ty to a deed ymage or statue / as was the wyfe of Loth/the whiche bycause she loked behynde her/she was ty tyde wyfe tourned. And to this ende remembre of the gospell sayeng / that he that putteth his honde to the plough of penaunce. And loketh behynde hym / that is to saye to worldly thynges/is nothyng conuenable to the kyngdom of god.

¶ Of contynence of speche Capitulo v.

IAdmoneste the also that ty thy worde and speche thou be sobre / to the ende that thou mayst saye with the psalmyste. I haue sayd that I haue kepte my wayes/ to the ende that I synne not ty my tongue. I haue setter warde ty my mouthe doubtyng that I sholde speke cuyll Haue remembraūce of the syster of Moyses/the whiche for as moche as she spake cuyll of hyr brother / she becam lazare / and was seuen dayes out of her house/the whiche passed she was gaderyshed by the menystes of hyr sayd brother / of the whom she hadde spoken cuyll. We ought not to applye our tongue to speke cuyll of our neyghbour. For we sholde not abuse it ouer folyly/ seeyng that it was gyuen to vs principally to praise god and his sayntes. And we ought to haue remembraunce that all detractours shall be pryued fro the Royame of heuen and the company of eyghtfull men. And for as moche to the ende that we be not pryued fro thens/elchewe we detractyon/ and kepe we vs that we bachyte not our neyghbours/the whiche we ought to loue as our selfe/& fro spekyng wordes vnprouffytable. For þ gospell sayth that men shall rendre acomptes at the daye of dome of all ydell wordes that we shall haue sayd. We saye a worde to be ydell/whan it prouffyteth not to hym that sayeth it/ne also to hē þ heareth it/kepe the thenne to saye wordes exeptyng to laughyng dysordynat/but enforce the to saye to the people suche thyng as shall excyte theym to þ prouffyte & helth of theyr soules. And lete alwaye thy worde be resonable & prouffytable. Je is recōūteth of two wyse men that one named Theo/& þ other Ammon/the whiche Theo was the moost grete clerke of thegrypteens/& he helde hē stylle & spake not to ony persone in xxx. yere. That other was neuer angry/ne swarte/ne sayd ony vayne worde whiche causeth ony heurnes to our mayn And ty þ tyme of these two holy men/ ther was ay other named Helyas whiche dwelled ty ay hermytage by þ space of ay hondred & fyfty yere ty fastyng alwaye without to speke moche to ony persone. Therfor take hede what thou

tele and what prudence thou oughtest to haue in thy wordes/by the example of the holy mey aforsayd. And to the ende that this vertue plcale ỹ/herkene what sayth Zacharye/whiche herupon asked of thabbot Moyses whiche sayd to hym/that ther was nothyng better thay to saye nothyng & be stylle in tyme & place/ and in thende he was sauued bycause he kepte scylence dylygensly. Thenne to thende that thou may be saued loue and kepe scylence. I haue redde also of a deuoute may/the whiche to thende ỹ he myght kepe scylence bare contynuelly in his mouth a stone. Thenne I praye the affectuously that thou kepe scylence/for Inkenyte goodes bey lost for the synne of ỹ tongue.

¶ How vyle clothyng ought to be desyred. Capitulum.vi.

QY frende wyte that contynuencer in clothyng is moche necessarye. Ther be moche people that wene that desyrous ambycyon to haue precyous Robes be noo synne/ but they deceyue theym selfe/ for yf it were not synne/ god hadde neuer prayed Sayne Johan Baptyste for his clothyng whiche was vyle. For he sayd to the people that wente for to see hym what is that ye haue seen/haue ye seen a may cladde with precyous Robes. Ho who sayth/ nay/ for they that vse and be cladde with precyous Robes/ bey in the palayses and houses of kynges and princes temporell/and not in desertes. Sayne Johan thenne was not cladde with precyous clothyng. For suche people soo clothed serue not god/ but to temporell lordes/ he was cladde with skynnes of Camelys oonly. And therfor yf he that was sanctefyed of god in the wombe of his moder/ and was so moche loued of god and was a very prophete & more thay a prophete hath be cladde with the skynne of a Camele/we ỹ be mysserable synners ought to be contente with vyle vestemenctes without to desyre other/euerych after his astate. Yet furthermore sayne Peter in his epystle defendeth precyous clothyng/but yf it be to plcase the world. Thēne we ought not to seche theȳ/ but rather we ought to [illegible] vertuous clothynge for our soule and not for our bodye/the whiche clothyng is chastyte/fayth/humylyte/bounte/and benygnyte/for of these vertues our soule ought to be garnysshed for to lyue perpetuelly with god. And how well that our bodye be aorned with golde and syluer or with precyous vesture. Alway it ne is but duste and fylthe/and therfore we ought not to demaunde the eases of our bodye. For yf we nourysshe it after his appetyte/we nourysshe our enemye with vs/ by cause that a man hath noo gretter enemye thay his bodye/ the whiche draweth his soule to synne yf he maye. Therfore eche persone ought to holde it subgette and to chastyse it by therample of sayne Poul whiche sayth. I chastyse my bodye/and rendre it to seruytude.

¶ How alle thynges ought to be dooy by reason & mesure. Capitulum.vii.

OVre body ought to be chastysed by wakēges & by dyuerse other

maners / to the ende that it drawe not our soule to synne / but nowerthelesse it must be doon in suche maner / that in chastysyng it / he leue not to do good werkes/for he ꝓ wolde make lene & put his bodye to affliccõn in suche wyse ꝓ he may not contynue in vertuous werkes he sholde not be wyse ne discrete. And ꝑ ought̄est to vnderstonde ꝓ ꝑ vertues of leyence/nakednes/abstynence/ & chastysyng of his bodye ought to be doon with discrecyon/the whiche is a soueraygne vertue/& without the whiche none operacõn is vayllable/& where she shall be/it shal be merytoire/by defaulte of discrecõn the operacõn is not prouffytable/wherfor we may saye that discrecõn is moder of ꝑ other vertues. And therfor I admoneste the ꝓ ꝑ take discrecõn in al thy werkes/to the ende that thou falle not on that one syde ne on that other. Of this vertue of discrecõn ꝑ hault in ꝑ lyfe of faders called in latyn Vitas patrũ. For thabbot Anthonye sayth / that there be some ꝓ make lene theyr bodyes/but for ꝓ they do it not discretely/they bey well ferre fro the Royame of god.

¶ Of the wele of compunccõn whiche pryncypally cometh for a man to moꝛtefye hym selfe. Capitu. viii.

But for as moche as in all operacyon is requyred compunccyon. It byhoueth fruste to knowe the dyffynycyon of it. Thenne I trowe that very mortyfycacyon may not be gotey by ony persone without compunccyon. And therfor I praye the that in all thy werkes/be it in prynge abstynence / or that thou louest to be euyll clothed / or that thou wylt wake / or doo ony other helthfull werke / that thou doo it all to the honour of god / ye thou wepe for thy synnes / there shall entreme therof compunccyon and dyspleasaunce / but thou owest to doo it in suche wyse that noo persone be slaundred / but rather edefyed in to good / haue thenne compunccõn and heuynes in thyn operacõns/to thende that thou mayst saye with the psalmyste. Lorde god I offre to the my sacrefyce all full of the marghe of compunccyon. Thenne oughtest thou to knowe that he offreth sacrefyce to god the whiche gyueth hym selfe alle ouer to god/the whiche thyng appertayneth propely to religyous people/& to theꝛ of theyr vocacyon. By the marghe of whiche sacrefyce / we vnderstonde the compunccyon/dyspleasaunce & contrycyon at the herte of hym that sacrefyceth to god. Thenne sacrefyce without marghe is operacõn without contrycõn The psalmyst speketh of this marghe in a place sayeng thus. Thy sacrefyce be made fatte of the fattenes of contrycõn/whiche we calle marghe. The vertue of compunccõn is moche grete. For in the lyfe of faders is wryten of an holy man the whiche sayd / that to vs it were ryght necessarye to wepe incessauntly. The whiche cam agayne after that he was deed & sayd to his bretheren in weping bytterly bycause they wolde not wepe. Malediccõn be to you Malediccyon be to you. And by cause we may see here what is to vs necessarye duryng this lyfe alwaye to wepe / to the ende that after our deth in

this worlde we deserude not ye to the tourmentes of helle/the whiche thyng we ought gladly do/consyderyng that this lyfe mortalle is myserable and transytorye / but that other shall neuer haue ende/ye the whiche the Juste persones shall haue Joye perpetuelly with the aūgellys. And the myserable synners shall be tourmented by the deuylles with the dampned ye helle perpetuelly without remyssyon. For it is wrytten that ye helle is noo redempcōn that is to theym that by theyr demerytes and deseruynges be dampned. And therfore yf we maye not wepe as ofte as we wolde/lete vs persyste and cōtynue ye deuoute prayer. For it is ye the puyssaunce of our lorde to gyue to vs habondaunce of teeres. And to this purpose is conteyned ye lyfe of faders ay example of a relygyous may whiche complayned to ay holy may sayeng. My soule desyreth to haue teres and to wepe/lyke as the other olde faders haue wepte/but it cay not haue it To whom the holy may answered. Thou oughtest to persyste ye prayer/ for thou mayste not obteyne soo soone that whiche thou demaundeste / knoweste thou not well that the childerey of Jsraell were by the space of fourty yere ye deserte tofore they myght come ye to the londe of promyssyon. The teres thēne ben the londe of promyssyon/ to the whiche yf thou mayst come/thou shalt nomore drede thassaultes & temptacyons of the enemye of helle. Jt is reherced of thabbot Arsenius / that had alwaye tofore his eyen a clothe to wype awaye the teres ỳ yssued out contynuelly. So thenne ought we by example dyspose vs to weppynges & waylyn ges / yf he and the other holy faders whiche were so Juste/mortefyed theym selfe ye this maner/by moche more greter reason we synners ought to wepe ye thynkyng on the deth and on the terryble daye of Jugement of god. And for this cause sayth Amon to one of his brethern/we ought to be as ỳ theef ye the pylon/the whiche awayteth none other thyng/but that he be ledde to hangyng/and demaundeth ofte/where is the Juge ye waylyng and weppynge his laste daye. So thenne ought we ye this maner to wepe and wayle oure grete synnes ye awaytyng ỳ right grete and soueray Juge our sauyour Jhesu cryste. And yf we doo thus/we shall mowe be saued/and we shall haue very and ferme contrycōn and repentaūce. And thus for to do/it is to vs nedefull & necessarye to thynke on the paynes & tourmentes of helle where as the worme of ỳ remorse of conscyence shal neuer deye/the fyre shall not be quenched/the weppyng shall neuer ceasse/ne the payne shall neuer haue ende.

Of ỳ qualyte of compuccōn Capitm. ix.

It byhoueth not after weppyng and waylyng to retorne to synne for whiche hath be wepte & waylled. For euery man that after his penaunce retourneth to his synne / resembleth to ay hounde that retourneth to his vompyte. Ther ben many that oftymes wepe for theyr synnes. And neuertheles they ceasse not ony thynge for to synne & offende god theyr maker The ypphete Playe exhorteth vs sayeng

wallhe you and be clene in herte. And vpon this / is to be noted that he that wepeth his synne / is not clene / whan he begynneth agayne to synne/but he is wallhed and abydeth clene/whiche by wepeth his offenses/and returneth not agayne therto.

¶ Of the maner to praye to god our maker. Capitulum .x.

SYth that I haue gyuen to the to knowe & vnderstande what compunccyon is / there resteth now oonly that thou knowe the maner to praye god/and to make supplycacyon to our lorde Jhesu Cryste/the whiche he shewed to his dyscyples whā he sayd to theym in this maner/be not prolixe ne longe in your prayers and supplycacyons/but praye ye in sayeng thus. Our fader that art in heuen &c. as it is conteyned in the Pater noster. In the whiche appereth that the prayer ought to be short / but yf it be prolonged of ay ardaunt affectiō & desyre towarde our maker and redemer. It is sayd that Arsenius abode from the sonne gooyng doun vnto the sonne vp agayn in prayer. I wyll not saye that thou soo oughtest to doo/but atte the leste haue the desyre also ardaunt in deuocyon whan thou prayest god a lytyll tyme/as he hadde in prayeng to god all the nyght. One of thaunciente faders sayd that prayer contynuel cō treateth the thought. ¶ An other sayd þ lyke as it is impossyble to see his vysage in thycke & troubled water. Ryght so may be wyste the soule yf it be not purged of his cuyll thoughtes & cogytacions may not haue contemplacyon to ande god our maker. ¶ Pambo þ holy religyous man hauyng vnder his charge thyrty religyous persones dyde nothynge but þ whiche was to hē necessarye to þ ly3yng tyll lyfe/& toke none hede but to prayers / euery daye he made three hondred prayers to god/& to thende þ he wolde not leue one/he toke three hondred stones/& at euery prayer/he toke out one stone oonly/& after whan he fonde no moo stones/he knewe well that he had all sayd. Therfor we ought vs gretely to make our selfe/whiche bey ferre dyfferent fro the lyfe of holy faders. And we be not prompte and redy to make prayer lyke as they dyde. ¶ Prayer Joyned with contrycyon & compunccyon is a grete vertue. And therfor I wyll þ thou vnderstande / þ our sauyour wyllyng to praye/wente vp in to the mountayne/to sygnefye to vs whan we praye we ought to go vp in to the mountayne of heuen by good & deuoute cōtemplacōn/but all they þ pray/go not vp. For he that demaundeth in his prayer the deth of his enemye / or conserueth temporell goodes / to thende that he prayed amonge worldly people/gooth not vp in to the mountayne. And in the contrarye he that in humylyte prayeth for the helthe of his soule/& for his neyghbour/gooth vp in to the same mountayne. Now thynke thenne to rede his admonycions to thende that þ mayst come fro mortyfycacyon to compunccyon / & fro compunccyon to the maner of prayer & to requyre god thy maker.

¶ Of the bataylle of vyces ayenst the vertues. Capitulum .xi.

For as moche as thou art suf-
fysaunctly Instructe to knowe
the excellence of the vertues/
there resteth now for to knowe the con
trauerises ayenst the sayd vertues.
So shalt thou thenne mowe surmoun
te all vyces in alledyng the vertues a-
yenst theym. The whiche oppolycyon/
or alledyng ayenst they oftymes prout
fyteth. For a may by the same is syste
vp to deuocyon. And the vyces bey re-
strayned in dooyng the vertue contra-
rye to euery vyce. For ayenst lecherye/
it byhoueth to be chaste. Ayenst wrath
and Ire/ it byhoueth to haue pacyen-
ce. Ayenst drede confydence. Ayenst he
urnes spyrytuell Joye. Ayenst fendful-
nes of courage/ strength and constaun-
ce. Ayenst auarycc largesse. ayenst pryde
humylyte. Ayenst hate charyte. Sayn
Poull spekynge of this batayll sayth.
The flesshe coueyteth ayenst the spyry
te/ and the spyryte ayenst the flesshe.
These twayne here bey in suche wyse
contrarye/ that somtyme is not dooy
that/ whiche wolde be well dooy. And
therfore my ryght dere frende be alle-
ware dylygent to rede/ and to doo the
thynges tofore sayd/ yf thou be temp-
ted to slepe ouermoche/ enforce the to
ouercome the temptacyon by wakyng/
yf thou art tempted to take the eases
of thy bodye haue remembraūce of sayn
James colyn of our sauyour/ the whi-
che neuer ete no flesshe/ ne neuer ware
lynnen/ ne neuer annoynted his hede/
how well that in his contree the custo-
me was to do so. Yf thou be tempted
with worldly delyces/ remembre the of
sayn Johan baptyst/ the whiche was
sayntefyed in his moders bely/ of whom
god sayth/ that among the childern of
Adam that were born of wymen/ ther
was none founde þ was so grete. It is
founde in scrypture/ þ he ne ete but wyl-
de hony/ & herbes/ yf þ canst not forgy
ue to hym þ hath offended the/ remembre
our redemer/ þ whiche pardoned them
þ crucefyed hym/ & suffred dyuerse pay
nes for the. For for þ loue of the/ he was
made may passyble & mortall/ whiche
was Immortall & Impassyble/ he tok
for vs in the wombe of the holy virgyn
Marye flesshe humayne to thende that
he shold deye for to redeme the/ he was
beten & smeten with buffetes & suffle-
tes/ & all bylpette in his precyous vysa
ge/ crowned with thornes. And at the
laste crucefyed in the crosse/ & all for to
saue the/ and whan he was in the cros-
se he sayd. My fader pardonne theym
that crucefyen me/ for they knowe not
what they doo. Thus he that was cru-
cefyed without cause/ prayed for his
enemyes. And thou wylt not pardon-
ne theym that offende the. I bylene
yf that thou thoughtest well on this
that is here tofore conteyned that thou
sholdest lyghtely forgyue theym that
offende to the. And in so dooyng thou
shalt mowe appeale thyn Ire or wra-
the. And in accomplyshyng the com-
maundementes of god to loue euery-
che as it is wryten. Loue ye your ene-
myes/ and doo good to theym that per
secute you. And praye for theym that
chalenge and do you wronge. Yf thou
be tempted to goo ser dyuerse Regyons
and contrees/ repute thenne thy selfe
as deed and crucefyed to the worlde/ &
thenne thou shall ouercome that temp
tacōn. For þ shalt thynke on nothyng

but ou thy deth/ yf thou wylt take hede that the worlde to whom ꝑ art dead reyse the not agayne/ ou that it be not ty the reysed agayne/ herke what the appostle sayth of the battayll of vyces ayenst ꝑ vertues/ yf ye mortefye sayth he the dedes of the flesshe by spyrytuell dedes/ ye shall lyue spyrytuelly/ & therfore yf ꝑ wylt lyue/ it byhoueth the to mortefye the vyces by the vertues/ as hate by charyte/ worldely heuynes by spyrytuell Joye/ dyscencyon by peas/ malyce by bonte/ cruelnes by swetenes Glotonye by sobrenes & abstynence/ & lechery by chastyte. And yf thus ꝑ destroye & mortefye the operacions of the flesshe/ certaynly thou shalt come to the Royame of heuen with god our maker & our redemer & his angellys.

¶ Of the affeccyon for to studye well. Caplty .xij.

IT byhoueth not longe to occupye the tyme ty thynges tofore sayd. For I wyll that thou rede ty scryptures to thende/ that that whiche to the is necessarye thou mayst fynde ty the same/ for I byleue that the cōmaundementes of god may not parfytely be knowen but ty redyng. And soo moche more that a man is contynuell ty redyng/ so moche more he vnderstondeth it. For the londe of so moche more as it dylygently ered and laboured/ so moche more bryngeth it forth the grete habundaunce of fruyt/ how be it that a man hath the vnderstandyng freyll and dulle/ neuertheles he may lerne the scryptures. For to hym that shall haue facultee and wyll to rede shall be gyuen vnderstondynge for to vnderstonde that whiche he redeth. And he that naturelly hath no vnderstondyng/ ou that be rude/ neuertheles by his labour he knoweth some thyng ryght so he that delyteth to augmente to dyuyne that to hym is cōmytted shall be dampned atte Jugement. And therfore I praye the to rede and studye gladly/ for moche profyyte cometh of the studye of scryptures. And ꝑ shalt lerne ty theym that whiche we knowe not. Ysydore sayth that by prayer we be purged spyrytuelly. And by ofte redyng/ we be enlyghned and taught. That one and that other is good/ but what it byhoueth to praye/ it is cuyll doon to studye ou to rede. For it is sayd comunely/ that to studye is cursed whiche letteth the dyuyne scripture. Also he that wyll be with god by grace he ought to praye ofte/ & ofte to studye. For ty prayeng we speke to god/ & ty studyeng god speketh to vs. And therfor my brother & frende/ it byhoueth that ꝑ rede and praye ofte. For the lecture gyueth to vs knowlege of god. and prayer taketh away the derkenes of the soule. By the lecture we haue knowlege of god and of his cōmaundementes/ by ꝑ we may knowe what glorye and felycyte they that be saued haue ty heuen. By that also we vnderstonde what mysterye and what payne haue they ty helle that be dampned. And by that we knowe the sentence that shall be proferred atte daye of Jugement vpon the good and vpon the cuyll. For to the cuyll shall be sayd/ go ye ty to the fyer of helle. And to the good. Come ye well blessyd ty to the

kyngdom of my fader/the whiche is ap
parayled to you syth the begynnyng of
the worlde. And furthermore by ensuyng
we lerne how we ought to bere patyen
tly ye aduersytees of this worlde/& how
we sholde contryne vs in prosperyte.
And by this ye shappere folowyng I
shall determyne of ye aduersytees of the
holy fadis/how they haue suffred them
patyently/to the ende ye ye be the more
prompte to endure theym. And that by
the same ye myghtest haue the Royame
of heuen whiche is apparayled for
theym that be good.

¶ How one ought patyently to endure
ye aduersytees & maladyes Capitu. xlii

If by aduenture happe to come
to the ony maladye or aduersy
te. I praye the rede the scripture. for ye shalt fynde therin what god
sayth. Theym that I loue. I chastyse/
& it is a sygne that god loueth a perso
ne whan he chastyseth hym & sendeth
to hym some aduersyte/whiche aduer-
sytees ye ought ful to suffre patyently.
And to this purpose I shall recoûte to
the ay example. There was a may na-
med Benyamyn whiche heled & gua-
ryssed sicke people/by his touchyng on
ly thē/the whiche Benyamyn fylle in
to a dropesye/& became so greatly swol-
len ye he myght not go out of his celle/
without to breke vp ye dore. And neuer
theles he had suche patyence/ye he vsy
ted the other sicke people / & in that he
myght/he conforted them sayeng/praye
ye for my soule/& retche not for my bo
dye. for whan I was hole I retche not
to serue god / & therfore take example
of hym. ¶ Furthermore herkene of a
monke named Steuen/whiche confor
ted the sicke men after his power/& ly-
ued vnto the age of .lx. yere/but this
not withstonding he was smetten with
a maladye incurable / in suche wyse ye
hym byhoued to cutte of his legges/the
whiche bycause of ye maladye were ro-
tten/& neuertheles he ceassed not to ma
ke baskettes in admonesshyng the other
that they sholde not be angry of his
maladye / & ye they sholde not thynke
but on the ende. for he sayd/all ye god
doeth is vtyle and prouffytable. And I
knowe well that these paynes here bey
gyuen to me for my synnes / so had I
leuer endure here a lytyll payne tran-
sytorye/than herafter to suffre the pay
nes of helle eternally. And therfor by
his example/whan ony aduersyte shal
come to the/dyspose the to bere & suffre
it patyently. And consydere yt the ho-
ly men haue gyuen thankynges to god
in theyr aduersytees/thenne sholde we
synners endure patyently the cupples
that come to vs. for it is wryten that
by dyuerse trybulacōns/ ought men to
come to heuen. Thēne ought we stron
gely to loue trybulacōns to thende that
we be heretiers of that louerayne glo-
rye. for the synner that shal not be pu
nysshed here/shall be punysshed in hel-
le. Also whyles that we lyue we ought
to desyre to bere & endure lebenelles &
trybulacōns for ye honour of god. Fur-
thermore ye oughtest to knowe / that a
man is persecuted in this worlde for
many causes. Fyrst for to approue his
patyence/in the maner ye Job & Tho-
bye were tourmented/the whiche haue
be proued ferme & constaūt to the ende

that we enspewe theyr pacyence. Secondely a man is persecuted to thende þ he be not proude/& this properly appertey neth to layntes. For thappostle sayth of hymselfe. To thende þ I not enhaū se my strife for the grete reuelacōns þ I haue had. God hath gyuen to me the prycking of my flesshe/that is to saye the spyryte of Sathan whiche me tēp teth contynuelly. And after þ thappostle knewe the prouffyte þ he had by the same prycking/he sayd. I enioyed me right gladly in my temptacōns & tri bulacōns to thende þ I had the grace of god. Thyrdely a man is tourmented in his bodye for his synnes/whan god wyll not þ the synner be dampned for his synnes/but he wyll punysshe temporally/as of the paralyzyke to whom god sayd. Thy synnes ben forgyuen þ take thy bedde & go thy waye. Thus by þ he pardōned to hym his synnes to fore or he gaaf to hym bodely helthe/it appyereth þ this maladye came for his wyckednes. Fourthely a man is perse cuted to thende þ the vertue & power of god or of his layntes/be by that persecu cōn shewed to the people / as it is wry tten in the gospell of hym þ was born blynde. For god sayd þ he ne his paren tes had not synned/but he was so born for to shewe the glorye of god. Fyfthe ly some man is tormented in this woꝛl de to thende þ he begynne thenne his helle/the whiche after his deth shall ne uer ende And this is vnderstonde com ly of cuyll & cursed people/as Anthyo chus. Herode/& kyng Pharao/the whi che began theyr helle in this worlde. And of theym it is wryttey. Our lorde god punysshed theym with punycyon/ that is to wyte temporell & eternalle. And for as moche as we knowe not wherfore god sendeth to vs the aduer sytees. Therfore we ought agreably to suffre theym/in wepynge & waylynge our synnes/to thende that al tourne to our prouffyte. For we ought to byleue certaynely/that none cuyll shall abyde vnpunysshed / but yf it effaced & pute away by very penaūce/or by the mer cy of god/or purged in purgatorye/or in helle perpetuelly. Thenne byhoueth to haue hope/though so be that one ha ue synned. For what soeuer synne that one hath cōmytted/the mercy of god is moche more grete than is the synne. And for as moche as we spche of par donne of synnes I shall recounte here a faye hystorye.

¶ Theodolius the Emperour the whi che how be it that in a grete furye / he had put to deth .vij. thoulande men/ Neuertheles in wepyng & cryeng god mercy/he receyued grace & pardon of þ synne. And therfor ought noo man to despayre/but with good affectiō to de maunde mercy of god. And to thende that þ knowe the cause wherfor he dy de do slee theym. I shall recolle here after the hystorye all alonge to thende that þ take therby example. For fyrste thou mayst haue hope to obteyne par donne & forgyuenes of thy synnes/for as moche as Theodolius þ had slayn so moche people had in lytyll tyme re myssyon of his synnes. Secondly thou shalt mowe gete humylyte. For how well that he was Emperour / alwaye by therrompnycacōn & admonycōn of saynt Ambroise/he conuerted & mached hym in suche wyse/that he reputed hȳ

leife the moost myserable of alle other synners. Thyrdely ꝑ mayst be expected to grete effuyon & habundaūce of teres/consyderyng ꝑ he entryng in to the chirche he aroule & wepte with his teres the pament of the same. And therfore knowe that ther is nomay whiche hath not ony Imperfeccōy in hym leife be it in wyll or in dede. For we see ꝑ yf a may elchewe lecherye/anone he is in daūger to falle in the synne of auarys ce/& yf he elchewe auarice/he falleth in enuye/& yf he elchewe enuye/anone the fende preuenteth tofore hym many other cuylles by whiche he maye take hym. And therfor it is harde to a may to kepe hym leife from all the temptacōns of ꝑ fende. But whay our thought te is ayded & holpen with the myght & grace of god/he may lyghtly resyste all the temptacōns and machynacōns of hym.

Here folowyth thystorye of Theodolius of whome is spoken to fore Capitulum .xliij.

IN the cyte of Thellalonye whiche was gretly & strongly peoplied/ther meued a grete & merueyllous deuyson bycaule wherof/by the cytezeyns of the same were some of the Juges stoned to deth/& some other dysmembred/wherof Theodolius themperour was in suche wyle meued in Ire/whiche cōmaūded expressely ꝑ alle the cytezeyns good and euyll generally sholde be put to deth. And thus for that cause were there cruelly slayn mo than .vij. thoulande men without kepyng of ony ordre or attemperaūce. Of the whiche so grete/horryble/& cruell occyson was Sayne Ambrose aduertysed whiche thēne was byssshop of Mylane whiche declared & made denounce the sayd Theodolius accursed & excomynyed. Notwithstondyng ꝑ he was Emperour in shewyng hȳselfe a may constraūt/& all gruey to punysshe & correcte ꝑ wycked & obstynat synners of enormme & greuous offences whiche they cōmyted ayenst our lorde & his chirche. The whiche Theodolius after ꝑ by certayn tyme he had obstynatly sustayned ꝑ sayd sentence of excōmynycacōy. In a solempne daye as he was in ꝑ sayd cyte of Mylane/he concluded notwithstondyng the sayd sentence to go to the chirche/as other crysten men dyde/but ꝑ seeyng sayne Ambrose came hastly ayenst hȳ/& began corageously to crye in sayeng. O Theodolius I am abasshed how the deuyll hath ꝑ so horryblye blynded in makyng ꝑ to falle in this dampnable obstynacōy/& ꝑ ne canst ne wyll knowe the enormyte of thy grete synne/whiche ꝑ hast cōmyted in shedyng cruelly ꝑ humayne blood of crysten men/childern & seruaūtes of god/how darst ꝑ presume to wyll entre now in to the Temple of our lorde/yf by aduenture thyne Emppre & thy lordshyp temporell lette the to knowe thy synne so hyhoueth well ꝑ reason surmounte the same domynacōy & seygnorye/thou oughtest to knowe & vnderstande that thou art mortall/& shalt become pouldre & asshes lyke as other men. And suppose not for thy pourpre & other precyous vestymentes to be more worthe than thy subgettes/yf thou be prynce or lorde/neuertheles thou art a seruaūt

For god is the lorde of lordes & the kyng of kynges/how thenne darst þ with thyn eyen infecte by ire in ony wyse see or byholde þ temple sacred & halowed vs to marche & come nygh þ pauement of the same with thy feet whiche ben so moche foull & pollute. How darst þ lyfte vp thy handes to god out of whiche yet the blood of þ Innocentes droppe out/how also darst þ receyue þ precyo⁹ bodye and blood of Jhesu cryste/in thy mouth by þ whiche hath be pronoūced the sentence furyous dāpnable & wyckyd/by whiche ben dede so many Innocentes seruaūtes of god. Seeyo thenne þ greuous enormyte of thy cause. I defende þ his chirche/& enioyne þ to departe from hens/to thende þ to thy fyrste euyll þ put not therto þ seconde. And furthermore I exhorte the þ þ bere pacyently the sentence of excōmynycacōy ayenst þ pronoūced/the whiche is þ medecyne of thy soule. Themperour seynge the constaūce & laudable hardynesse of sayne Ambrose/& by his remonstraūces touched with þ holy ghoost concluded in hȳselfe to obeye hym/& so retorned to his palays/where he abode and was by þ space of .viij. monethes/without to go or yssue out/wepyng there by grete contrycōy & merueyllous haboūdaūce of teres/the deteſtable synne by hym cōmyted. And approchyng þ feste of þ natyuyte of our sauyour Jhesu cryste. One his knyght & stewarde of houlde named Rufyn which was moche kamplyer with hym seeyng his wepyngs & waylynges/þ whiche he had so longe contynued prayed hȳ þ he wolde declare to hȳ þ cause of þ same. To whom he answerd in this maner. Alas my frende thou knowest not the greuous euylles & enmoyes þ I suffre. I wepe for my grete myserye/the whiche I knowe excedeth all other/consyderyng that the yates & dores of the chirche be open to the poore seruaūtes of god the whiche go whan they se seme good/but they ben shytte & closed to me & by right full cause/whiche is to me euermoche greuous. And god knoweth what grete syghynges & waylynges made his heuy & desolate herte. For they were so sorowfull & so ofte renewed þ oftymes they brake his wordes/in suche wyse þ vnnethe he myght achyeue þ he wolde saye. Thenne the sayd knyght whiche was moche dyspleasaūt & greued of þ desolacōy of his lorde & mayster the Emperour sayd to hym þ he wolde go to sayne Ambrose/& sholde enforce hȳselfe to do so moche to warde hym þ he sholde alloyle hym of þ sayd sentence & þ he sholde be permyted to entre in to the chirche. The whiche thyng the sayd Emperour beleued to be ryght harde to obteyne of þ sayd sayne Ambrose/consyderyng þ rygorous affectōy that he had so sharply to punysshe & to correcte þ defaultes cōmyted in the vnreuerence of god. This notwithstandyng þ sayd Rufyn transported hym to sayne Ambrose. And themperour desyrying to knowe þ answere/wente all a ferre after hȳ/but incontynent whan sayne Ambrose sawe the sayd Rufyn approche to hȳ seeyng before what he wolde saye & requyre of hym/began to saye to hym suche wordes or semblable in substaūce. I merueylle me of þ Rufyn how þ hast no shame to come hyther for to baye lyke ay hounde in the

face of god and of his sayntes. Ruffyn
suffryng patyently the wordes of sayntt
Ambroise/and takyng in hym corage/
notwithstandyng the grete rygour of
theym kneled doun on his knees to fo-
re hym in shewyng by alle humylyte
the harde and merueyllous displea-
saunce of the Emperour/whiche dely-
red none other thynge but to rendre &
yelde hym vnto his chylde of the chir-
che/delybered and concluded in hymsel
fe to receyue and bere suche penaunce
as sholde please to Sayntt Ambroise to
charge hym. Sayntt Ambroise consyde-
ryng that Theodolius hadde be longe
tyme without to come to hym/& doub
tyng yet of his obstynacye and perty-
nacyte sayd to Ruffyn/that it was dyf
fycyle and harde to hym to byleue that
whiche he sayd. And with that he sayd
to hym that the sayd Theodolius was
not yet worthy to entre in to the chir-
che / but neuertheles whan he shall be
aduertysed of his conuersyon he shall
be content that he come to hym. Thy-
se thynges thus sayd. Ruffyn takynge
leue of sayntt Ambroise/retorned to the
Emperour his mayster/to whom he re
ported that he was not yet well appea
sed/wherfore he counseylled that he shol
de dyfferre yet a lytyll his gooyng
to hym. But neuertheles the Emperour
beholdyng that he was nygh to the pa
tes of the chirche where as sayntt Am-
broise was/delybered and concluded in
hym selfe to go thyder to endure pacy
entlyall Iniuryes and obprobryes that
he wolde saye to hym in sayeng that
he had well deserued theym/he thenne
comyng to the yate of the sayd chirche
presumed not to entre within/but ren-
te to sayntt Ambroise humbly prayeng
hym that it myght please hym for to
assoylle hym of the sayd sentence of ex-
comynycacyon. Thenne cam to hym
sayntt Ambroise sayeng. O Theodoli?
I haue horrour to see thy presence whi-
che is moche cruell. For thou hast ouer
moche inhumaynely shewed thy grete
wodenes ayenst god in brekyng his ho
ly lawes and cõmaundementes. Theo
dolius answered. A holy may. I protes
te that I entende not to do ony thyng
ayenst the holy catholyke institucõns.
And I wyll not enforce me to entre by
vyolence in to the chirche / but I praye
the that it please the to doo to me that
grace to assoylle me & to vnbynde me
of the sentence of excomunycacyon in
whiche I am boundey/in prayeng god
of forgruenesse of my synnes / and to
me openyng the yates of his chirche/
the whiche he wolde sholde be opened
vnto all veray penytauntes. Thenne
sayntt Ambroise sayd to hym. I wolde
well knowe Theodolius/syth the hor-
ryble occysyon whiche thou hast com-
myted what medecyne hast thou gy-
uey to thy soule for to hele it of hyr
mortall woundes. To whom the Em
perour answered. It appertayneth to
the reuerende fader to gyue to me the
penaunce/and to me to receyue it hum
bly. Sayntt Ambroise seeyng his grete
humylyte sayd to hym. For as moche
as thou hast gyuen Jugement in hor-
ryble furour and noo thyng after rea-
soy. I enioyne the that within .xxx.
dayes next folowynge thou doo wryte
and ordeyne a lawe that may be cause
to auoyde thyne Ire. And by the same
lawe þ shalt knowe yt thyn oppynyon

shall be rightfull and Juste/or wrighte full / the whiche pennaunce the Empe-rour receyued moche humbly. And com-pleted the same lawe whiche he wrote with his owen honde / wherof the te-nour is this / yf ony Emperour from hens forth condempne to deth one or many men / he shall be holden to doo withdrawe therexecucyon vnto the .xxx. daye after the pronuncyacion of the sen-tence/to the ende that he may knowe yf the same sentence be Justely & wyf-hedly gyuen. This lawe thus made/ sayntt Ambroise gaat to the sayd Em-perour his absolucyon. And that doon he suffred hym to entre in to the chir-che. To whiche he entred not vpryght but prosterned and flatte to the groun-de vpon the pament. And begaune to saye with the plaimyste Lorde god my tongue clyue to my chekys/please it the to quychene me after thy worde. And in tahyng his hede with his two hon-des rendynge his heeres and wetynge the pament of the chirche with grete habundaunce of teeres / demaunded humbly pardonne and mercy of oure sauyour Jhesu cryste. And the hour co-mey for to go to the offryng made his oblacyon in grete weppynges and wayl-ynges. And after that he sette hym down in the quyer or chore lyke as he tofore hadde be accustomed. The whi-che thyng seeyng Saynt Ambroise/ask-ked hym what thyng he made there. To whom humbly he answered/that he entended to receyue the holy sacra-mente of the auter. And anone after Saynt Ambroise dyde doo saye to hym by ay Archedeken that the chore or the quyer of the chirche was oonly ordey-ned for the prestes. And that it was not leefull to other to entre in to it / commaundynge hym that he sholde go out abydyng the perfeccyon of the purpous loeye of Jhesu Cryste with the other. Theodosius heryng thyse wordes/meekely answered thus. I am not sette here by presumpcyon / but for as moche as in Constantynople the custome is suche that the Emperour/ whan the seruyce of god is in doynge syttyth in the chore or quyer with the prestes. And in his excusacyon thus made / he ysshed to thankyng humbly Saynt Ambroise of his good exhorta-cyon. By whiche example may be kno-wen the grete Justyce of that one and of that other. Now be it / that I haue grete meruaylle of the grete hardyues of Saynt Ambroise towarde the sayd Emperour. And also of the obeyssan-ce of hym. To whiche thou hast mate-re to take good example of the endes tofore alledged. And therfore I praye the that ofte thou rede this hystorye/ And yf thou se do puttyng it in effecte/ thou shalt eschewe all vyces and syn-nes / the whiche thynge neuertheleſſe thou mayst not do without the spery-alle ayde and helpe of our sauyour and redemer Jhesu Cryste / as sayth Saynt Johan in his fyrste golpell/ spekyng in the persone of our lord Jhe-su Cryste sayeng thus. Without me ye may do no good thynge that is meryt-oure. Thenne ought not the stronge man to gloryfye hymself in his streng-the/ne the wyse man in his wysedom/ ne in lyke wyse the ryche man in his rychesse / but they ought to gloryfye theym in the knowinge of [illegible]/as he

hym selfe sayth to speknge by the mouthe of the prophete Jheremyas. And to this purpose sayth sayne Powll in one of his Epystles speknge to the Corynthyens. My beerherry / he that wyll gloryfye late hym glorifye in god and nathynge in hym selfe/the whiche wordes bey well to be noted principally by theym that mayntene þ a man may conduyte and gouerne his propre wylle without helpe of god/whiche we ought not to byleue. For yf we may not without hym thynke ony thynge/ by more greter reason we may do noo thyng without hym. And therfore yf thou doo ony good werke/presume not that it procedeth of the/but of god whi che hath grueu to the his grace to do & accomplysshe it.

¶ How one ought gladly rede the scryp tures/begynnyng in latyn. Sanctay ꝛc Capitu lum .xv.

TO rede the scryptures / is ry partye to knowe the selycyte eternall. For ry theym a man may see what he ought to doo ry con uersacyon. Also that ryghtly he may see his face ry a myrrour. Ofte to rede purgeth the soule from synne / it en gendreth drede of god / and it kepeth the soule from eternall dampnacyon. And all ry lyke wyse as we be nourysshed with bodely mete as touchyng the bodye. Ry lyke wyse as touchyng the soule we bey nourysshed by the lecture and redynge of scrypture. To this pur pose [illegible] glaimyth. My god that thy wordes bey swete to myn eres to here and to vnderstonde. But yet is he more happy whiche redeth the scryp tures / and dooth that whiche he vn derstandeth therby. For they be made to the ende/that ry knowyng theym we may lyue ry this worlde well and Justely. And as it is sayd that the blynde byho ueth ofte more ou his waye / than he that seeth moche clere. Ry lyke wyse well ofte he that knoweth not the la we of god synneth / there as he that knoweth it synneth not. And a man without a techer / is as a blynde man without a leder. And therfore be dy lygent and bely to rede the scryptures. For ry redyng theym the naturell wyt te and vnderstandyng bey augmented ry soo moche that mey fynde that whi che ought to be lefte / and take that wherof may ensewe prouffyte Infe nyte. And also he shall fynde ry theym what he ought to do.

¶ Of the feste of peas / begynnynge ry latyn. Saluator ꝛc. Capittu lum .xvi.

THe feste of peas the whiche a monge all other is souerayne/ lefte our lorde Jhesu Cryste to his appostles / whan he ascended ry to heuen the daye of his ascencyon to the right syde of god þ fader ry sayeng to theym. I gyue to you my peas. I ha ue lefte to you peas / and soo shall I fynde you agayne. And this þ he gaaf to theym/that is to saye peas/he desy reth to fynde agayne at þ day of dome

to many euyll/ & many. And he hymself
sheweth to vs in an other place of the
gospell / þ goodness of penance / he sayth
Blessyd be the penytent/for he that is
very penytent in his conscyence is the
lone of god/but he that hath noo pena
in his herte is the lone of the deuyll.
And this we ought to vnderstande of
very pena / whiche is verily in the con-
scyence of ryghtfull men. For the euyll
persones haue pena with theyr felawes
but in theyr conscyence they haue it not.
The fyrste pena bryngeth & leadeth to
saluacyon/the seconde to dampnacyon.
Pena is with þ good & vertuous/& war
re is with þ euyll & vycyous/pena is cau
se of the recepuyng of the holy ghoost.
Pena is moder of loue & dylectyon/pena
is sygne of holynesse/of þ whiche sayth
the prophete. Loue ye pena and verytr.
Pena is the helth of the people/the gre
te honour of the prynce/the Joye of the
contree / and the orde of enemyes.
Thenne it ought alwaye to be kepte/
for who is with it / is with god. That
tyce of a prest is to admonesshe the peo
ple of þ whiche they ought to do. And
the people ought to here hym. For þ
herdeman ought to defende his sheep
from all thynges vnlusshe. And þ people
ought to be to hym obeyssaunt.

¶ Here foloweth þ pystle of sayntt Ma
charye to monkes / whiche begynneth
in latyn. In primis ꝛc. Capitulum xvij

Yf a man knowe well what he
is/& what is his maker / & he
will repente hym of his synnes
to makyng dewoute penaunce/as fastyn
ges/abstynences/almesses or other good
deedes/& that he haue in hate all volup
tuousnesse & lechery pleasaunce/god shall
gyue to hym very contrycyon & parfyghte
knowleche of his offenses/in so moche
þ he shall see the erroure as bryght to his
owen eye/& shall not see þ selfne in the
eye of his neyghbour/þ is to wyte þ he
shall knowe his grete synnes / & not þ
smale of his neyghbour. Thenne may
he well saye with þ psalmysle. Lord god
I knowe þ enormyte of my synne/wher
fore to dylygently in thy presence. I shal
also haue remembraunce of þ Jugement of
heuē & of helle/& yf he see þ his herte be
ferme & constant in þ orde of god/wt
out to orde his aduersary þ fende of hel
le/he is a very relygyo⁹/but all in lyke
wyse as þ shyp is drowned by grete ha
bundance of water/in lyke wyse a relyg
gyous may þ pollecteth our goodes tē
porell is drowned by synne/for he goth
dyrectly ageynst þ vowe of relygyon/by
þ whiche he auowed wylfull pouerte.
And ey þ contrarye a relygyo⁹ persone
þ is not pollessed of ony thyng he sleeth
hym to þ royaume of heuē by contemplacyon
For þ eyghe þ sleeth ey hye aboue al o⁹
ther byrdes cometh sooner to the terme
of his cours & there receyueth his sala
rye. And furthermore it is expedyent to
good relygyo⁹ to rede praye & be at lue
chery tymydere/for to so doyng þ dyffy
culteres bey þ sooner determyned & bett
disputed/thā for reludye eche by hymself
Four thynges bey moche nedfull to a
man of þ churche/knowlege of þ lawe
of god/chylany to þ whiche is cōtrayned
þ hye to come/þ seruyce of þ church/& þ
scyence of gramayre/by þ whiche is kno
wen þ sygnyfycacyons of þ termes of la
tyn he þ hath not studyed þ world kno
weth not what is of þ [illegible] sayd

to a comyn prouerbe/that also well by houeth to chaunaryens may þ he hath as þ whiche he hath not. To hym þ trus teth in god þ rychelles fayleth not. For he will not haue theym/but to ay cupll persone / all byhoueth to his appetyte/ how well þ he hath many gooders tem porell/lete vs lyue chēne as hauyng no thynge/& all pollellyng by lustylaulce. For the lyfe & þ veliure is the rychelle of lyuyng men/yf þ hault thy gooders & thy power & domynacōy/lelle theym & gyue theym for þ loue of god/or yf not take theym from thy herte & thought/ yf one take awaye thy robe or thy vel ture/lete hym go þ hath taken it away & robbed the. For it byhoueth to gyue & lelle his goodes for to nourylhe & in ſtryne the poore people/he þ hath gyuē hymlelfe to god hath gyuē all þ he hath we rede þ the holy layntes apoſtles for to folowe our lauyour & redemer Jhe su cryſte lefte ry generally all þ they had dey. And the good wydowe þ gaaf .ij. ferthynges to thoſtryng was preferred tofore the grete and excellent yefte of Creſus. For ſhe had more mervte for as moche as ſhe gaaf all þ ſhe had/he lyghtly delpyſeth all thyng/þ reputeth hym lelfe redy for to deye. We ought to thynke oy the thynges þ folowe / that is to wyte oy þ paſſyon of our lauyour Jheſu cryſt to thende þ we haue therin comforte. Oy the hour of deth / to the ende þ we make vs redy. Oy the daye of Jugement to thende þ we may yelde good acompters. Oy helle to thende þ we drede & eſchewe it. And oy heuen to thende that we delyre it. The ſende of helle bryngeth dayne lurete to the cora ge of [illegible] to ſyre maners. Fyrſt he ad moneſteth hym that he confelle hym not in ony wyſe of his trelpaces & ſynnes/ in layeng to hym þ he is yet ponge & that he may lyue alwaye & not deye. Secondely he admoneſteth & gyueth hym to vnſtonde þ other men hath mo re ſynned & cōmyſed moo cupilles than he / & neuertheles they haue longer ly ued than he. Thyrdly he gyueth to hym boldynes & hardynes to ſynne & perſe uere in his cupilles layeng to hym/what ſomeuer þ a man doth ſynne god þ is ſoueraynely pyteous & mercyfull ſhall forgyue hym all/& thus he bryngeth a man to dāpnacōy perpetuell & to þ for mētes of helle. God our lauyour hath gyuen dyuerle remedyes to þ ſoule for to make hym clene & guaryſſhe hym of his ſynne. For ſome may purge theym by al melſe/other by oryſons & prayes/other for to receyue pylgryms/þ other by fal tyng & wakyng/other for to be chaſte/ other by humylyte/the other by very o beyſſaūce/ſome by very pacyence/ſome haue ſcyence/þ other ſappence/other ha ue þ yefte of þ tongue/other haue þ yef te to hele ſeke men/& all theſe thynges maketh þ holy ghoſt/whiche deuydeth his graces as hym lemeth good. And yf þ beholde well in thy plalmes/þ ſhalt fynde thyncarnacyon/the paſſyon/the reſurrexion/thaſſencōy of our lauyour & redemer Jheſu cryſte / and the other myſteryes of our fayth. Thou ſhalt fynde therin oraylon & prayer more de uoute than þ mayſt in thy lelfe thynke with right ample confeſſyon of thy ſynnes/& alſo for to calle for the mer cy of god. Thou ſhalt fynde there fur thermore all vertues yf thou wylt that god ſhewe theym to the.

Yf thou wylt saye a playne psalme denou
trip. Saye ꝑ same ꝑ begynneth. Beati
immaculati &c. And whan ꝑ shalt haue
studyed alle thy lyfe to vnderstonde ꝑ
same psalme. I beleue certaynely ꝑ ꝑ
sholdest not vnderstande it. For in it is
not a verse/but it conteyneth of the law
we of god/or some commaundement of ꝑ
same/or wordes inclyning to ferment de
uocion. And therfore it is not necessarye
to demaude ne enquyre so many holes
For ꝑ hast ynough of the psalter all
thy lyfe. In whiche ꝑ shalt fynde for
one partye the gospellys & prophecyes/
& other holes dyuerse. And generally
thou shalt fynde yt ꝑ beholde well all
the operacions worthy to be remembred
of our sauyour & redemer Jhesu cryste/
as it hath be sayd here tofore. The pla
ce & habytacion of our sauyour & rede-
mer is ay herte Juste & rightfull. The
fondement of the hous is the fayth/the
heyght is hope/the brede & largenes is
charyte/the lengthe is perseuerance/the
sydes of the hous & habytacion bey peas
& concorde / the yates bey Justyce and
trouthe / the beaute is good example /
The wyndowes bey the sayenges of
sayntes/the pauement is humylyte of her
te/the chambres bey the good prelates/
the dore is the place of peas/the couer-
ture is loyalte/the table of Jhesu cryste
in this chambre is good conuersacion/
his seruyce in the same is good remē-
braunce/his relle is good will/his chay
re is clerenes of thought/his spouse is
the soule holy & sacred / his chambre
layns bey the vertues/his chyef chaun-
berlayne is charyte / & that gouerneth
the chambre of our lorde/humylyte is
enclosed/holy sayenges enlumyneth the
sayd chambre / clennes maketh clene
the chambre/holte bryngeth the swete
encence therin / dylygence garnyssh the
chambre / abstynence kepeth the table/
attemperance kepeth clennes in the cō
seyence/watche kepeth the chambre/pe
naunce gyueth the dyscyplyne & chasty-
seth theym that haue offended / good
conseyence and wyll is the porter/the
whiche good wyll hath engendred all
the vertues afore sayd. And good per-
seueraunce nourysheth theym. God
thenne gyue vs his grace to fynde in
vs suche an hous that it maye pleasse
hym to lodge therin/to thende that in
this worlde he kepe vs fro aduersyte spy
rituell. And in thende of our dayes/he
bryngе vs with hym in to his Royaume
of heuen for to be partyners of the glo
rye eternall / the whiche graunte to vs
the holy trynyte Amen.

¶ Explicit.

¶ Thus endyth the moust vertuouse
hystorye of the deuoute & right renom
med lyues of holy faders lyuynge in de
serte / worthy of remembraunce to all
well dyspoted persones/whiche hath be
translated out of frenshe in to En-
glysshe by Wyllyam Caxton of West-
mynstre laste dede/and fynysshed it at
the laste daye of his lyfe. Emprynted in
the sayd towne of Westmynstre by my
Wynkyn de Worde the yere of our lor-
de .M.CCCC.lxxxx. and the tenth
yere of our soueraygne lorde kyng Hen-
ry the seuenth.

